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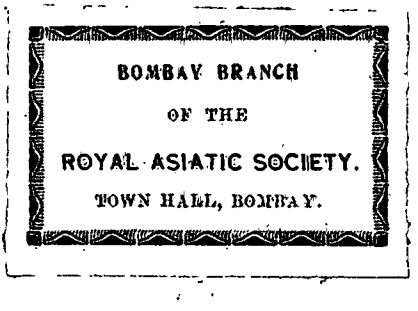

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SELECTIONS

FROM

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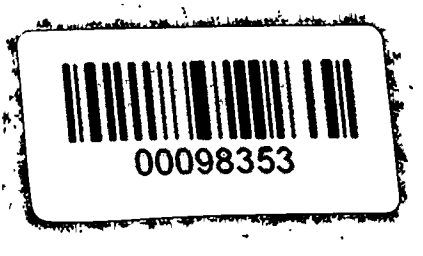

PUBLISHERS' PREFACE.

THE late Mr. J. J. HIGGINBOTHAM, while engaged in searching for Biographical materials to compile his "MEN WHOM INDIA HAS KNOWN," met with much interesting and valuable information connected with India, now almost beyond the reach of the public, in the *first series* of 28 volumes of the "*Asiatic Journal.*" It then occurred to him that these sterling articles could be saved from perishing, if an attempt were made to secure a sufficient number of persons to subscribe for the re-publication of all those of the highest permanent value in one royal octavo volume of about 1,000 pages, so as to defray at least the actual cost of printing. Accordingly a prospectus was put forth, and it succeeded beyond his most sanguine expectations. The various Governments of India and of the Native States, and the public in general gave the project their very liberal support. It is, however, much to be regretted that Mr. HIGGINBOTHAM did not survive to see the completion of the work.

The Publishers trust that this attempt to resuscitate so much important matter connected with India will be generally appreciated. It is their purpose to continue a series of reprints of a like nature, but much will depend on the further support given to this undertaking.

There has been some delay in the issue of the volume, but it was quite unavoidable.

August 1875. H. & Co.

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SELECTIONS

FROM

THE ASIATIC JOURNAL.

Vol. I, *January to June*, 1816.

Hindu Artifice.

A late Bombay paper gives the following, as an extract of a letter from an officer to his friend :—

I was travelling, says the writer, with a party of officers and a guard of Sepoys ; we stopped to refresh ourselves, and, among the inhabitants of a village, who came out to view us as objects of curiosity, one fellow was so unusually audacious as to force himself into the tent where we were dining, using strange gestures, and making an extravagant noise. Having in vain endeavoured to learn his meaning, we ordered him out ; he refused to go, and we then ordered the palanquin-bearers in attendance to force him out. On his being thus removed to a short distance from our tent, we soon heard a confused noise and lamentation, and were informed that this fellow, who pretended to be a devotee, had swooned away from the effect of pollution, in being touched by our palanquin-bearers, who were pariahs.

We rather laughed at this account. Louder lamentations were heard, and word was brought that the man was dead ; we went out, and found a great many people assembled round the body, lamenting and complaining loudly of the outrage. It became necessary to order our Sepoys under arms, and the servants to be on their guard. We sent for the head man of the village, and the body was thoroughly examined by the natives, and pronounced to be dead. There certainly appeared no visible signs of life, but the trifling injury he could have received by the handling, to overcome merely his own resistance, and the absurdity of a man's dying from the effect of fancied pollution, added to my experience of their powers of deception, perfectly satisfied my mind that this fellow was an impostor.

Desiring my brother-officers to leave the business to my management, I acquainted the natives that I had an infallible means of knowing whether the man was dead or not ; that, if there was the least spark of life remaining, since the body had received no injury, I could restore him, though the remedy would be exceedingly severe. They wanted to remove him, but this I would not suffer, well knowing they might make any report they pleased concerning his death, and create much trouble.

I laid hold of his hand, and was some time before I could feel a pulse, which completely satisfied me ; but I kept my own counsel. Again the people pressed forward tumultuously, with an apparent design to carry away the body by force ; but, ordering the Sepoys to advance with fixed bayonets, I made them retire to a distance, suffering only the head man to remain. In vain did I endeavour to persuade them that the man counterfeited, until, finding nothing else would do, I assured them I possessed powers they had no conception of, and, without touching the body again, I would convince them of the man being

still alive, by drawing a flame from his body, which they should see, and which would continue burning and consuming him, unless he arose from the earth. My brother-officers listened with nearly as much attention as the natives.

I sent my Dubash, Punnapa, to enjoin silence to the multitude, as a miracle was going to be performed by an European Brahmin, which he assured them I was, (knowing I had officiated as chaplain.)

Ordering my travelling escritoir to be brought, I placed it near the man's head, and took from it a wax taper, a small match, and little bottle, articles I carried for the convenience of getting a light when wanted: I also took out a bit of sealing wax, wrapped within a piece of white paper; I then directed all to be silent while the ceremony was performing, under pain of their being struck with death. Having had this explained by Punnapa to the chiefs, and by them again to the people, I was well satisfied the dead man heard and understood the whole, by slight involuntary twitchings I saw in his muscles.

When all was quiet, I began by walking slowly round the extended body four times, laying one of the four articles each time at his feet, uttering with a solemn loud voice the five following words, that happened to occur, "*Omne bene non sine pœna.*" I believe that the fall of a pin might have been heard while I was performing this mummery.

Having managed with tolerable seriousness, I took up all the articles, stood across the man, and raising both my arms as high as I could reach, called aloud, "silence!" Then, bending over the body, I held the match in my right hand, the wax taper in my left, and, drawing the cork from the bottle of phosphorus, just above his navel, at the moment I applied the match to light it, as it were, from his body, I began to sing, "God save great George our King;" but the instant the flame was seen, there was such a yell of "Ah, paw, swaamee! Ah, paw, swaamee!" as completely drowned all my fine singing. Lighting my taper, I proceeded with my work, by melting the sealing wax and dropping it hot close above his navel; but the poor fellow had not patience to stay for more than two or three good drops of my miraculous wax, before he jumped up and ran away, bellowing and clawing his belly, without stopping to thank me for his cure, or answering the calls of others, until he got within the village.

That the fellow had heard and understood what passed, with my declaration that I possessed a power to draw forth a flame from his body, was evident; and I depended on the sudden attack of the burning wax on so tender a part, heightened by his own imagination, to overthrow all the obstinacy of the trick, and produce some such effect as would satisfy us he was not dead; what his particular aim was, it might be difficult to make out."

An Account of the Conquest of Kandy.

The island of Ceylon was anciently divided into several petty states, separated from each other by mountains and rivers. In process of time, the whole was subdued by the king of Kandi, or Kondi, in whose hands it consisted of a few great provinces, named Kandi, or Kondi, Koiton, Matura, Damabar, and Sitavacca. Kandy is in the centre of the island, a country full of fastnesses, and secluded from the sea coasts by almost impenetrable forests.

In the year 1505, the Portuguese commander, Almeida, obtained a footing in Ceylon, where he induced the Sovereign to pay a tribute in cinnamon, on condition of being protected against the Arabs. Ceylon, however, delivered from the Arabs, found a new set of spoilers in the Portuguese, whose avarice and bigotry led to continual wars. By these sufferings the reigning king was driven into the hands of the Dutch, whom, in 1603, he assisted against the Portuguese, which latter, being completely subdued, left the island to what has been called a still heavier oppression, in the yoke of the Dutch.

A new series of wars commenced, and in 1764, the Dutch took the city of Kandy, but were soon compelled to retreat, leaving four hundred soldiers to be put to death by the Kandians. In 1766, they forced the Rajah to surrender all his possessions on the coast, and to pay tribute for his remaining territory; but honoured him, at the same time, in the title of Emperor of Ceylon, and many other magnificent appellations. Permanent tranquillity, however, was not secured by this treaty; the Kandians often attempting to recover by force of arms some part of their great losses.

In 1782, the English made their first attempt upon Ceylon, where they captured Trincomalé, which, however, was shortly afterward retaken by the French fleet. The island remained in the possession of the Dutch till 1796, when it was conquered by the English, to whom, at the peace of Amiens, it was finally ceded. In 1802, it was constituted a royal government.

The king of Kandy did not live on better terms with the new, than with the old possessors of the coasts. On the 20th of February, 1803, his city, from which he had previously fled, was captured by the English, by whom a garrison was placed in it. The garrison, under Major Davie, remained there till the month of June; but in that interval, sixteen officers and one hundred and seventy-two privates were massacred or otherwise destroyed by the Kandians. These, with the number of those who died from the effects of the climate, either at Kandy, or after their return to Columbo, made, in the whole, a mortality of little short of six hundred persons.*

The failure of our hostile attempts, says a recent writer on the spot, and the massacre of our troops in 1803, left on the mind of the Kandian ruler an impression of superiority, which the feeble incursions that were made by the English during the two or three subsequent years, served rather to augment than diminish. Negotiations failed, and were met by demonstrations of persevering and implacable enmity. Still, the natural strength of the territory of Kandy, and the insalubrity deterred the government of Columbo from a new appeal to arms.†

In the interior, the tyrannous conduct of the Rajah of Kandy towards his subjects, produced frequent insurrections; and the period was thought to be approaching when the people would rise against their Sovereign, and solicit the protection of Great Britain; an anticipation which encouraged patience and dictated a cautious line of conduct.‡

In the month of March 1814, the first Adigar, a minister and governor of one of the provinces, having fallen under the displeasure of the Sovereign, and being summoned to the capital, refused to obey the mandate, and raised the standard of rebellion. Having done this, he sent to Columbo, soliciting the assistance of the British, and offering to put the British Crown into possession of his province. The offer was resisted by Lieut.-General Brownrigg, His Majesty's Governor and Commander-in-chief, "who waited for a more decided testimony of the feelings of the Kandian people," and contented himself with detaching a small force to the frontier, to protect it against invasion by either of the Kandian parties.

The Adigar, who was soon routed by the Rajah's troops, fled into the British territories, and implored an asylum, which was not granted him but with the utmost circumspection. A public reception was refused him, and he was only admitted to an audience of the governor, at the country-house of the latter.§

"The detachment which the governor had stationed near the frontiers," says the writer before quoted, "had been withdrawn, as the motive which induced him to send it there no longer existed; and the Court of Kandy seeing nothing in this measure but another imaginary indication of our weakness, and flushed

* The number was 592.

† Narrative of Events which have recently occurred in the island of Ceylon, 8vo., 1815.

‡ Idem.

§ "The capital punishments of the Kandians," says a writer, "are always attended with some aggravating cruelty."

with its recent triumph over the Adigar, caused preparations for war to be made throughout the whole of its territories. But while the government was in daily expectation of hearing that the enemy had invaded our frontiers, its indignation and horror were excited by the perpetration of an act of savage barbarity on ten unoffending inhabitants of the British settlements.

"These unfortunate men had resorted to a village within the Kandian limits for their usual purposes of traffic, when they were seized and sent to Kandy, where, without the imputation of crime or the form of trial, they were mutilated in a most shocking manner: seven died on the spot, and the remaining three arrived in Columbo with their arms, noses, and ears cut off, presenting a spectacle calculated to awaken the most lively feelings of pity and resentment."

"A proclamation," continues this writer, "was issued, which, while it had the effect of restoring the natives of our own territories to the British limits, held out to the people of the Kandian country every encouragement to a continuance of friendly and uninterrupted intercourse. It was of primary importance, at the outset of our proceedings, that the king's subjects should know they were not implicated by our government as parties to his aggression, and so guardedly worded was that part of the proclamation which alluded to the conduct of the Court itself, that it would have been difficult to gather from it what were the ultimate intentions of our government."

The British governor, in the meantime, had been preparing for war. He had applied to the Presidency of Madras for assistance, and proposed commencing operations in the month of February. He was, also, employed in cultivating a good understanding with the Kandian chiefs. In this state of things, we are to be the less surprised at the outrage above related, or that hostilities were soon after commenced by an actual incursion of the Kandian troops.

The breaking out of the war with Nepaul, robbed General Brownrigg of the assistance which he had expected from India; but he had now acquired too strong a confidence of success, and things, perhaps, were too far advanced, to permit him to relinquish the enterprize. On the 10th of January 1810, His Excellency issued the following proclamation, in which it is observable that the sufferings of the Kandians, and not the injuries sustained by the British, appear the principal occasion of the war. "His Excellency," it is said, in the proclamation, "could not hear with indifference the prayers of the inhabitants of five extensive provinces, constituting more than one-half of the Kandian kingdom, who, with one unanimous voice raised against the tyranny and oppression of their ruler, taking up arms in defence of their lives, or flying from his power, implored the protection of the British government, while the most convincing circumstances indicated corresponding sentiments from the same causes in other provinces less within the reach of direct communication. Neither could his Excellency contemplate without the liveliest emotions of indignation and resentment, the atrocious barbarity recently perpetrated in Kandy upon ten innocent subjects of the British government—seven of whom instantly died of their sufferings, and three miserable victims were sent, in defiance, with their mutilated limbs, across the limits, to relate the distressing tale, and exhibit the horrid spectacle in the eyes of an insulted government and an indignant people in the capital of the British Settlements.

"In the perpetrator of these acts, his Excellency convincingly recognizes the true author of that implacable animosity, which has constantly been opposed to every approach of friendly intercourse so often attempted on the part of His Majesty's government.

"No shadow of doubt now remains that the rejection of all relations of amity originated and continues with the king alone, and that the people are no otherwise parties to such a policy, than as they are compelled to become so by a coercion alike hostile to the British interests, and intolerable to themselves.

"To him and his advisers is imputable the impossibility, proved by repeated

trials, of terminating, by any just or defined conditions, a state of relations unsettled and precarious beyond all precedent—which bears no essential character of a peace, nor has any title to that appellation—which yields no solid tranquillity or safe intercourse, but perpetuates the alarms of war without its remedies—and which, to continue any longer after a public unequivocal act of hostility, would be to sanction injury and encourage insult.

" By the irresistible influence of these feelings and considerations, his Excellency had become convinced of the unavoidable necessity of resolving to carry His Majesty's arms into the Kandian country. In this, however, he has been anticipated by the irruption of an armed Kandian force into the British territory, who, having pursued the fugitive inhabitants across the boundary river of Sitivacca, fired upon them from the opposite bank, and finally, crossing that river in arms into the Hewagam corle, proceeded to commit depredations on His Majesty's subjects.

" This measure, therefore, supersedes every deliberate consideration, and leaves no choice but that of repelling the hostile forces from the British frontier.

" But it is not against the Kandian nation that the arms of His Majesty are directed; his Excellency proclaims hostility against that tyrannical power alone, which has provoked, by aggravated outrages and indignities, the just resentment of the British nation, which has cut off the most ancient and noble families in his kingdom, deluged the land with the blood of his subjects, and, by the violation of every religious and moral law, become an object of abhorrence to mankind.

" For securing the permanent tranquillity of these settlements, and in vindication of the honour of the British name; for the deliverance of the Kandian people from their oppressions; in fine, for the subversion of that Malabar dominion which during three generations has tyrannized over the country, his Excellency has resolved to employ the powerful resources placed at his disposal.

" His Excellency hereby proffers to every individual of the Kandian nation the benign protection of the British government; exhorts them to remain without fear in their dwellings, to regard the armed forces who pass through their villages as protectors and friends, and to co-operate with them for the accomplishment of these beneficial objects.

" In their march through the country, the most rigorous discipline will be observed by the British troops; the peaceable inhabitants will be protected from all injury in their persons and property, and payment will scrupulously be made for every article of provisions which they furnish. Their religion shall be held sacred, and their temples respected. The power of His Majesty's arms will be exerted only against those, who, deserting the cause of their country, oppose the progress of His Majesty's troops, and of their own countrymen united in arms for their deliverance.

" Lastly, his Excellency promises, in the name of His Majesty the King of Great Britain, to the chiefs, the continuance of their respective ranks and dignities; to the people, relief from all arbitrary severities and oppressions, with the fullest protection of their persons and property; and to all classes, the inviolate maintenance of their religion and the preservation of their ancient laws and institutions, with the extension of the blessings resulting from the establishment of justice, security and peace, which are enjoyed by *the most favoured nations living under the safeguard* of the British crown."

On the 11th of January 1815, the first division, under Major Hook, crossed the boundary river of Sitivacca, and marched the same day to Ruanwelle, the first fortified post within the Kandian country, which was carried after a very trifling opposition from the king's troops, and without any loss on either side.

The people of the three corles which had lately erected the popular standard, who had sustained constant defeats, were elated to the greatest degree on

seeing the British detachment actually on its march. At Ruanwelle the detachment was joined by his Excellency.

The progress of the several divisions toward the surrounding heights of Kandy, where it was intended they should all concentrate, was but partially interrupted by the enemy. The passage of the Maha Oye river, which lay in the route of Major Hook's division, was unsuccessfully disputed by a small body of the king's troops; but they were soon dislodged from their position by the advanced guard, under Lieutenant Foulkstone, who forded the stream with great gallantry; but the opportunity for bringing the enemy to action was not allowed him, as the post was deserted on his approach.

The most important and tenable positions in Kandy are the passes of the Balani mountains and those of Gallegederah and Geriagamma, and it was at these places that the greatest stand was expected to be made.

Lieutenant-Colonel O'Connell, commanding the second division, having on the 2nd February pursued a body of the enemy to the foot of the Balani mountain, found himself within a mile of the principal battery, which he determined on attacking without waiting for any additional force. This was successfully done by the advance, under Major Moffat.*

About the same time that Major Moffat obtained possession of the battery at the foot of Mount Balani, Major Hook carried the passes of Gallegerah and Geriagamma; and our troops in consequence were soon securely posted on the westerly range, which, at the distance of eighteen miles, surrounds the capital of Kandy.

Here, it became necessary for the divisions from Colombo to halt for a few days, in order to allow a sufficient time for the troops from Galle, Batticaloa, Trincomalé, and Negombo, to arrive at their places of destination; and, besides, it was judged unadvisable to press too rapidly on the capital, lest the king should commence his retreat, before the passes in his rear were effectually secured.

The king appears in the meantime to have remained in a state of almost passive inertion; he repelled for a long period all belief of our serious intentions to attack him. His flatterers had at first persuaded him that the British government would never recover the fatal campaign of 1803, and when he was at length roused to some sense of the danger which menaced him, he insisted that our means were ill-proportioned to the accomplishment of his ruin. The difficulties of his situation, however, became shortly, even in his own contemplation of them, great and alarming. Instead of atonement or remorse for the past, however, the occasion appeared to offer nothing but fresh incitement to additional acts of tyranny and barbarity. A messenger brought him intelligence of our troops having crossed the frontiers—he directed his head to be struck off; another informed him of the defeat of his troops in the Seven Corles, and he ordered him to be impaled alive.

But his reign was now drawing to a close. Molligodde, his principal minister, deserted him; and, on the morning of the 8th of February, came into the British camp, bringing with him, in solemn procession, with several elephants, the insignia of the Four Corles, a banner with the device of the sun and moon, (indicating perpetual duration,) and the rolls or records of his Dessavony. He was followed by all the chiefs of the province who had not previously joined the British standard.

Molligodde had long since made private overtures to the British government through Mr. D'Oyly, but excused himself from joining the standard of the expedition, on account of his family being in the power of the king. He hoped to effect their release on the nearer approach of the army towards the capital, in which having the good fortune to succeed, he immediately fulfilled his promises, and declared himself in favour of the English.

Some little difficulty occurred in arranging the ceremonial of his reception,

* See Narrative of Recent Events, &c.

without giving cause of offence or jealousy to Eheilapola who was at the time in his Excellency's camp. The latter had every claim to be considered the first ally of the English government, not merely in point of age, but in family, rank, ability, and general influence. Molligodde, on the other hand, was actually first Adigar and Dessave of the Four Corles, the province esteemed of greatest rank, and to which Eheilapola was supposed to look as the reward of his zeal and attachment. A slight diplomatic distinction obviated all jealousy, and contented both parties. It was observed that the honours belonged to the insignia of the Dessavony, and not to the Dessave; that the act of surrender should be attended with all possible state, and that Molligodde must in consequence march in with his full honours; but having deposited the rolls and banner, he would of course no longer look for the same ceremonies on taking leave, but would retire with only the honours of an Adigar, to which Eheilapola had no kind of objection.

In this little question of etiquette, there was something characteristic of the manners of the Kandian court; but, in substance, the point was a natural one, and its discussion was conducted with politeness and liberality. Molligodde, of his own accord, in retiring from the audience of reception, proposed to pay a visit to Eheilapola, which was agreed to, and the few particulars that are known of the interview are truly affecting:—The visitor introduced himself with an exclamation that he was a ruined man. "What then am I?" said Eheilapola. Distressing recollections attached to this question, and both the chiefs burst into tears.*

At this juncture, the king, who found himself abandoned by all but his nearest relations, and began to entertain apprehensions of being surrounded and captured, precipitately quitted Kandy; and General Brownrigg, on receiving the intelligence of his flight, directed the advance of the troops, and on the 14th took possession of the capital.

In the course of the day on which the capital was taken, his General received a dispatch from Major Kelly, commanding the third division, with information, at the palace of Hanguranketty, a distance of eighteen miles from Kandy, of his having captured many of the females of the king's family, with a very large amount in treasure. This intelligence was regarded as the prelude to the capture of the king himself, who was known to be in the neighbourhood of the capital; and a detachment under the command of Lieutenant Mylius, and which was accompanied by Mr. D'Oyly and Eheilapola Adigar, was accordingly sent from Kandy in the direction of Dombara to intercept his retreat.

The movements of Lieutenant Mylius's detachment were supported by one under the command of Captain Antill of the 2d Ceylon regiment, who was detached to the ferry of Kimbulgamtotte, the passage of which led to the mountainous province of Ouvah, which had, from time immemorial, served as a place of refuge for the kings of Kandy. It was of the first consequence to prevent the fugitive monarch from throwing himself upon the allegiance of his Ouvah subjects, who had suffered less from his tyranny than the inhabitants of the other provinces, and might therefore feel disposed to afford him an asylum in his distress.

The anxiety occasioned by the king's flight from the capital, and the uncertainty which prevailed for some time as to the actual place of his retreat, were not of long duration; for, on the fourth day after the capital was taken possession of, General Brownrigg received the welcome and gratifying intelligence of his capture. This event took place on the night of the 18th of February. "An armed party of Eheilapola's adherents having discovered the house in which the tyrant had taken refuge with two of his wives, and a few of his most

* Narrative of Events, page 20.—It is useful, as well as pleasing, to preserve these little traits of history, because they increase our acquaintance with the people among whom they were observed. It is no new observation, in the mean time, that an extreme sensibility on points of etiquette is a national feature of the Kandians; and the remark may be useful in our public and private intercourse with the new subjects of the king.

faithful followers, surrounded the dwelling, the door of which was strongly barricaded. The assailants, however, headed by a devoted servant of Ehelapola, after some opposition, in which one or two of both parties were killed, commenced the destruction of the house. The wall of the apartment in which he was concealed being thrown down, the tyrant was suddenly exposed to the view of his injured subjects in the full glare of the light which was reflected from the torches of the surrounding multitude, by whom he was now regarded for the first time as an object devoid of terror.

"In the most abject manner he implored protection for himself and his wives, and he could stoop to ask it from the dependants of the man whose wife and children he had so recently murdered with circumstances of such wanton barbarity. His life was spared, but from the indignation and contempt of his subjects, it was impossible to protect the tyrant. They bound him like a felon, and dragged him to the nearest village, upbraided him, spit on him, till at length, wearied with their own execrations, they left him to all the repose which the dreadful reverse of his fortunes would at present permit him to enjoy.

"On the succeeding morning, Mr. D'Oyly paid a visit to the fallen monarch: on entering the apartment, he found him surrounded by his mother, his wives and family, who were all in the deepest consternation and affliction, which had been increased by some idle reports, circulated by the Kandians, of an intention on the part of the British government to bring the king to trial, and disgrace his family. Mr. D'Oyly humanely assured them that his person should not only be safe, but that he should be treated with every degree of respect and attention. The king, who was at first sullen and reserved, now betrayed evident signs of emotion, and taking the hands of his aged mother and four wives, he presented them successively to Mr. D'Oyly, and recommended them in the most solemn and affecting manner to his protection. In the governor's assurances, he said, he had perfect confidence.

"Major Willerman, one of his Excellency's staff, and who had been sent from Kandy on the first receipt of the joyful intelligence, now arrived, and was introduced to the king, who complained bitterly of the treatment he had received from his subjects. He pointed, in proud indignation, to the marks of a rope on his arm, and asked if *that* was treatment fit for a king. Major Willerman replied, that the indignities he had suffered were matter of great regret to the governor; to which the monarch answered, that he lamented that he had not at once thrown himself on the generous protection of the British.

"It was judged unadvisable, for many reasons, to bring the king to the capital, and means were therefore immediately taken for sending him under a strong escort to Colombo. The charge of the royal prisoner was entrusted to Major Hook, the sense of whose services during the campaign it was intended to mark by a selection which was now made of that officer. A large house had in the meantime been fitted up for the king at Colombo, where the glorious intelligence of the termination of the war was received with a degree of enthusiastic joy, which it would be difficult to describe."*

A slight resistance had been opposed to Lieutenant Mylius's detachment by a party of fifty Malabar soldiers, headed by Mootal Samey; the whole campaign began and ended without the loss of a single life on the part of the English.†

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* Narrative of Events.

† "The commander of the forces also has particularly to make his acknowledgments to Captain De Bussche, and the corps under his command, for the unwearied exertions shewn by them in their march to Weissinawe in the Seven Corles.—Near this place, on the morning of the 29th, the advance, under the command of Lieutenant Mylius, of the First Ceylon, after a pursuit of some miles, came up with a body of armed Kandians, at the village of Polpalile, who having stood their ground, and fired on Lieutenant Mylius's party, the fire was resumed, when six of the enemy were killed, and several are said to have been wounded; two gingals, five firelocks, and a number of spears, bows, and arrows, were taken. Captain De Bussche, with the remainder of his corps, put to flight a body of the enemy posted in the king's garden

Immediately on the capture of the king, it became a point of great deliberation in what manner the affairs of the Kandian government were henceforward to be conducted. The proclamation which the Lieutenant-Governor had issued at the commencement of the war, had promised to the chiefs the continuance of their titles and offices, and to the people, an impartial observance of their laws and customs; but there were so many opposite interests to reconcile among these chiefs themselves, and so many jealousies to overcome, that it was sometime before a day could be fixed for a solemn audience of the headmen, and the signature of a convention which was to secure to the British government the peaceable and permanent possession of the important conquest it had obtained. The 2d of March was at length fixed on for that purpose, when (to cite the words of the official bulletin) a "solemn conference was held in the Audience Hall of the palace of Kandy, between His Excellency the Governor and Commander of the Forces, on behalf of His Majesty and of His Royal Highness the Prince Regent on the one part, and the Adigars, Dessaves, and other principal chiefs of the Kandian provinces on the other part, on behalf of the people, and in the presence of the Mohottales, Coraals, Vidaans, and other subordinate headmen from the different provinces, and a great concourse of inhabitants.

"A public instrument or treaty, prepared in conformity to conditions previously agreed on, for establishing His Majesty's government in the Kandian provinces, was produced and publicly read, in English and Singalese, and unanimously assented to.

"The British flag was then, for the first time, hoisted, and the establishment of the British dominion in the interior was announced by a royal salute from the cannon of the city."

In a paper, entitled "An Official Declaration of the Settlement of the Kandian provinces," there appears, after a recapitulation of the examples of tyranny adduced against Wikreme Rajah, the following conclusion which is deduced from it:—

"Contemplating these atrocities, the impossibility of establishing with such a man any civilized relations, either of peace or war, ceases to be a subject of regret; since His Majesty's arms, hitherto employed in the generous purpose of relieving the oppressed, would be tarnished and disgraced in being instrumental to the restoration of a dominion, exercised in a perpetual outrage to everything which is sacred in the constitution or functions of a legitimate government."

The governor having thus resolved upon dethroning the king, framed his "settlement," "treaty," or "convention," as it is also called, accordingly.—In a proclamation of the same day of March, the details are thus set forth: "At a convention, held on the second day of March in the year of Christ, 1815, and the Singalese year, 1736, at the palace in the city of Kandy, between his Excellency Lieutenant-General Robert Brownrigg, Governor and Commander-in-Chief in and over the British settlements and territories in the island of Ceylon, acting in the name and on behalf of His Majesty George the Third, King, and His Royal Highness George Prince of Wales, Regent, of the United Kingdom of Great Britain and Ireland, on the one part, and the Adigars, Dessaves, and other principal Chiefs of the Kandian provinces, on behalf of the inhabitants, and in presence of the Mohottales, Coraals, Vidaans, and other subordinate headmen from the several provinces, and of the people then and there assembled, on the other part, it is agreed and established as follows:

"1st.—That the cruelties and oppressions of the Malabar Ruler, in the arbitray and unjust infliction of bodily tortures and the pains of death without trial, and sometimes without an accusation or the possibility of a crime, and

near Wessinawe, who left behind them the carriage of a three-pounder gun, a musket, some powder and ball, and a quantity of paddy. Captain De Bussche's movement will immediately free the Seven Corles from the presence of hostile Kandians. A detachment sent by Captain De Bussche to Allowtotte had brought in fifteen prisoners and four muskets."—*General Orders*, Head Quarters, Colombo, 31st January.

in the general contempt and contravention of all civil rights, have become flagrant, enormous, and intolerable; the acts and maxims of his government being equally and entirely devoid of that justice which should secure the safety of his subjects, and of that good faith which might obtain a beneficial intercourse with the neighbouring settlements.

"2nd.—That the Rajah Sri Wikreme Rajah Sinha, by the habitual violation of the chief and most sacred duties of a sovereign, has forfeited all claims to that title, or the powers annexed to the same, and is declared fallen and deposed from the office of king; his family and relatives, whether in the ascending, descending, or collateral line, and whether by affinity or blood, are also for ever excluded from the throne; and all claim and title of the Malabar race to the dominion of the Kandian provinces is abolished and extinguished.

"3rd.—That all male persons being, or pretending to be, relations of the late Rajah Sri Wikreme Rajah Sinha, either by affinity or blood, and whether in the ascending, descending, or collateral line, are hereby declared enemies to the government of the Kandian provinces, and excluded and prohibited from entering those provinces on any pretence whatever, without a written permission for that purpose by the authority of the British government, under the pains and penalties of martial law, which is hereby declared to be in force for that purpose; and all male persons of the Malabar caste, now expelled from the said provinces, are, under the same penalties, prohibited from returning, except with the permission before mentioned.

"4th.—The dominion of the Kandian provinces is vested in the sovereign of the British empire, and to be exercised through the governors or lieutenant-governors of Ceylon for the time being, and their accredited agents, saving to the Adigars, Dessaves, Mohottales, Coraals, Vidaans, and all other chief and subordinate native headmen, lawfully appointed by authority of the British government, the rights, privileges, and powers of their respective offices, and to all classes of the people the safety of their persons and property, with their civil rights and immunities, according to the laws, institutions, and customs established and in force amongst them.

"5th.—The religion of Boodho, professed by the chiefs and inhabitants of these provinces, is declared inviolable, and its rites, ministers, and places of worship are to be maintained and protected.

"6th.—Every species of bodily torture, and all mutilation of limb, member, or organ are prohibited and abolished.

"7th.—No sentence of death can be carried into execution against any inhabitant, except by the written warrant of the British governor or lieutenant-governor for the time being, founded on a report of the case made to him through the accredited agent or agents of the government resident in the interior, in whose presence all trials for capital offences are to take place.

"8th.—Subject to these conditions, the administration of civil and criminal justice and police over the Kandian inhabitants of the said provinces is to be exercised according to established forms, and by the ordinary authorities; saving always the inherent right of government, to redress grievances and reform abuses in all instances whatever, particular or general, where such interposition shall become necessary.

"9th.—Over all other persons, civil or military, residing in, or resorting to these provinces, not being Kandians, civil and criminal justice, together with police, shall, until the pleasure of His Majesty's government in England may be otherwise declared, be administered in the manner following:

"First—All persons, not being commissioned or non-commissioned military officers, soldiers, or followers of the army, usually held liable to military discipline, shall be subject to the magistracy of the accredited agent or agents of the British government, in all cases except charges of murder, which shall be tried by special commissions, to be issued from time to time by the governor for that purpose. Provided always, as to such charges of murder, wherein any British subject may be defendant, who might be tried for the same by the laws

of the united kingdom of Great Britain and Ireland in force for the trial of offences committed by British subjects in foreign parts, no such British subject shall be tried on any charge of murder alleged to have been perpetrated in the Kandian provinces, otherwise than by virtue of such laws of the united kingdom.

"Second—Commissioned or non-commissioned military officers, soldiers, or followers of the army, usually held amenable to military discipline, shall in all civil and criminal cases, wherein they may be defendants, be liable to the laws, regulations, and customs of war, reserving to the governor and commander-in-chief, in all cases falling under this ninth article, an unlimited right of review over every proceeding, civil or military, had by virtue thereof, and reserving also full power to make such particular provisions, conformably to the general spirit of the said article, as may be found necessary to carry its principle into full effect.

"10th.—Provided always, that the operation of the several preceding clauses shall not be contravened by the provisions of any temporary or partial proclamation published during the advance of the army; which provisions, in so far as incompatible with the said preceding articles, are hereby repealed.

"11th.—The royal dues and revenues of the Kandian provinces are to be managed and collected for His Majesty's use and the support of the provincial establishment, according to lawful custom, and under the direction and superintendence of the accredited agent or agents of the British government.

"12th.—His Excellency the Governor will adopt provisionally, and recommend to the confirmation of His Royal Highness the Prince Regent, in the name and on behalf of His Majesty, such dispositions in favour of the trade of these provinces, as may facilitate the export of their products, and improve the returns, whether in money, or in salt, cloths, or other commodities, useful and desirable to the inhabitants of the Kandian country."

"Of the treaty," says a writer at Colombo, "you will be enabled to judge, as it will be published.—It comprises, though in a very summary way, the heads of a constitution carefully adapted to the wishes of the chiefs and people, and with a more particular degree of attention to some prejudices, the indulgence of which was plainly understood to be a *sine qua non* of their voluntary submission to an European power. The preservation of the religion of Boodho was the first.* The other (hardly inferior in their estimation, was the recognition and continuance of their local (civil) institutions."

"The advantages to be derived from this conquest," it is added, "are incalculable. The position of Ceylon, its fine harbours, and rich and peculiar productions, must render it a place of the utmost importance in our eastern dominion. While the interior of the country was governed by a king independent of our authority, and adverse to our views, we held our dominion by a most precarious tenure. The known hostility of the Kandian ruler was a succour on which our exterior enemies might at all times calculate; and in case of a foreign war, we should always have had the defence of our coast to maintain, with a force divided and weakened by the necessity of watching the movements of an inveterate and formidable enemy within the heart of the country."

The Rajah of Kandy is to be carried with his family from Colombo to Madras.

An Account of the Water Palace at Uzen.

The subjoined is an extract of a letter by the late Sir Charles Warre Mallet, dated April 1785:—

On the subjection of Malwar by the Mahrattas, about fifty years ago, it was

* For an account of the ceremony of opening the great temple at Kandy, see *Asiatic Journal*, Vol. I, page 91.

given in Jaghire to three chieftains, Ranojee Sindia, Makajee Holkar, and Esevanbea Porvar. Uzen is the capital of the Sindia family; Indore of the Holkars; and Dhar of the Powars: all which places are laid down erroneously by Rennell.

Uzen is situated in 23° 14′ to 15. On the 11th instant, I went to view the city and environs, proceeding by the banks of the river Sissera, on the eastern side of which the city stands, running nearly due north. At about the distance of two miles on the western bank, is Behr Ghur, or Mahadou Ghur. The former name is in compliment to the idol of that name, who has a temple here—the latter in compliment to Mahadouja, Sindia, who ordered the Ghur or fort, to be undertaken at the instance of Jewram Jaut, a chief of that tribe, who took refuge with him about ten years ago, to avoid the troubles in his own country. It is a fort on an extensive plain, surrounded by a ditch of about twenty feet deep, meant to communicate with the river at each extremity. The walls of the fort are of stone and mortar, and seem excellent masonry; but they are not yet raised to the commencement of the parapet.—Within the fort is another very handsome square fortification, meant for the habitation of Sindia himself; each face one hundred and fifty yards. This building is in the same unfinished state with the former, and the progress of both is stopped by the orders of Sindia.

About a mile and a half further, on the same side of the river, is a very extraordinary large gloomy edifice, of peculiar strength, and still in very good repair, erected on an artificial island, formed, for the purpose, by a diversion of the stream of the Sissera, and connected with the western bank by a bridge of sixteen arches. In the western stream, which I conceive to be the artificial one, is a surprising multitude of various apartments constructed on a level with the water and in the midst thereof. The water being conveyed round them in various channels, into reservoirs contrived for its reception, whence it is conveyed by proper outlets to the bed of the river, into which it is discharged by little artificial cascades that have a very pleasing effect.

The whole of these buildings are in the bed of the river, which must have been constructed before the bank was cut, and are overflowed in the rains; but of such astonishing strength is the masonry, as to remain still in high preservation.

The apartments are admirably calculated for coolness, each recess being furnished with rings, to which I conceive were fixed curtains of the aromatic root, called cus-cus which, being wetted, gives a delicious coolness to the entering air.

On the western side of the river, are two large enclosures of stone-wall, one within the other, the lesser must have been a garden, the other, which is three or four miles in extent, a park, the wall of which is now in ruins.

I could get no intelligible account of this extraordinary work from any of the natives, who call it Gharé Shah. The first princes of Malwa, after the subversion of the empire of Delhi, were of that tribe; but the government afterwards fell into the hands of the Gilgees; and, on consulting an authentic history of this province, I found the following very clear and concise account of this extraordinary structure, *viz.*:—

"Sultaun Nasis ul Deen Gilgee, son of Ghias ul Deen, ascended the throne
"of Malva in the year of the Hejra 905, and reigned 11 years and 4 months.
"This prince, who was cruel and oppressive, built the water-works at Hallea
"Di and Saadan Pore. For, having contracted an intolerable heat in his
"habit, by eating fixed quicksilver, he spent his whole time in these watery
"abodes, and carried on the business of his government there."

By this account, these works are 300 years old; and their permanence, through so long a period, with so constant and so great a force of water on them, is certainly much to be admired. The Indians have extraordinary ideas of the stimulative and strengthening qualities of fixed quicksilver, and also impute it to some prodigious and supernatural effects, arising from ignorance

and a fondness for the wonderful. I am informed that this prince ordered places of the same kind to be prepared in many parts of his dominions, and that there are very fine ones at Mando, about twenty-six coss hence. There are some inscriptions here, placed by order of Akber and Shah Jehan, in their progress to and from the Deckan, which I have taken copies of. Captain Reynolds has taken a view of the works.

The city of Uzen is very ancient, and said to have been the residence of the great prince Bicker Majet, whose æra is now current amongst the Hindoos, this being the year 1842. It is now as extensive as Surat, but retains marks of much greater extent, large bricks being constantly dug up three or four miles round. The town is very irregular, particularly towards the river, where the ruggedness of the bank has prevented the smallest appearance of order. There are many fine flights of steps to the water, and some handsome mausoleums and pagodas on the banks and in the town; particularly the repository of the ashes of Ranajee Sindia, father of Mahajee Sindia.

The great street is very straight, broad, regularly built, and well paved. The bazaar is well supplied with grain, rice, goods, greens, fruits, amongst which are apples, melons, grapes, pomegranates, oranges, &c., &c.

Solyman, the eater of Sublimate.

There now is, or very recently was, living in Constantinople, a very extraordinary man, upwards of one hundred years of age, generally known under the name of "Solyman, the eater of sublimate." This man, when young, accustomed himself, as the Turks do, to swallow opium; but having taken by degrees a large quantity, without producing the desired effect, he adopted the use of sublimate, and, for upwards of thirty years, has taken a drachm, or sixty grains a day. He would sometimes go to the shop of a Turkish Jew, and call for a drachm of sublimate, which he mixed in a glass of water, and drank it up immediately. The first time the apothecary was very much alarmed, for fear he should be charged with poisoning the Turk; but he was struck with amazement when he saw the same man again on the next day, who called for another dose. Lord Elgin, Mr. Smith, and several gentlemen now in England, have met this extraordinary man, and have heard him say, that the sensation he experienced after having drank that extremely active poison, was the most delicious he ever enjoyed. Such is the force of habit! It is generally thought, that since the days of Mithridates, no one had ever made constant use of such a substance.

Hydrophobia cured by Vinegar.

Communicated in a letter from a gentleman at Venice to his friend in London:—"If you were here, you would be very much pleased with a discovery made at Udina, the capital of Friuli, a small province belonging to this republic. The discovery is this; a poor man, lying under the frightful tortures of the hydrophobia, was cured with some draughts of vinegar, given him by mistake, instead of another potion. A physician of Padua, called Count Leonissa, got intelligence of this event at Udina, and tried the same remedy upon a patient that was brought to the Padua hospital, administering him a pound of vinegar in the morning, another at noon, and a third at sun-set, and the man was speedily and perfectly cured. I have diffused through Italy this discovery, by means of a periodical paper that I am writing; and I hope you will make it known in England, in the most public manner; and as I am sure that this astonishing remedy will have as happy an effect there as it had here, so I should be glad to be apprized of it, that I may relate it in my said paper. As you have more rambling dogs in London than we have here, it is probable that the experiment will soon be tried, please God, with success."

Remarkable weather in Madras.

The following remarkable change was observed in the state of the weather at Madras, during the last week of April, 1815. On Monday morning the thermometer was at 52°; on Wednesday morning at 33°; and on Friday morning at 26°.

Account of the Wahabees.

To the Editor of the Asiatic Journal.

Sir,—The account given in your second number of the success of the viceroy of Egypt against the Wahabee Arabs, and of the importance, in a commercial point of view, of the subjugation of those religious robbers, will, probably, render acceptable to your readers, the following account of them, which I extract from Sir John Malcolm's history of Persia. This account also, will serve for a refutation to the conjecture of a modern writer, who supposes the Wahabees of Arabia to be the same with the Druses, a sect established in Mount Lebanon, in Syria, and which had its rise in the eleventh century.

R. F.

The modern sect of Wahabees was founded near a century ago, by an Arab of the name of Shaikh Mahomed, the son of Abdool Wahab, whose name they have taken. Shaikh Mahomed connected himself in the attempt to reform the religion of his country with Ebn-Saoud, the Prince of Dereah, the capital of the province of Nujuddee. Through the efforts of the saint, and the aid of the temporal power of Ebn-Saoud, and his son and successor Abdool Azeez, the religion of the Wahabees is now established all over the peninsula of Arabia. The tenets of this sect are peculiar, and merit notice. They profess that there is one God, and Mahomed is his prophet: but as the Supreme Being neither has nor can have any participator in his power, they say, that to profess that either Mahomed, the Imaums, or any saints, can have any superintendence over the affairs of men, or render them any aid hereafter, is blasphemy. They deem Mahomedans who deviate in any way from the plain, literal meaning of the Koran, infidels; and maintain, that to make war upon all such is the imperious duty of every Wahabee. It is one of their tenets, that all titles meant to show respect and honour to men are odious to God, who alone is worthy of high name: and they assert, that in conformity to what is revealed in the Koran, true Mahomedans should wage continual war against unbelievers, till they are converted, or agree to pay the tribute imposed on infidels; and that in the latter case they should be compelled to wear the coarsest garments, not to be allowed to ride on horses, nor to live in splendid dwellings. They maintain, that the taxes (including zukaat and khums) levied by Mahomed, are alone lawful: that swearing by Mahomed or Ali, or any person, should be prohibited, since an oath is calling a witness to our secret thoughts, which no one can know but God. They deem it a species of idolatry to erect magnificent tombs; but to kiss relics, &c. is idolatry itself; and therefore, they affirm, that it is an action acceptable to God to destroy the tombs of Mahomedan saints in Arabia and Persia, and to appropriate their rich ornaments to worldly purposes, for which they were designed. They say, that it is wicked to mourn for the dead; for, if they were good Mahomedans, their souls are in paradise, at which their friends should rejoice. The Wahabees reject the whole of the Traditions, limiting their belief to the Koran, which was, they say, sent from heaven to Mahomed, who was an excellent man and much beloved of God. They continue to preserve the usages of circumcision, ablution, &c., which they found established; but consider them more as matters of practice and usage than of faith. The leading principle of this sect is their right to destroy and plunder all who differ from them: and those Mahomedans who do not adopt their creed are represented as far less entitled to mercy than either Jews or Christians. Their progress was so great about ten years ago, as to excite considerable alarm in the Turkish government. Among other places, they plundered the rich tombs of Ali and his

sons at Nujuff, and Kerbelah. Their inroads are always dreadful; for they spare none who do not conform to their opinions; but they have lately met with some severe checks, and appear to be declining.

PARSEES.

When the emigration of the Persians took place in the seventh century, soon after the conquest of their country by the Mahomedans, a number of these people found their way to India, and landing on the western coast, near Danoo and Cape Sejan, commonly called St. John's, were admitted by the Hindu rajah, to settle in the adjacent country, and particularly at the village of Oodwara, which is still the chief residence of their priests; and the depository of their sacred fire brought by them from Persia. These people have now increased to about one hundred and fifty thousand families, dispersed in the cities and villages on the coast of western India, from Diu to Bombay, of which about six thousand reside in Bombay; which, reckoning four to a family, makes the Parsee population of Bombay about twenty-four thousand. Cultivating only the arts of peace, they may be said to be a distinct race from their ancestors; and though they have been settled for more than a thousand years, yet have hitherto refrained from intermeddling with politics; consequently they are the best of subjects, and demean themselves so as to give the governments under which they reside the utmost satisfaction.

With the Hindoo dress they adopted many of their customs, forgot their own language, and adopted that of their wives, (the language of Guzurat), which is now so general that not one in a thousand can speak anything else.

The young men of good families are, however, taught to read and write English, but few of them think of learning Persian, or of paying much attention to their ancient history.

The opulent amongst them are merchants, brokers, ship-owners, and extensive land-holders. The lower orders are shop-keepers, and follow most of the mechanic arts, except those connected with fire; thus there are neither silversmiths, nor any workers of the metals among them; nor are there any soldiers, the use of fire-arms being abhorrent to their principles; nor are there any sailors; the bulk of their population are weavers and husbandmen, and cultivators of the date, palmira, and mowa; and the distillers and vendors of their produce in the sea-ports; many of them are ship and house carpenters; and in Bombay many of them are in the service of Europeans as dubashes, and domestic servants.

Their charities are munificent and unbounded, relieving the poor and distressed of all tribes, and maintaining their own poor in so liberal a manner that a Parsee beggar is nowhere seen nor heard of.

Anxious to know everything respecting the religion of their ancestors, the opulent Parsees of Bombay and Surat, have from time to time sent persons into Persia to collect books and notices respecting it; and have also invited many of the sect from Persia, some few of whom reside occasionally in Bombay.

The Parsee population is divided into clergy and laity (Mobed and Bedeen). The clergy and their descendants are very numerous, and are distinguished from the laity by wearing of white turbans, but they follow all kinds of occupations, except those who are particularly selected for the service of the churches, though they have no distinction of castes. A recent innovation, respecting the commencement of their new year, has formed them into two tribes, one celebrating the festival of the new year a month before the other, which causes their religious ceremonies and holidays to fall also on different days. This at present is only subject for merriment, but may in time cause dissension and separation, as each party have an opulent family at their head.

Those who adopted the new æra (in compliance, I believe, with Molna Firaun, the high priest of Bombay, who has himself been in Persia), are styled Kud-

mee, and jocularly Chureegurs, *i. e.*, bangle-makers, workers in ivory, and other materials for women's ornaments. The tribe of Chureegurs being amongst the foremost of those who adopted the new computation; those who still adhere to the old method are styled Rusmee and Shersi, and still form the bulk of the population.

Some of their ancient ceremonies have, however, been preserved inviolate; and particularly those concerning the rites of sepulture, which are correctly described in "Lord's Account of the Parsees," if we except his statement about the removal of the body. No person of a different sect is allowed to approach, or any stranger allowed to witness the obsequies; but it does not appear that the bodies should be exposed to anything but the elements; a private sepulchre, built some few years ago, having an iron gate at top to prevent the ingress of birds of prey.

They have a few plain and unornamented churches, where they assemble for the purpose of prayer; they are crowded every day by the clergy, but the laity only attend on certain days.

It has been already said that there are no sailors amongst them; but the Persians were never a maritime nation; they profess, however, no abhorrence to a sea life, for many of them embark as traders, on the most distant and perilous voyages, and take part in all shipping speculations, and are bold and enterprising merchants, though few of them settle out of their own country, (so they call the western part of India, from Diu to Bombay,) yet there is not a place where they do not occasionally visit, and often reside in for years; thus they are found in China, Bengal, Pulo Pinang, Pegu, Madras, Ganjam, Ceylon, and at most places on the Malabar coast, but have no settlement to the south of Bombay.

Though they follow not the profession of arms, yet they have no hesitation in following the armies into the field in quality of sutlers, shop-keepers, and servants to the officers.

To conclude they are a highly interesting people. The philosopher will contemplate in them the descendants of a mighty nation, whose empire once extended from the shores of the Mediterranean to the frontiers of India, and rejoice to find them neither deficient in virtue nor morality.*

THE CONTRAST; OR, OPINIONS ON INDIA.†

A gentleman, lately arrived from England, has favoured us with a note of a conversation, which we are happy to introduce to the reader in the words of our Correspondent:

"I was present at the ensuing conversation, which took place at the house of a friend, a few days before my departure from London; it was carried on by three gentlemen lately returned from India, with great skill, animation, and dexterity, and discovered such a fund of colloquial pleasantry, whimsical opposition of character, and extemporaneous sprightliness of fancy, as I am persuaded will prove acceptable to many of your readers, and entitle it to a place in your work.

"An old country gentleman, who made one of the party, and who had lately come to town, with the hope of procuring an appointment for his son in India, addressed one of the gentlemen and begged he would have the goodness to favour him with some account of the country he had so lately come from, and to which he was about to send his son; he had heard, he said, but little of India, and that little was contradictory and unsatisfactory, and, therefore,

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* Pope's Revelations of Ardai Viraf.

† This article was published several years ago in the *Asiatic Mirror*, and it now appears by the permission of the author, with some emendations.

he was anxious to have the opinion of a gentleman whose experience would enable him to give a just and impartial statement of that valuable and interesting country.'

"'Sir,' replied the Indian gentleman, 'I am ready to satisfy your curiosity as far as in my power; but first let me entreat you to keep your son at home.'

"'But, Sir,' answered the other, 'there is no other way of providing for him.

"'Sir, there are many ways of providing for a young man without sending him to India, and I am sure any is preferable to perpetual transportation; if the young gentleman is idle and sedative, make him a tailor; a KNIGHT of the thimble is perhaps as respectable as many other *knights*, and you'll have him courted by every man of fashion in the metropolis:—this, Sir, is one way of providing for him: but should he dislike sitting crossed-legged, and show, at the same time, muscular strength and activity, you can make him a porter, or a coalheaver, or a waterman, or a charman but, Sir, if you have any regard for your son, you will prevent his going out to India. If the gentleman, however, is of a vagrant disposition, and is resolutely determined on a change of climate, you have, doubtless, interest sufficient to get him on board one of the whalers in the northern seas. A short period will convince him of the vanity of wandering, and preserve him from Indian exile.

"'Sir, my opinions may appear singular, and my prejudices perhaps unfounded, but a period of twenty-five years spent in that country, will add some weight to my assertions, and leave my impartiality, I trust, unquestioned. That there are people of contrary opinions, I will not pretend to question, but they are generally those whose experience is little, or whose success on their arrival has made them view everything through the pleasing medium of promotion or pleasure; like the young lady, who, having luckily got a husband three weeks after her landing, wrote home to her friends in the commencement of the honey-moon, '*that the black men were very amiable, and Calcutta a perfect paradise!*'

"'Of the deleterious effects of the climate, no language can convey an idea. The fogs and pestilential vapours in the islands of Java, Sumatra, Borneo, Bali, Macassar and Celebes, are odoriferous gales, when compared to those of India, and I look upon the inhabitants in the vicinity of the Bohun Upas, as truly enviable to those in every part of Hindoostan; they who reside near the poison-tree are only incommoded when the wind blows from a certain quarter, but in India, every gale carries disease on its wings, and leaves bile and debility behind it.

"'During the solstitial rains and equinoctial hurricanes, there is scarcely any place of shelter or protection in the country. The houses are burnt down with lightning, or blown away in a whirlwind, the inhabitants swept away in the inundations, and all nature seems overwhelmed in ruin and desolation.

"'A man who has spent a few years in Hindoostan, may be distinguished from all others, by his meagre appearance and debilitated frame: a weak, 'lack-lustre eye,' protuberant bones, concave cheeks, long spindle shanks, and *wide ill-made pantaloons!* with as much colour as you can discover in a withered cabbage leaf, and as little fire as in a worn-out flint. In short, he is a bundle of infirmity; a walking automaton; a miserable DON GONZALE PACHECO, *qu'en le voyant à nu on auroit fort bien pu apprendre l'ostéologie*—a mere QUI HYE!

"'To prove that I have myself experienced the effects of the climate, I have only to mention the number of empty pill boxes left behind me in Bengal, which may be fairly estimated at 3,000; this will be allowing an average of three calomel pills a week, (and I believe no man can exist on less,) with 7,797 ounces of salts, besides gallons of castor oil, jalaps, &c., &c. Sir, a man who has dragged on a miserable existence of twenty-five years, fed on calomel and salts, with no other beverage than congee and water-gruel, may be allowed to give his opinion of the climate.

"'I therefore repeat again, that rather than send my son to the East-Indies, I would provide him with a cutler's wheel, and make him perambulate the streets at home, to the tune of

'Razors to grind O!'

"'Having given you an impartial sketch of the country and climate, allow me to say a few words of the inhabitants and the society. The former, indeed, deserve no consideration; they are Hottentots, with only this difference, that they possess all the bad, with none of the good qualities of the thick-lipped generation: their four cardinal vices are lust, lying, avarice, and hypocrisy, and their whole creed, a system of cunning, cruelty, conspiracy and corruption: what the Arabian satirist said of the inhabitants of a certain city, is verified in them; that *there is not a man among them who can generously give, nor a woman who can virtuously refuse.*

"'The European society in India may be divided into two classes, the *formal* and the *familiar;* one is all ceremony and silence, the other all levity and noise. Among the formalists, if you have the misfortune to be invited, you experience a similar sort of gratification to that of a man suddenly summoned before a council of the illuminati, an unsociable group of heterogeneous exotics, who neither know nor seem desirous of knowing each other; the rich look proud, dull and supercilious; the poor meek, dejected and obsequious—the ladies simper and flutter their fans, the gentlemen grin, and drum with their fingers—'*Were you at the theatre last night, Miss Loadstone?*'—'*Yes, Sir,*'—'*Allow me to help you to a love-apple—ha! ha!*'—forced in this manner to endure three hours of melancholy gabble, you at last steal out of the room, hungry, drowsy, jaded and grumbling, lamenting your hard lot, and execrating the musquitoes!'

"The old gentleman here looked a good deal astonished, and, I believe, began seriously to think of keeping his son at home, when another of the gentlemen present begged leave to say a few words in vindication of the country;—he had himself served twenty-three years in India, and was therefore entitled to some little attention. The harangue, he said, of his Bengal friend, reminded him of the miseries and dolorous complaints of Messieurs Testy and Sensitive, and the surprising adventures of Will Marvel in the Idler; yet he was unwilling to look upon him as one of those hypocondriacs who take delight in tormenting themselves and frightning others, and who are never pleased but when they are 'warbling out their groans,' and making every one melancholy round them: he was well acquainted with the poetical imagination of his friend, his love of burlesque, his marvellous adventures, Utopian descriptions and practical paradoxes, and was willing to attribute the whole of his surprizing narrative to these causes, rather than to any predetermined plan of imposing on the credulity of the company. But he could not, he said, remain silent and hear a country like India either satirized or abused; a country that no unprejudiced man ever parted from but with regret, or mentioned but with admiration; of which the air is salubrious, the soil fruitful, and the inhabitants wise and benevolent—'where every blast shakes spices from the trees, and every morn drops fruit upon the ground, where all the diversities of the world are brought together, the blessings of nature selected, and its evils extracted and excluded.' He hoped no one would look on this as an exaggerated panegyric; he spoke from long experience and rigid impartiality, and had no other desire other than that of effacing the unfavourable impression which the last gentleman's invective against India had made on their minds. In a country, however, in which he had passed twenty-three years of uninterrupted happiness, amidst all the delights and gratifications of social life, and all the charms and allurements of an enlightened and hospitable society, it would be difficult perhaps to repress his feelings, or to speak of the country in any other terms than those of rapture and enthusiasm; but his object was not to increase wonder, but to lessen prejudice, and if he succeeded in that, he had little ambition of being looked on as an elegant romancer. Of the dreadful effects of the climate, as related by his friend, many were imaginary, and many proceeded from very different causes. It was not surprizing that those who passed twelve hours in

bed, and employed the other twelve in gormandizing, smoking, and tipling, should complain of bile and debility, and enumerate their empty pill-boxes and medical prescriptions. There was one thing indeed surprized him, and that was how they were so long able to continue their destructive habits of debauchery, or by what perversity of judgment they could impute to the climate what evidently proceeded from intemperance and idleness.

"But if there was nothing in India but disease and debility, he would be glad to know, what peculiar advantages they had to boast of at home. Of the climate, no one surely would be hardy enough to make any forced panegyrics, a climate, perhaps, more variable and pernicious than any in the known world, and which occasioned colds, catarrhs, melancholy and consumptions, and added more to our bills of mortality in a week, than were to be found in an Indian obituary for a year.

"Of society in England, he could not be supposed to know much;—he had been twenty-three years in India, and never felt a desire to leave it, till required by the urgency of his private affairs, and now that he was at home, his only wish was to get back. He saw nothing but great expense, with little comfort; and great ostentation, with little to show; he was pursued, insulted, and harrassed in every street, by beggars, bona-robas and hackney coachmen, and had scarcely ever visited a public place of amusement without finding, on his return, his pockets picked."

HIATUS IN— !

ADDRESS OF WINTER TO TIMOUR.

Versified from Sir John Malcolm's History of Persia.

BY MISS PORDEN.

[Timour or Tamerlane, the conqueror of Russia, of Hindoostan, of Persia, Egypt, Syria, and Turkey, unsated with conquest, assembled at the age of seventy-one, an immense army to invade China. This empire had formerly been subject to Ghenghis, from whom Timour loved to trace his descent, and he said then he felt it a duty to re-establish the Tartar power, and expel idolatry from a country which had formed part of the dominions of his great ancestor. He commenced his march in the depth of winter, and passed the Iartes on the ice. But illness stopped him at Otra, and his forces were soon deprived of their leader. "*Timour's Institutes,*" composed under his own direction, give a flattering picture of his achievements; but his life has been written with all the virulence of hatred by an Arabian author, Ahmed-ben-Arabshah, from whom a striking passage is quoted in Sir John Malcolm's History of Persia, which is here attempted to be versified. It is difficult to read it without a more modern application.]

Keen blew the sleety gale, the scene was drear,
One sheet of white the hills and plains appear,
Vast blocks of ice obstruct the rapid floods,
And hills of snow conceal the sable woods,
Nor bird, nor beast, nor living thing was seen,
Nor flower, nor fruit, nor blade of herbage green;
All Nature knew the appointed time of rest,
And sheltered, slept in earth's maternal breast.
Man's heart alone no change of season knows,
And proud ambition stoops not to repose!
The tyrant's troops, regardless of the blast,
Blacken with countless hordes the silvery waste.
High on his Tartar steed the conqueror rode,
And led his myriads o'er the frozen flood;
When lo! amid a realm of subject snows,
In awful pride, gigantic Winter rose,
His hand with arrows filled, was lifted high,
A ghastly gleam was in his frozen eye;
Like some vast mountain his stupendous form,
His voice the howling of the Alpine storm.
It lacked the melody of giving breath,
And chill'd the spirit as the voice of Death.

" * Behold the mighty conqueror, who defies,
" Not man alone but these inclement skies.
" Yet though thy dreadful warriors onward ride,
" Nor fawn the elements, to sooth thy pride,
" Round thy warm limbs my icy robe I cast,
" I give thee to the snow, the hail, the blast;
" Yon hill—the Spirit of the Storm is there,
" And bids thee, tyrant, stop thy rash career.
" No longer shalt thou wrap the world in flame,
" Art thou a spirit of vengeance? I the same.
" Slaves to subdue we use our power alike,
" When baneful stars in dire conjunction strike.
" How terrible their force! but on! be bold!
" Make earth's best region desolate and cold,
" Then in the impotence of fury time,
" To find at length thy blasts less keen than mine.
" If thou canst glory in unnumbered bands,
" That waste, destroy, o'erwhelm the fairest lands,
" With heavenly aid, my storms as widely sweep,
" Thy lance is keen, my arrow strikes as deep!
" And on thy head, by him that governs all,
" The deadliest venom of my wrath shall fall,
" Not all thy fires, thy self, thine host shall save,
" From the cold sleep, the tempest's icy grave."

* The passage quoted by Sir John Malcolm commences here.

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. II, *July to December*, 1816.

Reply to the Contrast ; or, Opinions on India.

To the Editor of the Asiatic Journal.

Sir,—I was infinitely amused by an article which appeared in your last number, entitled, "*The Contrast, or Opinions on India ;*" and was the more struck with it, as it forcibly reminded me of a like discussion which passed in my hearing, some time back, at a friend's house (an old *Qui Hui*), at the other end of the town. Having a perfect recollection of the heads of that conversation, I have endeavoured to recall to my memory, as near as possible, its general substance.

Major-General Cayenne has passed his five-and-twenty years, and somewhat more, in India ; and has amassed just enough fortune to be puzzled to know what to do with it. After two years' deliberation, he resolved to save ; and accordingly gave out, he had grown poor, and walked into the city every day.

Having successfully set to sleep the once fervent anticipations of his affectionate brothers and sisters (for the General was a widower, and had never mustered any immediate heirs), he found himself hardly pressed by his youngest sister but three, and her three daughters (now on the point of coming out), as to the eligibility of a matrimonial excursion over the Atlantic ; and it was on this occasion, that I was present at the following discussion, which passed at the General's breakfast-table. Present, the General, Mrs.——, and myself.

Mrs. ——. Good morning, brother ; you look but so-so to-day.

The Gen. My looks, sister, are the consequences of a toilsome residence in India, and are incurable. Pray, did you ever know any one return from India, either looking well, or being well ?

Mrs. ——. There are different opinions on that score, brother. India is generally reckoned a fine country, and were I as young as my Evelina or Indiana, I would not hesitate on taking a voyage.

The Gen. Half a century's experience has not been lost upon me, although my opinion seems to have but little weight with you. I solemnly declare I would not send my dog to India ; and, as to a female's going, it is indelicate, monstrous, and vulgar.

Mrs. ——. Vulgar ! nay, brother, every one remarks the elegant manners of females who have married in India.

The Gen. Psha ! the practice is on a par with Smithfield bargains, and the manners of English females in India would disgrace a French *corps-de-ballet.* When young women go out to India, it is with no other notion than getting married ; the reserve, so amiable in the sex, is openly thrown aside ; every look, gesture, and act, has written upon it, *to be married*, or, more properly speaking, *to be sold.* This is understood, from the captain to the lowest-rated man on the voyage, as well as to the old civilian, and the dissipated occupant of Writer's Buildings, who crowd the strand to catch the first news from England, and the first glimpse of her who is to put herself to public exhibition for one month, and be married the next.

Mrs. ——. Hem !

The Gen. If you have given your daughters the romantic names of Evelina, Indiana, and Angelica, with any idea of showing off for husbands in India, I am sorry for it ; it shall never have my sanction.

Mrs. ——. Always talking in this sweeping style, brother! is there no medium? Is it a sin for parents to send for children, or brothers for sisters? Does every lady who goes out to India, answer the description you give?

The Gen. I hope not; but it is generally true. Who can you send my nieces to? They have neither fathers nor brothers in India.

Mrs. ——. Oh brother! do you forget your intimate friend, Mr.——, the rich collector of ——pore, who, Col. D. says, is the wealthiest man at the presidency; and there is Col. and Mrs. A. and Col. C., who sent you a pipe of Madeira, and my girls their black shawls, and who always said he was eternally obliged to you, and wrote me such an elegant letter, with the pearls,—concluding with, "What shall I send more?"

The Gen. Those kind friends, my dear, have forgotten me. I can serve them no longer; therefore, take you care of your pearls, and your girls of their shawls, and teach them to be content with good plain husbands at home.

Mrs. ——. This may be good theory, brother, but your nieces have neither fortunes, nor, as you say, expectations; and the Qui Huis, as you call them, at home, fight wondrous shy of *poor* girls. Really, brother, with your connections, I think you might consent to let *one* out of the three, take her chance. I must confess I never see a splendid party, but my heart aches for my poor girls, who declare, that though they are known by their black shawls, they always wear them, because, poor Indiana says, "it looks *elegant and Asiatic.*" I must confess, I think I should only be acting a good mother's part in seeing them well settled in India. I often think of the admirable panegyric of your friend, Mrs. ——, "India has been the brightest boon that ever Providence dispensed, to remedy the inequalities of fortune. One large united family, where a young female may be well matched, without beauty or fortune, where all prudish searching into character is waived, with a generosity truly *noble and touching;* she is, from the moment of her landing, received as one of them, and after taking her turn in enlivening the elegant community of the settlement, she returns with her better-half to their native soil, full of all that can make fashionable life *comme il faut,* and this cloudy country agreeable; while her magnificent hospitality excites astonishment, even at Carlton House, and the elegant simplicity of her *pagods Chinoises* laughs in irresistible defiance at the musty mansions of antiquated nobility. And their parties—"

The Gen. In mercy to my nerves, sister, cease this outrageous farago. Maria Graham was all truth to this—I will never consent to my nieces going to an overstocked market, like Alderney cows to Smithfield. [Here the General began to be warm.] Shall it be said, that the niece of Old Cayenne, who put by near a lack of rupees per annum.....[Here the General coughed as if the tail of his red-herring had got down his throat, and I really thought it was so; but his sister was much more keensighted, and, notwithstanding the General's groans about those times being past, and stammering about alteration of circumstances, she appeared to conceive no small hopes that he had motives more of policy than necessity for giving out that he was poor; and seemed as little inclined as the General to pursue the subject, and another red-herring coming in, the General took the opportunity of giving an entire change to the conversation.]

I sat all this time, Mr. Editor, sipping my tea, as mum-chance as a poor cross-armed *cooley;* for I could not, for politeness' sake, oppose the General's sister, although I was inclined to see a good deal of reason in a *great part* of what he said: on the other hand, too, I could not take her side, for the special reason, that I am a poor *sub,* and the General makes it a principle never to be contradicted, which it is well for me to attend to, as he has a great deal of interest in Leadenhall-street.

If you think this matter not unworthy of a place in your work, it is much at your service. I am, sir, &c., &c.,

MILES ASIATICUS.

Baker Street, Portman Square, June, 1816.

A GEOLOGICAL PHENOMENON NEAR CALCUTTA.

The revolutions which have taken place on the surface of the earth exhibit interesting phenomena in India as well as elsewhere. A short time since, the Calcutta Naturalists were called upon to assign causes for an interesting phenomenon, which has presented itself at the great tank before the junction of the Chouringhee road, with that of Esplanade Row. The bottom of this great bason being sandy, suffered the water to filter through and escape, so as to leave the tank dry in the hot season. To remedy this evil, it was determined to remove altogether this sandy layer. A number of workmen were employed, and had not dug above four feet, when they came to a group of full-grown trees. These trees were standing perpendicularly at short distances from each other, and had the appearance of trunks lopped off within three or four feet from the roots. In general they were about a foot and a half or two feet in diameter. They were firmly fixed in a dark loamy soil, into which their roots spread in every direction. The elbows where the trunk separated into its roots, were distinctly marked. The substance of these subterraneous growths was of a reddish colour, like *soondre*, soft and moist, still preserving the grain of the wood. Upon inquiry, it was found that this natural curiosity was by no means singular. About six or eight years ago, a similar appearance offered itself on cleansing the Laldiggy, in Tank Square; and very lately at Dum Dum, not only trunks of trees, but bones and deer's horns were found at a great depth from the surface of the ground, on the occasion of sinking a new tank. It is even said the body of a boat was dug up under similar circumstances at Garden Reach.

Another notice of this Phenomenon.—The facts stated in the *Calcutta Gazette* agree exactly with our information on the subject, but we are disposed to think that the particular spot has not sunk, but that agreeable to the theory of Rennel, the whole of the strata above the trees has been deposited during a course of ages after some sudden inundation. The fact of trees being found at that depth is not peculiar to the tank now the object of inquiry. We examined the bottom of a tank three miles distant, and discovered large logs of what we conceived to be Soondre. In the excavation of docks by Mr. Jones the civil engineer, timber of various descriptions has been found. Also in the excavation and clearing of tanks on the opposite side of the river. No appearance of petrifaction appears to have been observed.

ON THE DISEASES OF INDIA, AND THE USE OF THE NITRO-MURIATIC ACID, BY DR. H. SCOTT.

(From a paper printed in the Journal of Science and the Arts, entitled, "Some Remarks on the Arts of India, &c.")

I mean in the present paper to confine myself chiefly to a detail of some of the effects that I have observed from diluted nitric acid taken internally, and used as a bath for a variety of diseases. The field is far too extensive to be well surveyed by me, or indeed by any one individual, and I must rest satisfied with a very general sketch. Though conscious of being quite unequal to the task, I am carried on by the belief that no other person has yet had the same means of judging, and from the conviction, that by the harmless remedies that I now recommend, much good may be done in some diseases that are acknowledged to be beyond the ordinary means of relief.

It is well known that climate alters much the phenomena and the nature of diseases to which the human body is liable. A great part of my life has been spent between the tropics, where the temperature is generally high; where the vegetable world in its genera and species puts on appearances that are quite new to the inhabitants of Europe; where the animals are generally very different, and where the diseases by which they are afflicted arise from other causes and with different symptoms. I have often thought that it would be curious and useful to mark, from sufficient experience, the peculiar maladies to which

we are subject in a hot climate, as well as those from which we are exempt. If this were done with skill, it might give rise to a number of important conclusions, both for avoiding and curing diseases.

Cancer.

Cancer is nearly unknown within the tropics. During twenty-five years I saw one case of cancer in a person who had brought the rudiments of the disease from Europe. From that case I learned the afflicting truth, that although a hot climate does generally prevent the formation of cancer; yet, when once it is formed, it does not cure it. I saw, in another instance, a cancer arise in India with an European gentleman, from often pulling the hairs from a wart on the skin of the cheek, and which produced at last the most deplorable effects. If such a complaint had appeared in any natives of the country, whatever might have been their caste or condition, I should probably have seen or heard of it.

Pulmonary Consumption.

Phthisis pulmonalis is not common in that climate, although it does occasionally appear. The true Phthisis is certainly a rarer disease there than many European practitioners suppose, for the lungs very often suffer from abscess and affections of the liver; and it is no easy matter to distinguish such complaints from the true Phthisis pulmonalis.

Scrofula.

Scrofula is rare, though particular causes do sometimes produce it. Cold and moisture seem to be the great sources of the scrofulous diathesis, for the children of Indians, and even the ape kind, although free from the disease in their native climate, are very liable to scrofulous affections on being brought to Europe. Would it not appear then, that similar causes have a tendency to produce Phthisis pulmonalis, Scrofula, Schirrhus, and Cancer, and that there is some connection in their origin, and perhaps in their nature?

Biliary Stones.

I never knew an instance of a biliary stone being found in the gall bladder or biliary ducts, in India.

Stone.

The formation of stone in the urinary bladder is nearly unknown between the tropics. I have, indeed, not met with a single instance of it, although I have known some cases where a disease was imported, and not removed by climate. This exemption, however, from those dreadful diseases does not extend through a great extent of latitude; and it should also be remembered that altitude above the sea has similar effects to a more northern latitude. I speak of my experience in a country on a level nearly with the ocean, and having a barrier of *ghauts* or mountains towards the east. In the northern parts of India the maladies of Europe begin to show themselves. I knew a boy who got a stone in the bladder in Guzurat, for which he had been cut by a native surgeon. The perforation was made in nearly the same place that it is in Europe, and the operation was what is called, I think, by the *Gripe*.

I may take notice here of a case of stone in the bladder (it cannot be too often mentioned) which was remarkable for the singular mode of cure adopted by Colonel Martine, himself the sufferer. He then resided at Lucknow, but I believe the Colonel had lived in many of the northern parts of Hindoostan. I knew well a surgeon* of the Company's service, who was intimate with the Colonel, and visited him at all hours, and often saw him carrying on his process for cure. It consisted in reducing the stone to powder, by a fine saw introduced into the urethra by means of a canula, and he perfectly succeeded in removing the whole of it. The Colonel was an ingenious mechanic. His saw was made of the steel spring of a watch. He introduced the canula till it touched the stone, and then, by changing the position of his body, he pushed

* Mr. Bright.

on the saw till it was, for a little way, in contact with the stone, and then moving it backwards and forwards, he reduced it to powder. My friend often saw him at this work, and occasionally more than once on the same day. The operation gave him no pain whatever; for soft parts, plentifully covered with mucus, are under very different circumstances from hard and resisting bodies, and completely elude the teeth of so fine a saw. Soon after every sawing, he passed, with his urine a quantity of the stone, in the form of a powder. Although a parallel case will not often occur, where the patient is so intelligent and ingenious, and the final success so decisive, yet by long habit, and guided by the feelings known only to the individual, I should hope that a similar mode might *sometimes* be applied with advantage. No surgeon can effect this for another person. To place the stone and the saw in the proper positions, and to carry on the operation with success, and without pain or injury, can only be done by the patient himself. The hopes of relief, the attentions and observations necessary to attain it, the repeated trials, with all the sources of employment and of comfort to a miserable man, may well reward him, even if the perfect success of Colonel Martine should be unattainable.*

Gout.

Although a tropical climate does not at all times prevent the attacks of the gout, yet they certainly are less common and severe than in cold countries.

Rheumatism.

Acute rheumatism is rare between the tropics, but cases of it do occasionally occur. In like manner, the chronic kind is sometimes met with in India, and is more easily cured than in Europe.

Liver and Spleen.

While the glands that are the common seat of scrofula are less generally diseased between the tropics than here, other glands suffer there more frequently than in Europe, and, in particular, the liver and spleen. I have fancied at times that I could see mechanical causes for some of the derangements of the liver in a hot climate. The resinous matter of the bile seems to be there more abundant. It appears occasionally to separate from its union with soda, when it stagnates in the liver, and enlarges it, giving rise to all the phenomena of chronic hepatitis. By some means the calces of mercury stimulate that organ, or they give solubility to this resinous matter, which then passes through the ducts to the intestines. Such a bilious discharge, from the use of mercury, is the true signal of relief. When, from long illness, or other means, weakness is produced, with a languid circulation, chronic hepatitis is almost a certain consequence; the *vis a tergo* in the liver is diminished, depositions take place, and I have seen after death resinous and spermaceti-like matter choking and obstructing the ordinary course of circulation, and greatly enlarging the whole mass. It is said, that in some parts of Germany, the overgrown livers of geese and ducks are esteemed a great delicacy for the table. In order to produce them, they fix the animal by the feet to a board; they keep it motionless in a high temperature, and force it to swallow a great deal of nourishment. This is the case occasionally with our countrymen in India; a high temperature, little motion, with a plentiful diet; and the very same consequences make their appearance. While a very languid circulation of the blood gives birth with certainty to chronic obstructions of the liver, acute hepatitis, on the contrary is produced by all those causes which quicken the circulation beyond its proper rate. Such are violent exercise, fever, and hard drinking, and, I might add, steel and tonics, and bark. From the peculiar structure of the liver, and

* Since writing the above, I have conversed with a very intelligent officer of high rank, who knew the Colonel intimately. He tells me that the instrument for reducing the stone to powder was rather a file than a saw, and that it was fixed to the end of a piece of whalebone. It was passed into the bladder through a canula. So accurately from habit could the Colonel judge of every circumstance, that he could tell when any part of the surface of the stone became more elevated than the rest, and could remove that part with the greatest nicety. On speaking to a friend now in town, who also was intimate with the Colonel, he was told, that the filing-part of the instrument was made of a knitting-needle, properly tempered for the purpose.

the state of the circulation of its blood, it cannot flow much more quickly than is natural with impunity. How often are boys seized with a pain in the region of the liver, after running with rapidity?

Mercury.

The calces of mercury do certainly give the utmost relief, both in acute and chronic hepatitis. While in the acute kind we employ between the tropics the antiphlogistic plans, blistering, blood letting, and especially purgatives, we ought not for a moment, if the disease is severe, to delay the use of the calces of mercury internally, with the ointment externally, as being of more consequence than all the other means in our power. No condition, to which human nature is exposed, is more deplorable than that where an abscess has taken place in the liver. I know of no sufficient security in that climate against such an evil but mercury. As soon as the mouth gets sufficiently affected, and the system is impregnated with it to a proper degree, the pain, the fever, and the distress abate, and the patient remains quite secure from the risk of abscess, provided we have not used the remedy too late, and when such a change has taken place as must necessarily end in abscess. While nobody is better acquainted with the inestimable benefits that arise from the due use of mercurials than myself, nobody can better know the ill consequences that follow them. In those pre-disposed to scrofula, they excite it; in those with a tendency to consumption, they accelerate it; and they have other bad consequences that I need not mention. When, however, we are threatened with the formation of matter in the liver, we must neglect all those considerations, and submit to smaller evils, in order to avoid one of the most melancholy kind.

Nitric Acid.

When in India, I was most anxious to discover a substitute for the mercurial calces, less injurious and equally efficacious, and I have not been entirely without success. I knew that the nitric acid acts most readily on the resinous matter of the bile, and I was in hopes that I might communicate such an acidulous state to the living body as should produce the effects that I desired. That it may alter the nature of the urine, has been proved by Mr. Brande, who has recommended the use of it in a particular kind of urinary calculus. If large secreting glands are thus materially affected by merely drinking this acid, I cannot doubt but that by bathing the whole surface of the body, below the head, in a very dilute nitric bath, much of it may be absorbed, and more material effects produced. I had found that through the medium of the stomach the effects of the acid, if given to the wished-for extent, might be injurious, and I had tried to little purpose to combine it with substances for which it has but a slight affinity, excepting by such combinations to diminish its action on the stomach without destroying its useful qualities. From its absorption by the skin, some effects have arisen that I think very important. We are destined to find our way by experience, and can never know to what an untried agent may lead us at last.

I gave, many years ago, a short account of my trials with the nitric acid in India. It was obtained there by means of alum from common crude Bengal saltpetre. In that country, both alum and saltpetre are plentiful and cheap; but I could not obtain the sulphuric acid, unless from Europe, or by making it myself. In both cases it would have been expensive, from requiring either the payment of freight for a long voyage, or the expense of erecting a considerable apparatus. I was satisfied, therefore, with the acid procured, as I have said, from unrefined saltpetre and alum. I was aware that that acid was far from pure. I knew that it was mixed with a considerable proportion of muriatic acid, derived from the muriates which that saltpetre so plentifully contains. I had long given this acid internally, and I had found it harmless, and sometimes very useful. I was far from thinking at that time, nor did I suspect till long afterwards, that pure nitric acid is unequal to the production of all the benefits which I sometimes derived from my acid applied to the surface or to the stomach. A suspicion of this kind first arose from circumstances that I

must now explain, at the risk of being thought tedious. At that moment I lamented the impurity of my nitric acid; and I was sorry to use alum instead of sulphuric acid, although, in the end, both of those circumstances have been highly useful, by leading me to conclusions at which I never otherwise could have arrived.

At the Presidency of Bombay we have extensive works for gunpowder, from which the armies on that side of India, and occasionally the navy, are supplied with that material of war. The manufacture of this article had fallen into the hands of some Parsees, who, as in other cases, had some practical knowledge, but no kind of science to direct them. Complaints of the gunpowder had become very general. It grew moist in the magazines, and did not, after keeping, answer to the common modes of proof. So very ignorant were those men, that they perpetually returned all the liquor remaining after the crystallizations of their saltpetre on the next quantity to be crystallized. They judged their saltpetre to be sufficiently pure and fit for gunpowder when they saw the crystals clear and transparent, and free from charcoal or mud. After a committee of intelligent officers had reported on this state of things, I was desired to take charge of those works, which I continued to hold till my departure from India. By adopting the necessary measures, our gunpowder soon became as good as any in the world. One of those changes (and it is what leads me to the present digression) was the purification of the saltpetre, I had read, in the "Annales de Chimie," a proposal of Mr. Lavoisier to purify that article for gunpowder, by reducing it to powder, and then washing it with two portions of water. These two washings were sufficient to dissolve nearly the whole of the deliquescent salts, with a certain portion of the nitre. This to us was not only a very effectual operation, but it was one profitable to the public; for, by evaporating the liquor of the two washings, we recovered a quantity of saltpetre, impure indeed, but when mixed, with charcoal, &c. still fit for making fireworks for the celebration of the weddings of the natives. As, during the state of warfare which prevailed at that time, it was judged proper to prohibit the importation of saltpetre for sale, the product of our washings was gladly purchased. After saltpetre has thus been carefully washed, it is perhaps free enough from saline impurities to be fit for gunpowder; but I have always given it one subsequent crystallization, fearing it might contain a little sand or other matter, by which a spark and an explosion might be produced.

Being at that time impressed with a belief that the effects of my acid on the human body arose entirely from the *nitric acid*, I thought it would be a great improvement if I distilled it, not as usual, from the crude saltpetre, but from such as had been washed in the way I have mentioned. This practice I continued for a long time, and indeed until I left India. Since using this purer saltpetre, I have often imagined that some of its beneficial effects were no longer produced, or were less remarkable. But my means of observation were cut short, first by very bad health, and then by being obliged to leave India for this country. Until lately I had no opportunity of seeing the sick here, or of recommending remedies for them; but still the *suspicion* of my having diminished the power of the acid, by purifying the nitre, hung upon my mind, and I resolved to put it to the test of experience, as soon as I might have it in my power. I have found that the acid produces many effects in this climate as readily as it did in India. For the reasons just stated, I have used in all my late trials not the nitric acid, but an acid composed of three parts of nitric and one of muriatic acid. With the result of these trials I have been sufficiently satisfied; nor have I had reason to think, that a constitution broken down by disease, by the use of powerful remedies, such as mercury, or by the long continued action of the poison of syphilis, receives less benefit in this climate from the acid treatment than I have derived from it in India.

Pseudosyphilis.

I long ago said that I had removed syphilitic affections by the nitric acid (it was rather the nitro-muriatic), which had resisted mercury long and judi-

ciously applied. I had combined the external with the internal use of the acid, and I succeeded in some of those cases at least, which have been called pseudo-syphilitic. This state of syphilis is thought by some able and eminent men to be a new disease, and arising rather from the consequences of the remedy than from the poison of the syphilis still existing in the constitution. I know well that an indiscreet, or even a large use of mercury, may give rise to much evil; but I may be permitted to say, that no skill nor prudence in the application of that remedy will at all times prevent the occurrence of pseudosyphilis. In it, I believe, that the poison of syphilis still exists, remaining occasionally dormant, and becoming, from unknown causes, active and injurious, and exerting again all its specific effects. I think, however, that the cause of pseudosyphilis is a scrofulous habit, acted upon at once by the poison of mercury and the poison of syphilis, for to such a habit of body they are both poisons. We cannot destroy the syphilitic virus without calling into action the scrofula, to which there is a pre-disposition; so that on the patient is entailed a new disease not less afflictive than either of those from which it arises. It may perhaps be thought some confirmation of this opinion, that during the whole of my residence in India, where mercury is so commonly so largely, and sometimes so injudiciously given for affections of the liver, I never knew a single instance of this *new disease* having arisen where syphilis was *certainly* out of the question. That this sort of syphilis is very common in this country, is evident from the inspection of many of our public hospitals, where patients are often seen, who for years together have been subjected to many courses of mercury, and a variety of useless or hurtful remedies. Even in our streets, many sufferers in this way must attract the notice of every medical man. It is not enough to say, that the nostrums of quacks, and the treatment of empyrics, have produced such evils. I have observed, that cases do occasionally occur where the utmost skill of the present time is found to be quite ineffectual. I now most earnestly recommend the nitro-muriatic acid bath for this disease, a means yet untried in this country. I see that the nitric acid is given internally by many practitioners in Great Britain, and occasionally, I am assured, with advantage. The knowledge of this would sufficiently reward me for all the trouble I have bestowed on the subject, and here I might rest satisfied; but I wish still further to advance the use and utility of the remedy. Like the calces of mercury, this bath effects the gums and the salivary glands, giving rise occasionally to a plentiful ptyalism. Though it reddens the gums, swells them, and renders them somewhat tender, it never produces that nauseous smell, nor those fœtid ulcerations which arise from mercury; nor from the bath, did I ever know the least injury arise to the teeth. If the gums are much affected from the bath, it is generally prudent to stop its use, or to diminish the absorption, by exposing a smaller surface to it. If we go on with it too long, some inconvenience is experienced; a degree of restlessness takes place, and the patient says he does not feel himself so well as he ought to do. Beyond this point I have seen no degree of harm from this general and powerful agent, and even this disappears on discontinuing it for a short time. I know no other means that are capable of producing effects at once so salutary and so considerable, so free from injury, with so little inconvenience or disturbance.*

Nitric Acid.

If the acid be employed for syphilis or pseudosyphilis, either by the stomach or the skin, I should consider every trial as quite inconclusive where a ptyalism, some affection of the gums, or some very evident constitutional effect, had not arisen from it. As with mercury the system should be kept charged with it for a longer or a shorter time, according to circumstances. Mercury never could have obtained the character of a specific for syphilis if it had been managed as the nitric acid has been, if it had been generally given in quantities

* In this climate it will be found convenient to bathe only the feet and the legs daily, or twice a day. For this purpose a wooden tub may be used. The water when acidulated with nitro-muriatic acid should taste about as sour as vinegar, or it should be of such a strength as to prick the skin a little after being exposed to it for twenty minutes or half an hour.

so small by the mouth, as even to leave it in doubt, whether it is capable of affecting the gums and stimulating the salivary glands. Why should not the nitric acid receive the same privilege and indulgence that is conceded to mercury? It is still a stranger in this climate, and on that account requires the more care and attention. There is nothing absurd in supposing that nature may have many substances in store, capable of destroying or removing the syphilitic poison from the constitution: I say, then, in the spirit of the illustrious Bacon, "fiat experimentum."

When I have removed a disease by the acid treatment that was regarded as undoubtedly syphilitic, I have been commonly told at last, that we must have been mistaken, for that *nothing but mercury can cure syphilis.* I wish we had some chemical test for the existence of this poison in the body, that we might have more of the evidence of our senses, and less of the wanderings of opinion. One of the states of syphilis, the least doubtful, is that of recent canker, and this, though of a bad kind, I have seen in about a week completely removed by the bath.

There are no researches so difficult as those which regard the human body and the changes connected with life. The capacity of few men seems to me to be well adapted for them. The chemist may repeat his experiments as often as he pleases, he may vary them till he obtains results on which he can rely. It is very different indeed with the physician. The doubts and the darkness that surround him are in comparison ten-fold. After all, it may be with myself that the whole of the errors lie: for who can judge of himself? I can believe that a man who is not of my opinion may be equally sincere with me. But the same appearances convey to each of us impressions of a very different kind. With such a person then I need not reason, and I will not dispute. I must ask him, as Rousseau did his antagonist, "What is there, Sir, in common to "you, and to me, by which we may be enabled to understand each other?"

I employed, while in India, the nitric acid by the mouth, or as a bath for various complaints, as I never wished to confine it specifically to any one. I was anxious to get from experience a general rule for its application, and it was certainly not without some success that I used it for several diseased conditions of the body. I shall slightly mention a few of those complaints in which I have found it of advantage.

Affections of the Skin.

For some affections of the skin I have derived benefit from the bath; it rapidly and effectually removes every sort of sores. This bath has the advantage of keeping perfectly unaltered for any length of time, not suffering decomposition like water, and never emitting any kind of unwholesome effluvium. It is an agent that we employ with almost any degree of power.

In those very weak or delicate, I have plunged one arm into it only, or I have washed a portion of the skin with it. I have very often exposed the legs up to the knees in the bath, and by their means alone have been able to keep the mouth affected for a long time. When a greater power was required, I have exposed the whole surface below the head to it. To all this may be added its internal use, if necessary.

Debility.

Where the constitution has been weakened by fever, or long continued disease, I have found in the nitric acid bath, a tendency to renovate. It remarkably improves the complexion.

Liver and Bile.

In chronic hepatitis and a bilious disposition, I have used it with much advantage.

Apthæ.

I have seen the happiest effects from it in apthæ of the mouth, and intestinal

canal, where every other remedy had failed. This is sometimes a dreadful disease in India; is it the "cachexia apthosa" of Dr. Latham? In many disorders of females, and in men worn out with obstinate intermittents, I have found it very useful. In short, (and as a general rule,) I have found the acid bath advantageous and salutary in all cases where mercury is useful, and with the additional advantage, that the acid treatment is attended by neither injury nor inconvenience.

Scrofula.

As I had seen the good effects of nitric acid in pseudosyphilis, or that kind of syphilis which cannot be cured by mercury; and as I had long thought that pseudosyphilis arose from syphilis in some way combined with scrofula, I became anxious to know the effect of the acid treatment in pure scrofula. Since I came to London, I have seen a great number of trials made by different medical practitioners with the nitro-muriatic acid. Some of these cases were of long standing and of the worst kind. The result on the whole has been very favourable, though none of the patients have yet used it for three months. In almost all the health has improved, and some of the sores have healed, or shown a tendency to heal. I have not seen a cure effected in a single instance; but this could hardly have been expected; for where the disease is of long standing, as with these patients, and where many glands are inflamed and enlarged, it is evident that a long time will be required to reduce them to the healthy state. I have seen remarkable relief in several people where the neck was much affected, much swollen, with many glands in a state of suppuration, so as to make the least motion painful and nearly impossible. In some of these the pain and swelling has much diminished, and a considerable degree of motion of the head is attainable without pain. In one girl in particular, who was reduced to a dying state, by merely drinking the acid, her health and strength have greatly improved, and the sores have healed or shown a tendency to heal. With experience so short and imperfect, I cannot venture to say more, than that it holds out a hope of relief for some states of that cruel disease.

I have just seen Mr. Carmichael's book on Scrofula, which contains some just observations; and he seems to prove, that a disorder of the digestive organs is often connected with it. The utility of the practice that I have mentioned is very consistent with his idea of an acidity prevalent in the primæ viæ, for the mineral acids are known powerfully to counteract such a tendency, by giving tone to the organs of digestion. This disease has been the source of gross empiricism; for at different times almost every product of nature or of art has been extolled for the cure of it. The boasted baths of the Greeks and Romans could produce little further effect than what arises from hot or cold water, and are often nothing more than the mere semblance of doing something.

Chlorine.

Of all the remedies for scrofula, those substances that contain chlorine seem to have been most successful. Such are sea water, sea air, the muriates of lime, &c., &c. Sir Humphry Davy has shown, in a very late paper, that the nitro-muriatic acid (the aqua regia of the old chemists) is not a mere mixture of nitric and muriatic acids. On the contrary, from their union a quantity of pure chlorine is evolved, and water and nitrous acid gas (the results of the new affinities) are produced. Is chlorine a material agent in my bath? if I were sure of this I might mix the acids, so as to produce it still more abundantly. It has always been observed, that calomel and corrosive sublimate are the most active preparations of mercury, perhaps from the chlorine held in the compound. Chlorine is now known to be an elementary body of the greatest activity, of the powers of which over diseases we are nearly in total ignorance.

I have for many years past given euchlorine for several diseases combined in its nascent state with soda. It contains oxygen very abundantly, and in a loose state of chemical combination. I mean it as a substitute for the nitric acid, and it is a very good one. Although Sir Humphry Davy had not at that time shown us the composition of euchlorine, I saw that I was in possession of

a valuable substance, which I have never since ceased to use. Mr. Brande has had the kindness to prepare for me portions of this compound, and he has shown me an easier and a cheaper method of making it for common use, than the one which I was in the habit of employing. But I must defer what I have to say of this substitute for the nitric acid till another time.

I have thus concluded what I intended to communicate on a subject of great importance. I have recommended from experience the practice of charging the body with some of the mineral acids, or their elements, for various states of disease, by the stomach, and especially by the skin. I may be right or I may be wrong, but I have acted from conviction; and I cannot but hope, that an abler mind and a happier day, will yet confirm and extend the truths that I have but slightly touched upon:

"Alter erit tum Tiphys!"

A Polymetrical Table.

Showing the Itinerary Distance, in British Miles, between some of the most remarkable Places of Hindoostan.

Explanation.

From Agra to Trichinopoly ... 1406
Calcutta to Seringapatam ... 1220 } miles.

												Agra
											Benares	380
										Bidjegur	56	436
									Bombay	950	984	850
								Calcutta	1300	621	565	950
							Delhi	1060	965	556	500	115
						Hyderabad	900	1020	480	664	745	830
					Madras	365	1350	1030	770	1029	1110	1190
				Oude, or Fyzabad	1170	810	360	695	1085	186	130	280
			Patna	235	1267	960	660	400	1140	196	155	545
		Poonah	1067	959	670	387	915	1200	98	898	930	796
	Seringapatam	525	1215	1230	290	315	1330	1220	620	1213	1170	1215
	Surat	702	245	1020	880	930	565	756	1310	177	837	905	680
Trichinopoly	927	225	750	1481	1275	208	540	1473	1240	845	1230	1286	1406

Sketch of a Journey to the summit of Adam's Peak, in the Island of Ceylon,

Recently performed by two Officers.

While we were in Saffregam, we resolved to put in execution a project of which we had talked in Columbo, and before our return to visit Adam's Peak.

This plan we have accomplished,—leaving Baddegeddera on the morning of the 6th, we gained the summit on the next day, at half past two in the afternoon. Our first march from Baddegeddera was five miles and a half of tolerable road through a fine and interesting country, along the left bank of the Caltura river to the royal village and extensive lawns of Gillemalley. From this place the king received his store of *Jaggery*. There are about two hundred and fifty inhabitants, who are well-looking and of a creditable appearance. Their houses are numerous and comfortable.

From Gillemalley, at three o'clock, we set out for Palabatula, situated on the top of the Allehentune Mountain, at the distance of four miles and a half, in a N. E. direction. The ascent is about two miles and a half in length. Here is a small religious establishment, where the priests live, who have the care of the holy impression of the foot on the Peak; and there is good shelter for travellers. We slept at this place, and soon after daylight next morning renewed our journey, accompanied by one of the priests as a guide; the road leads for a mile and a half, over a very rugged and abrupt ascent to the N. E. up the Nulu Hella, at the bottom of which about a quarter of a mile from Palabatula, we crossed the Caltura river, and all the way up to the top of the hill we heard it on our right hand running below. The next ascent is the Hourtilla Hella of three quarters of a mile, still more rugged and difficult than the former, the road at some places having an angle of full fifty degrees: we then ascended the Gonatilla Hella, about half a mile still more steep, and the air became cooler and clearer. The next stage is to Deabeture, rather more than a mile, and here is the summit of this mountain, the road up which is one continual rise of four miles without any intervening descent; although the hill has four names, and each division is marked by a whitewashed stone on the right side of the road. There is here a small Ambelam (a Singalese rest-house) and the ruins of a building erected by Eheilapola (the late Dessave of Saffregam). The adigars and dessaves were accustomed to be carried as far as this point when they visited the Peak, which opens to the view bearing E. by N. The road now extends in a N. E. direction, four miles over the hills of Durmaraga, Pedrotallagalla, Malle Malla Kandura, and Andea Malle Hella, and is excessively steep and difficult. From the latter the Peak itself rises about a mile, or three quarters, in perpendicular height. From this place the way is fair climbing; the direction at first N. E., then S. E., again N. E. and, lastly, N. W., where the perpendicular ascent is encountered; this is only to be surmounted by the help of several massy iron chains, which are strongly fastened at top, let down the precipice, and again secured below. These chains are donations to the temple, and the name of the donor is engraved on one of the links, made solid for that purpose. The height of the precipice is about twenty feet, and many holes are worn in the face of the rock by the feet of the numerous pilgrims who have ascended it with the assistance of the chains.

At half past two in the afternoon we reached the summit. It is an area of about one-fifth of an acre, surrounded by a stone wall four feet and a half high, of four unequal sides, with two entrances, one on the south, and another on the east, and an opening to the west, in the form of an embrasure. In the middle is a rock of about nine feet high, on which is the famed impression of the Holy Foot. It has in fact a most shapeless appearance, bearing little resemblance to a human foot; and, what is most unfortunate for the tradition of its being the last footstep of Buddha, when he strode from Ceylon to Ava, the toes, if they can be discerned, are turned toward the west! The clouds which arose as we were ascending, prevented our having any view; and we occupied ourselves till four o'clock in taking a plan of the summit—we then found it was much too late to think of returning to Palabatula, and resolved to remain during the night on the Peak. I can hardly attempt to describe the extraordinary grandeur and variety of the scene that opened upon us at sunset—above our heads the air was perfectly serene and clear; below, a thick bed of clouds enveloped the mountain on all sides, and completely intercepted our view. But every now and then the beams of the sun broke through a mass of clouds, and

threw a brilliant light over the surrounding mountains; then suddenly the opening was closed, and all was again hidden from our sight. These beautiful glimpses were often quite momentary, and frequently repeated, sometimes even twice in a minute, nor did the operation entirely cease until it was quite dark. We spent a wretched night in a most comfortless hut, about thirty feet below the summit. There was a piercing wind, and the cold was far greater than I had ever felt since I left England—unluckily we had no thermometer with us, but I think the quicksilver would not have risen above 40°.

The rising of the sun presented a magnificent scene, but quite different from that of the evening—the whole surrounding country, except Ouva, was covered with clouds, above which only the tops of a few mountains were visible. Hunas Garee Kandy bore 25° N. E.; and a mountain, that we decided to be Idalgasina, 22° S. E. The whole country of Ouva was exposed to view, and lay stretched out in appearance just beneath our feet. The sea on that side was perceptible, and bore S. E., which must have been in the neighbourhood of Paltoopane, and it was perhaps the Maha Leway, or great natural Saltpan, that we observed.

At seven in the morning we began to descend the mountain, and reached Palabatula at noon.

Smuggling of Indian Goods.

To the Editor of the Asiatic Journal.

Sir,—Happening a few days before my departure from Calcutta to call upon a lady to whose affability and politeness, I, as a stranger, lay under great obligations, she warily introduced a conversation regarding the extreme strictness of the Custom House Regulations, as applicable to the introduction of East India Commodities; and the consequent hardship to which every one in the settlement was subject, from being hindered sending the smallest pledge of their affection to their far-distant friends. She added, that for her part, she was sure, that her relations in England must think her very unkind and ungrateful, in neglecting to make some sort of return for their love and kindness; and that this was the more vexatious, as she longed for nothing so much as an opportunity, to show that time and absence had produced no alteration in her heart. I now began to suspect what would be the end of her story; which she very shortly wound up by whispering, that she had a few strings of pearls and a lovely pair of shawls, for her dear friend the lady of Colonel ——, in London; and that as I was about to sail for England, I might, perhaps, without inconvenience, favour her by taking charge of them. I was reduced to some difficulty by this unlucky request; for on the one hand it was no easy matter to give a refusal to a lady to whose hospitality and friendly attention I owed much of the comfort I had enjoyed during my sojourning; and on the other I had long made it a rule not to lend my aid in furthering a practice, in my opinion, decidedly fraudulent and dishonest. At last I took courage, and after declaring how unfortunate I was in being obliged to deny any request of her's, attempted to convince her of the great impropriety of encouraging the underhand transmission of contraband goods; and of the injury done to her country by every species of smuggling. She laughed at my scruples; told me I might keep my musty morality to myself; for that she had no wish to be better than her neighbours; and that I must very well know, there was not a lady in the settlement who did not do so, as well as herself. She ended by saying, that she was sure the law never could have been intended to put a stop to the innocent gratification of the best affections of our nature; and that His Majesty's revenue could never be a sufferer by the admission of a few presents, of no consideration either in number or value. There was no arguing against this very convenient doctrine, supported as it was by universal usage; and I therefore took my leave, under the disagreeable impression of having lost the esteem of my friend by refusing to undertake her commission, and rendered myself ridiculous by a fruitless show of too great rigidity of principle. On returning

home, I happened, in order to get rid of these unpleasing reflections, to take up a volume of the works of Dr. Franklin, and was very agreeably surprized to find in it an essay on the very subject which had just created a coolness between Mrs. —— and me. I knew that everything to which he turned his pen was ably treated, and therefore without stopping to read his remarks, sent the volume to her, under the conviction, that its eloquence would be more persuasive than the homely reasons I had used. I was not mistaken; for after a little while, she returned it, with a note expressive of the thorough change in her sentiments, produced by the new and striking light in which the subject had been placed by the Doctor. As a proof of her determination, not only to desist in future from such inexcusable transactions, but as much as possible to check their general current, she begged me to give as extensive circulation to the letter as possible. Sir, assured that you concur in opinion with me and my new convert, I have no doubt, but you will accede to a praiseworthy request, which has peculiar claims on your attention, as coming from a lady. To you I need not explain, that the topic of which the Doctor so ably treats is one of serious importance, and claims the anxious consideration of all who may from heedlessness have been guilty of acts at which they would blush, were they for a moment to reflect on their illegality and dishonesty. I have been told, that besides the immense quantities of jewels, shawls, and other precious commodities smuggled on shore from every homeward bound fleet that enters the English Channel, much foreign and up-country goods of great value and little stowages are, notwithstanding the vigilance of our collector of customs, daily imported into Calcutta, without the payment of duty; to the detriment of government, and prejudice of the fair-trader. If I can contribute in the smallest measure to bring back my fair countrywomen, and such of my countrymen as may have been seduced by their example, to a right way of thinking on a point of such essential importance, I shall return to India with the pleasing reflection of having made *a good voyage.*

I am, Sir, your obedient servant,

A PURSER.

London, July 4, 1815.

"There are many people that would be thought, and even think themselves, *honest* men, who fail nevertheless in particular points of honesty; deviating from that character sometimes by the prevalence of mode or custom, and sometimes through mere inattention; so that their *honesty* is partial only, and not *general* or universal. Thus one, who would scorn to over-reach you in a bargain, shall make no scruple of tricking you a little now and then at cards; another, that plays with the utmost fairness, shall, with great freedom, cheat you in the sale of a horse. But there is no kind of dishonesty, into which otherwise good people more easily and frequently fall, than that of defrauding government of its revenues by smuggling, when they have an opportunity, or encouraging smugglers by buying their goods.

"I fell into these reflections the other day, on hearing two gentlemen of reputation discoursing about a small estate, which one of them was inclined to sell, and the other to buy; when the seller, in recommending the place, remarked, that its situation was very advantageous on this account, that being on the sea-coast in a smuggling country, one had frequent opportunities of buying many of the expensive articles used in a family, twenty, thirty, and in some articles fifty per cent. cheaper, than they could be had in the more interior parts, of traders that paid duty. The other *honest* gentlemen allowed this to be an advantage, but insisted, that the seller, in the advanced price he demanded on that account, rated the advantage much above its value. And neither of them seemed to think dealing with smugglers a practice that an *honest* man (provided he got his goods cheap) had the least reason to be ashamed of.

"The people of Great Britain, under the happy constitution of this country, have a privilege few other countries enjoy; that of choosing the third branch

of the legislature, which branch has alone the power of regulating their taxes. Now, whenever it is found necessary for the common benefit, advantage, and safety of the nation, for the security of our liberties, property, religion, and everything that is dear to us, that certain sums shall be yearly raised by taxes, duties, &c. and paid into the public treasury, thence to be dispensed by government for those purposes, ought not every *honest man* freely and willingly to pay his just proportion of this necessary expense? Can he possibly preserve a right to that character, if, by any fraud, stratagem, or contrivance, he avoids that payment in whole or in part?

"What should we think of a companion, who, having supped with his friends at a tavern, and partaken equally of the joys of the evening with the rest of us, would nevertheless contrive by some artifice to shift his share of the reckoning upon others, in order to go off scot-free? If a man who practiced this would, when detected, be deemed and called a scoundrel, what ought he to be called, who can enjoy all the inestimable benefits of public society, and yet, by smuggling, or dealing with smugglers, contrive to evade paying his just share of the expense, as settled by his own representatives in parliament; and wrongfully throw it upon his honester and perhaps much poorer neighbours? He will perhaps be ready to tell me, that he does not wrong his neighbours; he scorns the imputation, he only cheats the king a little, who is very able to bear it. This, however, is a mistake. The public treasure is the treasure of the nation, to be applied to national purposes. And when a duty is laid for a particular public and necessary purpose, if, through smuggling, that duty falls short of raising the sum required, and other duties must therefore be laid to make up the deficiency, all the additional sum laid by the new duties and paid by other people, though it should amount to no more than a half-penny or a farthing per head, is so much actually picked out of the pockets of those other people by the smugglers and their abettors and encouragers. Are they then any better or other than pickpockets? and what mean, low, rascally pickpockets must those be, that can pick pockets for half-pence and for farthings?

"I would not, however, be supposed to allow in what I have just said, that cheating the king is a less offence against honesty, than cheating the public. The king and the public in this case are different names for the same thing; but if we consider the king distinctly it will not lessen the crime; it is no justification of a robbery, that the person robbed was rich and able to bear it. The king has as much right to justice as the meanest of his subjects; and as he is truly the common *father* of his people, those that rob him fall under the scripture woe, pronounced against the son *that robbeth his father, and saith it is no sin.*

"Mean as this practice is, do we not daily see people of character and fortune engaged in it for trifling advantages to themselves? Is any lady ashamed to request of a gentleman of her acquaintance, that when he returns from abroad, he would smuggle her home a piece of silk or lace from France or Flanders? Is any gentleman ashamed to undertake and execute the commission? Not in the least. They will talk of it freely, even before others whose pockets they are contriving to pick by this piece of knavery.

"Among other branches of the revenue, that of the post office is, by a late law, appropriated to the discharge of our public debt; to defray the expenses of the State. None but members of parliament, and a few public officers have now a right to avoid, by a frank, the payment of postage. When any letter, not written by them or on their business, is franked by any of them, it is a hurt to the revenue, an injury which they now must take the pains to conceal by writing the whole superscription themselves. And yet such is our insensibility to justice in this particular, that nothing is more common than to see, even in reputable company, a *very honest* gentleman or lady declare his or her intention to cheat the nation of three-pence by a frank, and without blushing apply to one of the very legislators themselves, with a modest request, that he would be pleased to become an accomplice in the crime, and assist in the perpetration.

"There are those who by these practices take a great deal in a year out of the public purse, and put the money into their own private pockets. If, passing through a room where public treasure is deposited, a man takes an opportunity of clandestinely pocketing and carrying off a guinea, is he not truly and properly a thief? And if another evades paying into the treasury a guinea he ought to pay in, and applies it to his own use, when he knows it belongs to the public as much as that which has been paid in, what difference is there in the nature of the crime, or the baseness of committing it?

"Some laws make the receiving of stolen goods equally penal with stealing, and upon this principle, that if there were no receivers there would be few thieves. Our proverb too says truly, that the *receiver is as bad as the thief.* By the same reasoning, as there would be few smugglers, if there were none who knowingly encouraged them by buying their goods, we may say, that the encouragers of smuggling are as bad as the smugglers; and that as smugglers are a kind of thieves, both equally deserve the punishment of thievery."—[*Franklin's Works, Vol.* 2nd.]

An Account of the Passing of the Run.

On the [illegible]pedition into Cutch-Booje.

[The Run is a very extensive [illegible], which bounds the western frontiers of the Guzerat province, communicated with the [illegible] of Cutch, and exhibits a great variety of appearances. In some places it is a widely extended sheet of shallow water, only a few inches deep; in others, an impassable salt swamp; and in others, merely a dry unproductive bank of sand—but, in all parts strongly impregnated with saline particles, adverse to vegetation.

Including [illegible] it [illegible] many hundred miles, and [illegible] round the north of Cutch. It ap[illegible] been [illegible] periodically with the waters of the ocean, which ha[illegible] and [illegible] imperceptibly draining off. A satisfactory description of this morass has been much wanted.]

The Run presented a wild and singular sight as far as the eye could reach. Bounded on the extreme horizon by the distant hills of Wagu, it appeared like [illegible] sea, dividing distant and distinct countries, which by some convulsion of nature the ocean had abruptly receded from—or the dry bed of a vast and boundless river. It is throughout a dead flat, devoid of one particle of verdure or vegetation—all, as far as the eye can reach, is a mixture of earthy sand, covered with a thin lamina of clay, presenting the appearance of a gloomy tract, evidently intended by nature as a territorial boundary, interposing an impediment far more difficult than most of the continental barriers or divisions which exist between neighbouring states;—nevertheless, we crossed it without any serious difficulty, and no hostile opposition, though common prudence, naturally dictated to the people the advantages they had to expect by seizing that moment to harass us. The generale beat at five; the assembly at six: when we marched, and got immediately on the Run, which we found, for some distance, hard and safe. A little to the left were two or three small insulated quicksands, which I made my *orderly* sound, and found a staff, he probed with, go in near five feet. At night a good deal of anxiety would have resulted from the discovery of a place of this kind. At three miles from the shore the field-pieces were with difficulty got on by their cattle, the ground being still moist and deep; we were in consequence obliged to apply the drag-ropes, and after a drag of four or five hundred yards, again got them on sound or pretty good ground. Two miles further on, being (exactly) midway, we came to a saline streak and incrustation of about an hundred feet broad, that seems to intersect and run along the whole length of the Run; for a considerable distance on both sides were strewed thousands of prawns, mullet, and other fish, amongst them a fine sole, which had drifted, and been dried by the sun. Throughout the greater part of the Run, were the tracks of numerous birds, some of an enormous size, and in a few places as we approached the opposite bank, wild apes and porcupines. In nearing the northern bank for upward of a mile, the incrustation of salt, which in many parts was thick, gave the ground the appearance of being covered with snow; which, had the sun broke out, would have

been oppressive: the day, however, was serene and most favourable, the sun scarcely ever showing itself: this saline streak was very damp; and the guns were again detained, but no drag-ropes were necessary. On crossing, all the bullocks that could be spared were sent back to assist the battery-guns; the dragoons reached the opposite bank in two hours and three-quarters; the Europeans in three hours and a half; we being detained by four guns in our front, in four hours; the second brigade, thirty or forty minutes after us, they being detained by their guns. The distance across the Run is exactly 10¼ miles from shore to shore. Our route was about N. W.; we had seven miles to go from the landing-place to camp, which we reached a little after one; the second brigade, before two, the battering-guns, before sunset; the rear guard was relieved at night, and came in by eight o'clock: there were then three hundred carts behind, and many other things, all which, I believe, came up this forenoon. I have only heard of a few casualties; seven followers, it is said, have died of drought, and one camel broke its leg in a quicksand: other cattle got entangled, but were extricated. What is curious is, that the *nullas* leading into the Run have there quicksands in their beds, which are also impregnated with salt; so that we could not halt after crossing the Run till within two miles of this place, and there the water was barely sufficient: we have therefore come on thus far, being seventeen miles and a quarter. It is rather singular, that underneath that part of the Run where the incrustation of salt is general, and in many places very thick and hard, the clay or mud should be so moist as to render it difficult to drag the guns through, the central streak excepted, which was sound, firm ground. Higher up the Run, I hear, this saline crust extends entirely across.

The effect of the light and refraction throughout this track is singular, or rather extraordinary; the little shrubs and bushes assumed the appearance of lofty elms, waving, separating, and again associating: at one time, we thought we saw the Gwicwar force crossing at a passage further down, and moving in *gragas* along the flat—our glasses undeceived us. At another time I was convinced I saw a lofty Ghurry,* and pointed it out to the officers about, conceiving it might be Mallia: in a few seconds it vanished from our sight. The country on the northern bank is much more cheerful and pleasing to the eye, though far the greater part is devoid of cultivation, and villages are, if possible, more scarce than in Kattiwar,† the soil of which is far more luxuriant, and must render an approximation to the Run, in the monsoon, very difficult, while the more elevated and dry soil, a kind of marle and limestone, in Wagur, extends on the northern shore to the verge of the inundation. Kaumneer, a nice hill-fort belonging to some of the predatory gentry of this neighbourhood, is in sight, about eight miles off; our route, however, is, I believe, to Booje direct.

Camp at Killaria, Dec. 16, 1815.—We marched this morning seven miles and a half over a country resembling the Deccan, intersected with the beds of two very broad, and two or three secondary torrents, which were very deep in sand; the country, generally, is quite otherwise, and very destitute of water. Our route lay parallel to, and about four or five miles from the Run.

REMARKS ON THE WAHABEES.‡

(From the "Travels of Ali Bey.")

The history of the Wahabites may one day be of the greatest interest, on account of the influence it is possible for them to have in the balance of the states that surround them, if they relax from the austerity of their principles, and adopt a more liberal system; but if they persist in maintaining the rigour prescribed by their reformer, it will be almost impossible for them to make the

* A fort.

† Also written Cattiwar and Cottewar.

‡ The French orthography of the proper names, which prevails throughout the wretched English translation of the "Travels of Ali Bey," (see *Asiatic Journal*, Vol. ii, page 265) is not disturbed in any part of this extract.

nations who have some principles of civilization adopt their doctrine, and to extend their dominion beyond the limits of the desert that surrounds them. Their history would in that case be insignificant to the rest of the world. I shall present here the information I obtained concerning these reformers exactly as I learned it from themselves, and from the other inhabitants of the country; and shall only add to it the observations I made upon the spot, after the events of which I was an eye-witness.

The Scheik, Mahomed Ibn Abdoolwehhab was born in the environs of Medina. I never could learn the name of the place, or the exact period of his birth, which I have placed about the year 1720. He pursued his studies at Medina, where he stayed several years. Endued with an uncommon mind, he soon learned the minute practices of devotion introduced by the doctors, as also certain superstitious principles, which led him more or less astray from the simplicity of the worship and the morality of the prophet. These additions, being nothing more than an unnecessary and arbitrary burden to religion, had need of no reform, as they impaired the purity of the revealed text. In consequence of this, he took the resolution to reduce the worship to its pristine simplicity, by purging it from these particular doctrines, and to confine it to the literal text of the Koran. Medina and Mecca being interested in maintaining the ancient rites and customs, as also the popular prejudices which enriched them, were not the proper places to introduce the innovations proposed by the reformer; he therefore embraced the idea of directing his steps towards the east, with a view to insinuate himself among the tribes of the Bedouin Arabs, who, being indifferent about the worship, and too little enlightened to support or defend its particular rites, were not on the other hand interested in the support of any one in particular, and consequently left him more facilities to promulgate his system among them, and to induce them to embrace it, without incurring any danger.

In reality, Abdoolwehhab made a proselyte of Ibn Saaood, Prince or Grand Scheik of the Arabs, established at Draaïya, a town seventeen days' journey east of Medina, in the desert. The period of the reform of Abdoolwehhab may be reckoned from that date (1747).

I have already before remarked, that the reform was confined absolutely to the text of the Koran, and that it rejected all the additions of the imams and law doctors; in consequence of which, the reformer annulled the difference of the four orthodox rites called Schaffi, Maleki, Hanbeli, and Haneffi. Notwithstanding which, I have known several Wahabites, who still followed one or other of these rites, and did not think them annulled.

Every good Mussulman believes, that after the death and burial of the prophet, his soul reunited itself to his body, and ascended to paradise, mounted upon the mare of the angel Gabriel, named El Borak, the head and neck of which were of a fine form.

This event, indeed, is not an article of the faith; but the Mussulman would be looked upon as impious, and treated as such. Abdoolwehhab proclaimed that this event was absolutely false, and that the mortal remains of the prophet remained in the sepulchre the same as those of other men.

Among the Mussulman it is customary to inter those who have obtained the reputation of being virtuous, or saints, in a private sepulchre, more or less ornamented, after their death, and to build a chapel over it, where their protection is invoked for the supplicant; and God is supposed to befriend their intercession.

If the reputation of any particular saint become fashionable, the devotion increases, the chapel is enlarged, and soon becomes a temple, with administrators, servants, &c., chosen generally from among the individuals of his family, by which means the relations of the saint acquire a situation more or less opulent; but, by an unaccountable whimsicality, it often happens that the people accord the honours of a saint to a fool or an idiot, who is looked upon as the favourite of God, because he has refused him good sense. It is not

uncommon also, to see them honour the tomb of a sultan, or of a cheat, whom the people have proclaimed a saint without knowing why.*

Already had the well-informed Mussulmen began to despise these superstitions secretly, though they seemed to respect them in the eyes of the people. But Abdoolwehhab declared boldly, that this species of worship rendered to the saints, was a very grievous sin in the eyes of the divinity, because it was giving him companions. In consequence of this, his sectaries have destroyed the sepulchres, chapels, and the temples, elevated to their honour.

In virtue of this principle, Abdoolwehhab forbids devotion to the person of the prophet as a great sin. This does not prevent him from acknowledging his mission, but he pretends that he was no more than another man before God made use of him to communicate his divine word to men, and that when his mission was at an end, he became an ordinary mortal. It is on this account that the reformer has forbidden his sectaries to visit the tomb of the prophet at Medina. When they even speak of him, instead of making use of the form employed by other Mussulmen, namely, "our Lord Mahomed," or "our Lord the Prophet of God," they only say Mahomed.

The Christians have in general a confused or false idea of the Wahabites, and imagine that these sectaries are not Mussulmen, a denomination which they apply exclusively to the Turks,† and confound frequently the names of Mussulman and Osmanli, which signifies the successor of Osman, is the epithet adopted by the Turks in memory of the Sultan of that name, who was the principal cause of their grandeur, and this name has nothing in common with that of Mussulman, which means the man of Islam, that is the Devout man of God; so that the Turks might become Christians without ceasing to be Osmanlis. The Wahabites call themselves Mussulmen by excellence; and when they speak of Islam, they understand only by that word the persons of their sect, which they look upon as the only orthodox. They esteem the Turks, and the other Mussulmen, as Schismatics (Mouschrikinns), that is to say, men who give companions to God; but they do not treat them as idolaters or infidels (coffar). In a word, the Islam is the religion of the Koran; that is, the duty to one God. Such is the religion of the Wahabites, who are in consequence true Mussulmen, such as were (according to the Koran) Jesus Christ, Abraham, Noah, Adam, and all the prophets, until the time of Mahomed, whom they look upon as the last true prophet or missionary of God, and not as a simple learned man, as the Christians say of him, speaking of the Wahabites;‡ since, in reality, if Mahomed had not been sent of God, the Koran would not be the divine word, and consequently the Wahabites would act against principle. The Wahabites have not diminished the profession of faith, "La ila ha ila Alla; Mahomed arasoul Alla," "There is no other God than God, Mahomed is the prophet of God." The public criers of the Wahabites make this profession of faith to be heard in all its extent from the tops of the minarets of Mecca, which they have not destroyed, as well as in the temple, which is already under their dominion; and why should they not do it, since the Koran repeats this profession a hundred times, as indispensable to the welfare of Mussulmen? The Wahabites have, it is true, adopted also the following profession of faith.§

La ilaha ila Allah, ou ashadahou;

There is no other God than God alone.

* This is a striking example of the power of popular opinion; a useless lesson, as well as many others, to those who have not conquered the prejudices of men; but it may console the virtuous man, who sees his reputation attacked, and who, by a combination of irresistible circumstances, has not even the weak source of complaining.—*Note of the French Editor.*

† It is remarkable that the author of the History of the Wahabites, that was printed at Paris in 1810, falls into this error, and even many others which may easily be discovered upon comparing it with this work, in which the difference that ought to exist between the observations taken upon the spot, and those taken at four thousand leagues distance, that is to say, at Alleppo, the residence of the author of the History, plainly appears.—*Id.*

‡ This is also an error into which the author of the History of the Wahabites has fallen.—*French Editor.*

§ As the author of the History supposes.—*Id.*

La scharika lu hou.
There are no companions near him.
Lohal moulkou, loha alhumdo,
To him belongs dominion, to him belong praises,
ouha yahia, oua vamita ;
and life, and death ;
oua hou alla kolli schai inn kadiroun ;
And he is Lord over all.

But this particular profession of faith, which was also recommended by the prophet, does not prevent the first being proclaimed daily at all the canonical prayers.

Abdoolwehhab never offered himself as a prophet, as has been supposed. He has only acted as a learned Scheik reformer, who was desirous of purifying the worship of all the additions which the imams, the interpreters, and the doctors, had made to it, and of reducing it to the primitive simplicity of the Koran ; but man is always man, that is to say, imperfect and inconstant. Abdoolwehhab proved this, by falling, in his turn, into minutiæ which were not analogous either with the dogma or moral. I shall give a slight proof of this.

The Mussulmen shave their heads, according to an established custom, allowing one tuft to grow. Several, however, do not do this ; but the greater part preserve it, without attaching in reality much importance to it : perhaps through habit. Among them there are some who think, that at the day of judgment, the prophet will take them by this tuft, to carry them to paradise. This custom was not worth the notice of a law ; however Abdoolwehhab thought differently, and the tuft was forbidden.

The Mussulmen have, in general, whether from use or for amusement, a chaplet in their hands, the grains of which they count frequently, without saying anything, and even whilst they are conversing with their friends, although they sometimes invoke the name of God, or repeat, in a low tone of voice, a short prayer after every grain. Abdoolwehhab proscribed the chaplets as a sign of superstition.

The reformer excluded the use of tobacco, and the employing the use of silk and precious metals in clothes and utensils, as among the number of the greatest sins ; but he did not hold the despoiling a man of another religion or rite to be a sin.

The Wahabites have forbidden to the pilgrims, the stations of Djebel Nor, or the Mountain of Light, and those of Mecca, as superstitious ; yet they make that of Aamara, and go to Mina to throw the small stones against the devil's house. Such is man !

The reform of Abdoolwehhab, being admitted by Ibn Saaood, was embraced by all the tribes subject to his command. This was a pretext for attacking the neighbouring tribes, who were successively reduced to the alternative of embracing the reform, or of perishing under the sword of the reformer. On the death of Ibn Saaood, his successor Abdelaaziz, continued to use those energetic means which could not fail in their effect. Upon the smallest resistance, he attacked with a decided superiority ; and consequently, all the wealth and property of the vanquished passed immediately into the hands of the Wahabites. If the enemy did not resist, but embraced the reform, and entered under the dominion of Abdelaaziz, the prince of the faithful, this still more increased the strength of his party.

Abdelaaziz, being already master of the interior part of Arabia, soon found himself in a state to extend his views over the adjacent country, and began by making an expedition to the neighbourhood of Bagdad in 1801, at the head of a body of troops mounted upon dromedaries. He advanced upon Imam Hossein, a town at a short distance from Bagdad, where was the tomb of this Imam, grandson of the prophet, in a magnificent temple, filled with the riches of Turkey and Persia. The inhabitants made but a feeble resistance ; and the

conqueror put to the sword all the men and male children of every age. Whilst they executed this horrible butchery, a Wahabite doctor cried, from the top of a tower, "Kill, strangle all the infidels who give companions to God." Abdelaaziz seized upon the treasures of the temple, which he destroyed, and pillaged and burnt the city, which was converted into a desert.

Abdelaaziz, upon his return from this horrible expedition, fixed his eyes upon Mecca, persuaded that could he seize upon this holy city, the centre of Islamism, he should acquire a new title to the sovereignty of the Mussulmen countries that surround it.

Fearing the vengeance of the Pacha of Bagdad, on account of his expedition against Imam Hossein, he was unwilling to absent himself from his territory; he therefore sent his son Saaood with a strong army, to take possession of Mecca, which he did in 1802, after a slight opposition. The Sultan, Scherif Ghaleb, retired first to Medina, which he abandoned, and afterwards to Djedda, which he put in a state of defence against the Wahabites.

Saaood ordered all the mosques and chapels, consecrated to the memory of the prophet and his family, to be razed to the ground. He destroyed, also, the sepulchres of the saints and heroes, which were held in veneration. The palace of the Sultan Scherif shared the same fate, and there remains now nothing but a heap of ruins of all these edifices. The temple alone was respected and preserved entire.

Saaood soon after set out to attack Djedda, and, at the same time, he sent a body of troops to attack Medina. These two expeditions, against fortified towns, failed completely; and he found himself obliged to retire to Draaïya, with the remains of his army, considerably diminished by the desertion of several tribes, the plague, and the killed in battle. He, however, left a small garrison at Mecca, to support, in the country, the idea of the sovereignty of his father over the holy city; but it could not oppose the return of the Sultan Scherif Ghaleb.

A short time afterwards, Abdelaaziz was assassinated, in November 1803, by a man who engaged in his service, in order to be ready to dispatch him more easily, and who had the boldness to conceive his plan, and wait a long time for its maturity.

Saaood, the son of Abdelaaziz, afterwards mounted the throne, and devoted much of his attention to extending and consolidating his dominion upon the shores of the Persian Gulf. He succeeded in putting the Imam of Muscat under his dependance, and making himself master of Medina in 1804. The great caravan from Damascus in 1805, could not obtain a passage, but by heavy sacrifices; and Saaood signified to the Pacha of Damascus, Emir el Hagi, or the prince of the pilgrims, that the caravan should no longer come under this protection of the Turks, or bring the rich carpet that the Grand Seignior sends every year, to cover the sepulchre of the prophet, a thing looked upon as a great sin by the Wahabites. In short, he required, that the whole caravan should be composed absolutely of pilgrims alone, without troops, arms, flags, or any other trophies or armaments, and without music or women.

Notwithstanding this declaration of Saaood, the caravan of Damascus wished to make the pilgrimage in the following year, 1806, without strictly conforming to the ordinances of the conqueror; but it had hardly arrived at the gates of Medina, when it was obliged to retire in disorder, persecuted and annoyed by the Wahabites, who occupied the city and the neighbourhood.

In short, the events which I related in the preceding chapter passed under my own eyes; and the result of them is, that Saaood finds himself, at this moment, absolute master of all the Arabias, except Mokha, and some other walled towns in Yemear, or Arabia Felix, and is extending his dominion in the intermediary desert, between Damascus, Bagdad, and Bassora.

There are few towns upon this vast surface of land, except upon the borders of the sea, notwithstanding which, there are several millions of people, who

inhabit tents and barracks, that are under the dominion of Sultan Saaood, obey his orders blindly, and pay him the tenth of their flocks and fruits. This tenth is the tribute imposed by the Koran, and Saaood does not exact any other contribution, but all his subjects are obliged to take up arms when he calls on them, to nourish themselves at their own expense, and to furnish every requisite for their use, which is equally commanded by their religion; so that their sovereign has always large armies, which cost him nothing to support. One camel generally carries two men, with sufficient water and provisions for them and itself, when they go upon expeditions.

When the Sultan of the Wahabites has occasion for troops, he writes to the different tribes, and indicates to them the number of men they are to send to him. These men present themselves on the day appointed, with their provisions, arms, and ammunition; for the Sultan never thinks of giving them anything: such is the force of their religious ideas.

The Wahabites have the same arms which I have described the inhabitants of Mecca to use, and obtain their large gun-barrels from Europe or Turkey, which they mount very clumsily. They manufacture their own powder and balls, but with so little art, that the grains of the former are nearly the size of peas, and the latter consist of nothing else than stones covered with a thin coat of lead. They buy this last article and sulphur at Mecca, and the different maritime towns of the peninsula of Arabia; but they obtain nitre and saltpetre in their own country.

The costume of the Wahabites is similar to that of the other Arabs. I remarked that only the two sons of Saaood wore long hair, as an emblem of royalty. I was often told that the Sultan displays great luxury; but I observed him as naked as the rest, at the period of the pilgrimage.

Draaïya, the capital of the Wahabites, is a considerable town, situated nearly one hundred and thirty leagues to the east of Medina, one hundred leagues to the south-south-west of Bassora, and one hundred and sixty leagues to the south-east of Jerusalem.

The Bahareinn Islands, where the pearl-fishery of the Persian Gulf is carried on, are under the dominion of Saaood, and are situated fifty leagues to the east, one quarter north-east of Draaïya. The river Aftan, which runs at fourteen leagues distance, to the south-east of Draaïya, empties itself near the Bahareinn isles.

According to the report of the Wahabites, their capital is situated at the foot of very high mountains; their country abounds in grain, and every other article of life; and the houses are built of stone.

The Wahabites have no military organization. All their tactics consist in forming themselves into squadrons, under the direction of a chief, and in following his movements, without order, and without forming ranks; but their discipline is truly Spartan, and their obedience extreme; for the least sign from their chief suffices to impose silence upon them, and to make them submit to the greatest fatigues.

Their civil organization is in no better a state than their military; they have no person in office, nor any superior or inferior courts. Each Scheik, or chief of a tribe, is responsible for the payment of the tenth, and the presentation of the men for war. Saaood sends Kadis to the towns subject to his dominion, but he has no Kaïds or Governors, Pachas, Viziers, or other ministers. The reformer Abdoolwehhab did not invest himself with any honour or public character; he was only the chief of the sect, and did not require any personal distinction. After his death his son, who succeeded him, preserved the same simplicity.

The person who appears to be the most powerful, and to possess the greatest influence after Saaood, is Abounocta, Grand Scheik of Yemen, who has a great number of troops under his orders. It sometimes happened that I asked some of these if they belonged to Saaood. "Not at all, we are Abounocta's soldiers," they replied, with an air of pride, which announced the satisfaction they felt

at belonging to him. This circumstance led me to think, that should Abounocta outlive Saaood, there will be a division among the Wahabites, and that some will submit themselves to him, whilst the rest will espouse the government of the Sultan's son, which may cause the power of these reformers to decay. Independent of the possibility of this circumstance, I found a great obstacle in the propagation of the reform, out of the deserts of Arabia, in the extreme rigidity of their principles, which are almost incompatible with the manners of nations that have some ideas of civilization, and which are accustomed to the comforts that consequently follow; so that if they do not relax from this severity, it would seem impossible that they should make proselytes in the countries surrounding the desert. Then, this great population, which produces and consumes almost nothing, will remain in its present state of nullity, in the middle of its deserts, without any further relations with other people than the plundering caravans or ships that fall into their hands, and the difficulties they may oppose to the pilgrimage of Mecca.

But time will teach this people that Arabia cannot exist without the commercial relations of the caravans, and the pilgrimage. Necessity may make them relax from this intolerance towards other nations; and the commerce of strangers may gradually convince them of the vice of an austerity that is almost against nature. By degrees their zeal will cool. Superstitious customs, which are the support, the consolation, and the hope of the weak, ignorant, and unhappy, will resume their empire; and from that time the reform of Wahabitism will disappear before its influence is consolidated, after having shed the blood of so many millions of the victims of religious fanaticism. Such is the melancholy vicissitude of human things!

On the other hand, I believe that the Wahabites, in the middle of their deserts, will always be invincible, not by their military strength, but by the nature of their country, which is uninhabitable by any other nation, and by the facility they have of hiding themselves in it, to withstand the attacks of their enemies. The latter may momentarily conquer* Mecca, Medina, and the maritime towns, but simple isolated garrisons, in the midst of frightful deserts, could not hold out long. When a powerful enemy presented himself, the Wahabites would hide themselves, with a view to fall suddenly upon, and to destroy him, at the moment when his troops were divided in search of food. This makes me imagine that they never will be subjected, for a long time at least, by the force of arms, and this is also the cause which has preserved Arabia, in all times, from a foreign dominion.

An Account of feats of Strength, Activity, and Legerdemain, in Hindoostan.

Balancing.

Five earthern-pots are placed above each other on a man's head. A young girl mounts upon the uppermost, and the man then dances about with the pots and girl thus balanced.

A pole is raised to the height of about twenty-five feet, topped by a slender spindle, capped by a small brass ball. A yard is tied across the pole. About three feet below the yard-arm hangs a bamboo, bent into the shape of a crescent. A woman ascends the pole by one of its corded stays, as easily as by a ladder, fixes the ball into a brass socket inserted within her girdle, and then extending herself along upon her belly, with legs and arms spread out, she turns round with a considerable degree of celerity. She then descends to the crescent, and depends from it, first, by one hand, then by the bend of one knee, and lastly by one foot only, her head downwards, and her arms and other foot spread abroad, swinging all the while, till she catches the bow with her other

* As the Pacha of Egypt, Mehemed Ali, did last year.—*French Editor.*—See *Asiatic Journal*, Vol. i, page 190.

foot, and then so high again, as to recover her hold of the crescent (by bending up her body at the same time,) with both hands.

A man balances a pole about sixteen feet long, the bottom of which is fixed into a thick linen sash or girdle. Another man upon his back, and from thence runs up the pole, his hands aiding his feet, with the nimbleness of a squirrel. He then proceeds, first to extend himself upon his belly, and then upon his back, his arms and legs both times spread out. Next he flings himself out horizontally from the pole, which is all the time balanced upon the girdle, holding only by his arms. This attitude is called by the tumblers the flag. Thirdly, he stands upon his head on the top of the pole, holding the pole below its summit by his hands. Finally, he throws himself backwards, from the last position, down the pole, holding by his hands, then turns over again, holding by his feet, and thus over and over, till he lights upon the ground. He hangs also, from the bend of one knee, with his head downwards.

A man lies down, and crosses his feet. Two others extend themselves upon his legs and feet. He rolls himself backwards till his feet are raised, and again till his knees are stretched out, with the men still resting upon his legs and feet. Lastly, he throws the men, as he lies, over his head.

A woman stands upright, and astride, upon a man's shoulders. Another girl is placed, with her head downwards, upon the head of the same man, and her legs crossed between the arms of the woman; the man dances with both of them, in that attitude, for a minute or two.

Three girls stand upright upon a man's shoulders whilst he dances round the room; one stands astride over his head, the other two with each a foot upon his shoulders, and their other feet upon his arms stretched out to support them.

A man places upon his head two pieces of wood, like double-headed shot, each a foot in length, one over the other; upon the highest piece he places a brass dish; upon the dish four wooden pillars, each about five inches in height, upon the pillars a small plank; upon the plank stands a girl upright; with all this apparatus in due balance, he dances three or four times round the room.

A wooden fork is produced, with a handle about five feet long; a girl is laid upon her back between the fork, with her head and heels depending on either side of it; the man raises and balances the fork, in one hand, then tosses the girl up into the air, flings down the fork, and catches the girl in his arms.

A man places the point of a lance upon his breast, upon his chin, and upon his forehead, and there balances it for some time.

A man spins a peg-top, then takes it up, and places it, spinning, at the end of a thin bamboo-lath, bent in form of a bow, which he balances all the while. The same man puts five or six wooden birds on a small wooden tree, upon his forehead, and then knocks the birds off the branches, one by one, by pellet shot from a small wooden tube from his mouth.

One of the men balanced three camp-bedsteads, piled upon each other, by a leg of one of them placed upon his chin. He then balanced a very heavy broad-sword by the point upon his chin.

He next placed a straw on his nose, in the open air, balanced it first there, and then on a very little bit of stick in his mouth, removing it several times from one place to the other.

He lastly put a thin tile upon his nose, and tossing up a pebble, caught it upon the tile, which was shivered in pieces by the stroke.

One man stands upright, first upon another's shoulders, and then upon his head.

Tumbling.

One man puts his feet over another's shoulders, his head downwards, between his knees and his hand, upon his legs, the other throws him over, and thus becomes himself in the position of the first; thus they continue, throwing each other alternately over for five or six times.

All the Hindoostanee tumblers cut summersets from the bare ground, with as much seeming facility, and apparent ease, as the vaulters on a theatre.

The same people, women as well as men, perform likewise all the usual feats of tumblers, such as walking upon their heads, turning over laterally like a wheel, and bending their bodies back, till their heads appear reversed between their feet, their chins resting upon the ground. Three women lie down upon the floor; they throw their arms backwards, take hold of their heels with their hands, and in that posture roll over and over several times.

A girl takes a sabre in her two hands, and then throws her hands thus joined round and round her head without cutting herself.

A man ascends upon a yard, crossed upon a pole, about twenty-five feet from the ground; the earth under him is a little loosened; he first depends from the yard-arm by his feet, and then drops upon the loosened earth without being hurt by the fall.

A boy sits down, and places his head between another's legs, who stands upright, taking hold of the legs of the first, they then roll over and over on the ground, a dozen times or more, like a ball, with their faces downwards.

They all cut summersets three or four times running, either backwards, forwards, or sideways, upon the bare ground. The most active man of the set cuts a summerset twice in the air, from one bound, in a manner exceedingly surprising and uncommon.

The same person stands upon a board about eighteen inches square, and cuts a summerset backwards, his feet lighting upon the same board.

The board is then placed upon the summit of a pole raised about twenty-five feet high; the same man gets upon the board, and cuts a summerset upon it, in the same manner as when he was upon the ground; two sticks, however, are tied to the top of the pole for him to catch at, should his feet happen to miss the board.

Lastly, a thin plank, of about five feet long, is placed sloping in the ground, at an angle of about forty-five degrees; close to the planks is placed, first a very tall elephant; two of the men ran at full speed up this spring-board, and vaulted a summerset clear over the elephant's back; five camels were then placed abreast, over which they vaulted in like manner. They also leap and turn, in a similar way, over the point of a sword, held by a tall man, as high as he can extend it.

A girl places a sword in her mouth, two in her hands, and five in the form of radii, with their edges upwards on the ground; after tumbling in sundry postures, she rests her head backwards upon a turban, as a centre, and thus moves her feet round the circumference of the five swords, without touching them.

With a sword in her mouth, and another in one hand, she lays hold of one of her feet with the remaining hand, then brings her foot round her back, and over her head, without touching the sabres.

She fixes a sword in the ground, with the point upwards, and covered with a small ridge of cloth; then bending backward she first takes off the cloth with her mouth, and afterwards with her eyelid.

Five scimetars are fixed upright in the ground, the girl is placed horizontally upon them, and then lies along for a considerable time; thick cloths are wound over the points of the swords to prevent their penetrating through her clothes.

Three of the men leap through the arms of ten pair of men whose extended arms form a long kind of hoop.

The old fellow at the head of these tumblers, though past his grand climacteric, deemed it expedient, after springing over an enormous elephant, and then over five camels abreast, to apologize for his inability, lamenting with a sigh, that there was a time, when, in the presence of Nadir Shah, he could vault indeed. But now alas! age and infirmity (having since broken a leg and an arm,)

had nearly incapacitated him; which reminds me of an anecdote of Marshal Saxe, who, after a nonarian operation, made his excuse to the lady for inability, on account of sickness.

Rope-Dancing.

A common rope is stretched upon two pair of crossed spars, about twenty feet distant, and fourteen feet from the ground. A man piles six water-pots upon his head, and, thus accoutred, ascends the rope by means of the spars, or of a sloping cord on the outside of them; the rope is not quite tight, but left with a slack of about three feet; he then with a balance pole in his hand, walks backwards and forwards, and swings the rope to its extent without letting a single pot fall.

The same person mounts again upon the rope, with his left foot in a slipper, and the other in a round and flat brass pan, about one-third of which is cut off. Thus uncommodiously shod, he moves along the rope; first shoving the slippered foot onward, and then sliding the pan, by means of the rim, and aided by his right foot, close along the left heel, ancle, and slipper, till the right foot gets foremost; and so alternately onwards, and again backwards, till the feat be completed.

To conclude, he fixes crooked stilts upon his legs, made of buffalo horn, bent in inwardly nearly six inches. These incumbrances are no impediment, however, to his walking on the ground, climbing up the spars, nor to his proceeding backward and forward upon the rope with his wonted agility.

Another man now figures upon the rope on his knees, and, thus, with a scimetar in his hand, by way of balance, I conceive, proceeds from one end of it to the other.

The brass pan is again placed upon the rope; the above person places his head upon it, and cants his heels into the air. Just behind his head the rope is crossed by a bamboo, either end of which is held by strings, by assistants, in order to keep it even; he then shoves the pan forward on the rope with his head, and draws the cross bamboo after it with his hands, repeating the same till he reaches the other end.

Feats of Strength and Activity.

Two men throw spears at each other, at about fifteen feet distant, as forcibly as they can; one wards off his adversary's dart by another, which he carries upright in both hands, the other receives his opponent's javelin every throw, under one of his arms. Four persons held slightly a linen cloth stretched out: the same man ran over it so lightly as not to force it out of the holder's hands. Another got upon two stilts fourteen or fifteen feet high, and walked about and gave several jumps backwards and forwards upon them.

Two sabres being placed parallel upon the ground, with their edges upwards, a man ran once over their edges so lightly as not to cut himself.

The same man stepped over upon the point of a sword fixed upright.

He then jumped through a barrel held horizontally about five feet high. Four daggers and two swords are placed in a loose frame, and he jumps through the whole without being cut.

A sword and four daggers are placed upon the ground, the edges and points upwards, no further distance from each other than will admit of a man's head; a man then fixes a scimetar upright, sits down behind it, and, at a bound, throws himself over the scimetar, pitches his head exactly in the space between the daggers, and turns over clear of them.

A boy fixes a scimetar upright before him, with a bit of rag upon its point; he sits down, and bounding over the scimetar, strikes off the rag with the tip of his nose.

The same boy, running, pitches a single stilt, about ten feet in length, and rises on it upon a step, fastened about half way up the stilt; then hops and jumps about, balancing the stilt the whole time.

Another seizing with his teeth the end of a cord, tied round the middle of a very heavy log of wood, nearly six feet long, raises up the log with his teeth, and casts it over his head.

At Macha and Juddah, in Arabia, and at Bussora in Persia, the porters, as I have been frequently told by captains of vessels and supra-cargoes trading to those places, will frequently carry a bale of cotton, or a pipe of wine upon their backs. They have a person, however, of whose arm they take hold. The porters, too, at Canton, in China, both lift up and carry loads surprisingly heavy; but though I resided there some months, I do not recollect the exact weight of their burdens.

Legerdemain.

A man played very curiously upon four stones, or pieces of marble; they were each about seven inches long, one inch and a half broad, and as much thick, flattened, but with a little curvature on the lower or under side, but rounded off to an edge on the upper part. He held two of these between each of his four fingers and thumbs, something in the manner in which castanets are held, and accompanied the music of an Hindoostan violin, guitar, and drum, in a surprising manner. The under side of the stones being a little inflected only, the ends of every pair being against each other, sometimes with a clacking noise, but when quickened to their utmost, with a quivering far more tremulous and accelerated than the vibration of castanets, or the roll of a drum. And this shake, or trill, he executed with no apparent labour or motion of his hands or fingers, but all, as he told us, by the exertion of the muscles of his arms, brought to that perfection by long and continued practice.

In the year 1756, a man was seen, by most of the inhabitants and officers then residing in Fort Saint George, to thrust a flat piece of iron, about an inch and a half broad, and one-eighth of an inch thick, down his throat into his stomach. A surgeon who was present when I saw this performance, declared that it went into the thorax. For the sake of rendering the feat more surprising, the iron was shaped like a sword, but both the edges and point were all rounded off. A little blood, and but little, appeared on the iron when drawn out again.

A man takes a small brass pan, and twirls it round upon the end of a short pointed stick, then tosses it high in the air, catches it again, in any part, upon the point of the stick, still continuing to twirl it round; he then ties another stick to the first, and a third to the second, each tie forming a kind of circular hinge; then rests the bottom stick upon his nose or chin, each stick moving round upon its joint, and the pan still twirling round upon its centre, on the top of all, the whole keeping its equilibrio.

Four, and sometimes six, according to the skill of the performer, light brass balls are tossed into the air; first straight up from his hands, then either behind his back, under his arms, or between his legs, so as to return again over his head; they are struck next, in different forms, from one hand to the other, sometimes with his elbows, and sometimes with his knees, in wonderful order and facility.

The same person kept up four balls continually in the air, tossing them round his back, hitting them with his elbows, his wrists, and his hands, and throwing them in various forms: he also tossed up one ball and caught it in the hollow of his arm.

In the like manner he threw up four daggers, in a variety of shapes, catching them all, as they descended, by their handles.

To both ends of a flat board, about three feet long, are fixed a couple of other pieces of flat board of the same length, and about three inches high; through holes in these end pieces are strung two pack threads, much in the same manner as strings to a fiddle; three balls are placed upon the two strings; a man then takes this instrument, holding it up at an angle of forty-five degrees, and, turning round quickly, the balls rise one by one, or all together, from the lower to the upper end of it, or to the middle part only, as he choses

to manage it. This instrument I take to be somewhat of the same kind by which the centripetal and centrifugal force is demonstrated in experimental philosophy.

A man takes three flutes of different tones; two he applies to his nostrils, and one to his mouth, and blows them all at one time; one of the flutes at his nostrils has three curvatures; at the extremity of the curvatures he holds a single-handed fife, which thus receiving his breath, he plays upon it with his vacant hand.

A ring is moulded up in clay, and put into a hole about eighteen inches deep, filled up with water; a girl bends back her head into the water, and brings the ring out of the mud in her mouth.

The same girl puts into her mouth a number of beads, as also one end of a horsehair; then placing her hands behind her, she strings the beads on the horsehair, with her mouth alone.

A cap with a broad stiff rim is fitted to a man's head, to which are tied about twenty strings, terminated each by small nooses; in his left hand is held a small basket, or brass pan, containing twenty eggs, then turning round, with a quick but regular motion, (as the Turkish deverishes are represented to do in religious rites,) he fastens, successively, with his right hand, an egg into each of the nooses, still turning round. When they are all fastened, he accelerates his rotation, till the eggs circulate swiftly as the flyer of a jack. After this he rather slackens his motion, unties the eggs one by one, returns them into the basket, and stops; the strings measure from three to four feet; they are of unequal lengths, lest the eggs, as I suppose, should accidently clash. To put the eggs into the nooses takes up as many minutes, but they are taken out in less than three.

THE HINDOOS.

The following quotation is from Mr. Forbes's "Oriental Memoirs," lately published:—

"I sometimes frequented places where the natives had never seen an European, and were ignorant of everything concerning us: there I beheld manners and customs simple as were those in the patriarchal age; there, in the very style of Rebecca and the damsels of Mesopotamia, the Hindoo villagers treated me with that artless hospitality so delightful in the poems of Homer and other ancient records.

"On a sultry day, near a Zimore village, having ridden faster than my attendants, while waiting their arrival under a tamarind-tree, a young woman came to the well: I asked for a little water; but neither of us having a drinking vessel, she hastily left me, as I imagined, to bring an earthen cup for that purpose, as I should have polluted a vessel of metal; but as Jael, when Sisera asked for water, gave him milk, and 'brought forth butter in a lordly dish,' so did this village damsel, with more sincerity than Heber's wife, bring me a pot of milk, and a lump of butter on the delicate leaf of the banana, the 'lordly dish' of the Hindoos.

"The former I gladly accepted; on my declining the latter, she immediately made it up into two balls, and gave one to each of the oxen that drew my hackery or bandy. Butter is a luxury to these animals, and enables them to bear additional fatigue.

"In the Zimore Pergunnah, the scene of this little primeval rencontre," says Mr. Forbes, "a country little known in the annals of Hindoostan, I saw human nature almost in primitive simplicity, but far removed from the savage condition of the Indians of America, or the natives of the South Sea Islands." Zimore is watered by the Nerbudda, a river which empties itself into the Gulf of Cambay, about fifty miles north of Surat, N. lat. 21° 20′.

To evince the high sense of honour entertained by the Hindoos, Mr. Crawfurd relates the following anecdote:—

"An Englishman, whilst on a hunting-party, hastily struck a Peon* for properly letting loose a greyhound. The Peon happened to be a Rajpoot, which is the highest tribe of Hindoo soldiers. On receiving the blow, he started back with an appearance of horror and amazement, and drew his poignard. Then again composing himself, and looking steadfastly at his master, he said, 'I am your servant, and have long ate your rice.' And, having pronounced this, he plunged the dagger into his own bosom." Mr. Crawfurd concludes with the following observation: "In these few words he, surely, pathetically expressed, 'the arm that has been nourished by you, shall not be employed to take away your life; but in sparing yours, I must give up my own, as I cannot survive my dishonour.'"

Instances of their courage have been related, which have not been surpassed in heroism by any nation. I will only insert the following: "Some Sepoys, in the English service, being condemned to death on account of a mutiny, it was ordered that they should be blown off from a cannon in front of the army. Some of the offenders being grenadiers, on seeing others, who were not, led forth to suffer before them, they called out, 'As we generally show the way, on services of danger, why should we be denied that distinction now?' They walked towards the guns with firmness and composure, requested to be spared the indignity of being tied; and, placing their breasts to the muzzles of the cannon, were shot away. Though several had been condemned, the behaviour of these men operated so strongly on the feelings of the commanding officer, that the rest were pardoned."

The Dumb Merchant.

"In days of yore, there was a wise merchant who had a vicious horse. One day, during the time the merchant was eating a meal, a person arrived on a mare and, having alighted, wanted to tie his mare near the merchant's horse. The merchant said to him, 'Don't tie her near my horse.' The man did not mind, but tied his mare close to the merchant's horse, and then sat himself down to eat with the merchant; who, thereupon, said, 'What kind of person art thou, thus to sit down at my table uninvited?' The man feigned himself deaf, and did not give any answer. The merchant imagined the man deaf or dumb, and being helpless, said nothing further. A moment after, the merchant's horse kicked the mare so violently, that her belly was ripped open, and she died. The owner began to dispute with the merchant, saying, 'your horse has killed my mare; certainly I will make you pay me her value.' In short, he went and lodged his complaint before the cazi, who cited the merchant, and he obeyed the summons, but pretended to be dumb, and did not give any answer to all the cazi's interrogatories. The cazi observed, 'that merchant is dumb, and consequently not to blame.' The plaintiff asked the judge, 'how do you know he is dumb?' 'At the time I wanted to tie my mare near his horse, he said to me, 'Don't tie her there!' Now he feigns himself dumb.' The cazi remarked, 'If he warned you against the accident, what then is his fault? Go from hence! you are a scoundrel and a blockhead; you have made your own tongue convict you.'—*(From the Tooti Nameh, or Tales of a Parrot.)*

Lines written in a Choultry.

BY CAPT. T. A. ANDERSON, *H. M.'s 19th Foot.*†

Within this Choultry's ample space,
The way-worn traveller's resting-place,

* "A Peon is properly a foot soldier. Men of rank have always Peons in their service. They wear a sabre and poignard. They attend their masters when they go abroad, carry messages, and are, in general, extremely faithful. Those of the free Hindoo castes will not do any menial offices; but Europeans frequently take *Pariahs*, or *outcastes*, into their service, whom they consider as Peons."

† The author of this poem does no more than justice to those noble institutions of Asiatic beneficence, the *Choultries* of the Eastern, and *Serays* of the Western countries.

Whose massy columns countless glow,
Reflected in the tank below,
Whose endless porticos and halls,
Whose pillar'd domes, and echoing walls,
Its proud magnificence attest,
The child of poverty may rest !—
Here wealth gives no exclusive claim,
No deference to a noble name ;
To all the race of man as free
As heaven's cerulean canopy.
Long may the pious fabric stand
Amid this boundless waste of sand ;
Like some blest island's friendly cove,
To those who on the ocean rove !
The veriest wretch, while shelter'd here,
Shrinks from no fellow-mortal's sneer,
Whose broken spirit ill could brook
A purse-proud landlord's scornful look ;
But, safe from noon's destructive force,
May pause upon his toilsome course,
With food and rest his frame renew,
His homeward journey to pursue ;
And, at the welcome close of light,
When fire-flies take their evening flight,
And hover round each fragrant flow'r ;
When burning skies have lost their pow'r,
When with fresh hopes, and thankful heart,
He girds his loins in act to part,
Warm from his soul how many a pray'r
Will bless the generous founder's care !
Whom fancy pictures to the eye,
As passing faint and wearily
Along this drear and barren scene,
Where noontide rays smite fierce and keen,
And arid winds incessant sweep
The billows of this sandy deep,
No stunted palm, nor date-tree seen,
To yield a momentary screen,
No hut his languid limbs to rest,
Tho' sore by toil and thirst opprest !
In such a scene of dread and woe,
Well might he make a solemn vow,
That if some Mercy-loving Pow'r
Should guard him in that evil hour,
To him a stately fane should rise,
A refuge from these wrathful skies,
A monument of gratitude
Amid this fiery solitude !
Perhaps the prayer was not in vain,
And hence this fabric decks the plain.
And if, as old traditions say,
The spirit, parted from its clay,
Shall still with former feelings throng
Round scenes and objects lov'd so long,
How must it gratify his shade,
To hear the homage hourly paid,
To hear the fainting traveller cry,
With throbbing breast, and tear-dimm'd eye,
" A thousand blessings on the hand
" That first these sacred turrets plann'd,

" And plac'd this kind asylum here,
" The lone way-faring man to cheer !"
England ! my country ! tho' thou art
Entwin'd around my very heart,
Canst thou the solemn truth deny,
A truth impress'd on every eye,
That while ONE stranger houseless lies
Beneath thine ever-varying skies,
Thou art in charity outdone
By Asia's rude, untutor'd son !

Batticaloa, Oct. 1815.

SONG SUNG AT THE CELEBRATION OF THE FEAST OF ST. ANDREW, AT CALCUTTA, NOVEMBER 30, 1815.

" Should auld acquaintance be forgot,
" An' never brought to mind ;
" Should auld acquaintance be forgot,
" An' days o' lang syne.
" For auld lang syne, &c."

Though far we've left the land we loo,
The land o' cakes behind ;
Our hearts are there this day I trow
'Mang scenes o' lang syne.
For auld lang syne, &c.

What cheers us 'mid the sultry toils
O' India's scorchin' clime ?
Its nae the rupees' witchin' smiles,
Its thoughts o' lang syne.
For auld lang syne, &c.

Then fill your glass, my trusty fiers,
An' pledge your troths to mine ;
We'll ne'er forget the days an' years
O' auld lang syne.
For auld lang syne, &c.

Sae here's ilk lad that's leal an' true,
An' here's your lass an' mine,
The honest hearts ayent the Cape,
The friens' o' lang syne.
For auld lang syne, &c.

An' aft as comes St. Andrew's day,
We'll meet, an' we'll be kind,
And tak anither williwaught
To days o' lang syne.
For auld lang syne, &c.

ST. HELENA, ITS ONLY INHABITANT IN 1592.

It appears from Mr. Hackluyt's account, that in the year 1592 the island of St. Helena was inhabited only by *one man.* The ship *Edward Bonaventure,* Captain Lancaster, on its return from India, touched there that year, which is related as follows :—" The ship was brought to anchor at St. Helena, where we

found an Englishman, a tailor, who had remained fourteen months on the island. Ten men, who had been sent ashore in the boat, hearing some person singing within a chapel, concluded that it was a Portuguese, and pushing open the door found the tailor sheltering himself from the heat of the sun. But the sudden entrance of so many people at once, greatly alarmed the poor man, who had not seen a living soul for fourteen months preceding. At first he took them for Portuguese, but afterward, discovering that they were Englishmen, and several of the number his own acquaintances, he was so overjoyed, that what between excessive fear and sudden joy, he, to our great sorrow, became distracted, and died on our arrival in the West Indies. In St. Helena we found forty goats, which had been dried by him, and, for want of other apparel, he had made himself two suits of goats' skins, with the hairy sides outwards, like the savages of Canada."

THE WAHABEES AT MECCA.

The town of Mina, called by some Mona, is composed of a single street, which is so long, that it took me twenty minutes to pass through it. There are several handsome houses in it; but the greater number are in ruins, and without roofs. There are several dwellings of dry stone, about five feet high, which they let to pilgrims during the time of Easter.

About four o'clock they pitched my camp upon the eastern side of Mina, in a little plain, where there was a mosque, surrounded by a wall that resembled a fortification.

The country lies in a valley, between mountains of granite rocks, that are perfectly bare. The road, which was perfectly level, upon a sandy bottom, was covered with camels, with persons on foot or on horseback, and with a great number of schevrias, of the same form as my own.

A detachment of Wahabites, mounted upon dromedaries, which I saw at the foot of Djebel, arrived, and encamped also before the door of the mosque: this was followed by several others also mounted; so that in a short time the plain was covered. About sunset, the Sultan of the Wahabites, named Saaood, arrived, and his tents were pitched at the foot of a mountain, at a short distance from mine.

A caravan from Tripoli in Barbary; another from Yemen; a great number of Negro pilgrims from Sondan, Abyssinia; several hundred Turks from Suez, a great many Mogrebins, who came by sea; a caravan from Bassora; others from the east; Arabs from Upper and Lower Egypt; those of the country in which we were, and the Wahabites; were now all assembled, and encamped together, or rather one upon the other, in this little plain; where the pilgrims are obliged to encamp, because tradition relates, that the holy prophet always encamped here, when he went to Arafat.

The caravan from Damascus had not arrived; however, it had set out with troops, artillery, and a great number of women, to convey the rich carpet which is sent every year from Constantinople to the sepulchre of the prophet at Medina; which present the Wahabites look upon as a sin.

This caravan was close to Medina, when the Wahabites went and met it, and signified to the Pacha of Damascus, Emir El Hage, that they could not receive the carpet, which was destined for the sepulchre, and that if he wished to continue his journey to Mecca, he must previously send back his soldiers, his artillery, and the women; so that by transforming themselves into true pilgrims, they would experience no impediment to the continuation of their journey. The Pacha, not willing to conform to these conditions, was desired to retrace his steps. Some pretend to say that they required a large sum of money from him, but others deny this fact.

On Tuesday the 17th of February 1807, 9th Doulhajea, in the year 1221 of the Hegira, at six o'clock in the morning, we all set out towards the S.E. ¼ E. At a short distance we passed a house of the Scherif; and at seven we came to

Mosdelifa, a small chapel with a high minaret, situated in a small valley; after leaving which, we defiled through a very narrow passage between the mountains, and traversed a second valley to the south-east, which lay at the foot of Mount Arafat, where we arrived at nine.

Mount Arafat is the principal object of the pilgrimage of the Mussulmen, and several doctors assert, that if the House of God ceased to exist, the pilgrimage to the former would be completely meritorious, and would produce the same degree of satisfaction; this is my opinion likewise.

It is here that the grand spectacle of the pilgrimage of the Mussulmen must be seen—an innumerable crowd of men from all nations, and of all colours, coming from the extremities of the earth, through a thousand dangers, and encountering fatigues of every description, to adore together the same God, the God of nature. The native of Circassia presents his hand in a friendly manner to the Ethiopian, or the Negro of Guinea; the Indian and the Persian embrace the inhabitant of Barbary and Morocco; all looking upon each other as brothers, or individuals of the same family, united by the bands of religion; and the greater part speaking or understanding more or less the same language, the language of Arabia. No, there is not any religion that presents to the sense, a spectacle more simple, affecting, or more majestic. Philosophers of the earth! permit me, Ali Bey, to defend my religion, as you defend spiritual things from those which are material, the plenum against a vacuum, and the necessary existence of the creation.

Here, as I remarked in the narrative of my voyage to Morocco, is no intermediary between man and the divinity; all individuals are equal before their Creator; all are intimately persuaded that their works alone reconcile them to, or separate them from the Supreme Being, without any foreign hand being able to change the order of immutable justice! what a curb to sin! what an encouragement to virtue! but what a misfortune, that, with so many advantages, we should not be better than the Calvinists!

Arafat is a small mountain of granite rock, the same as those that surround it: it is about an hundred and fifty feet high, and is situated at the foot of a higher mountain to the E.S.E. in a plain about three-quarters of a league in diameter, surrounded by barren mountains.

It is enclosed by a wall, and is ascended by staircases, partly cut into the rock, and partly composed of masonry. There is a chapel upon its summit, which the Wahabites were then in the act of pulling to pieces in the interior. It was impossible for me to visit it, because individuals who follow the same rite as myself, that is to say the Maleki, are forbidden to ascend the top, according to the instructions of the Imam, the founder of the rite. It was therefore that we stopped when we were half way up, to recite our prayer. At the foot of the mountain there is a platform erected for this purpose, called Djamáa Arahma or Mosque of Mercy, upon which, according to tradition, the prophet used to say his prayer.

Near the mountain are fourteen large basons, which the Sultan Saaood has put into repair. They furnish a great abundance of excellent water, very good to drink, and which serves also for the pilgrims to wash themselves with upon this solemn day. The Scherif has a house close to the south-west side of the mountain. Towards the north-west, there is a second platform for offering up prayers, which is situated about a quarter of a league from the first, and is called Djamáa Ibrahim, or the mosque of Abraham.

It was upon Mount Arafat that the common father of all mankind met Eve after a long separation; and it is on that account that it is called Arafat, that is to say "gratitude." It is believed that it was Adam himself who built this chapel.

The ritual commands, that after having repeated the afternoon prayer, which we did in our tents, we should repair to the foot of the mountain, and wait there, the setting of the sun. The Wahabites, who were encamped at great distances, with a view to obey this precept, began to approach, having at their head the

Sultan Saaood, and Abounocta their second chief ; and in a short time I saw an army of forty-five thousand men pass before me, almost all of whom were mounted upon camels and dromedaries, with a thousand camels carrying water, tents, fire-wood, and dry grass for the camels of the chiefs. A body of two hundred men on horseback carried colours of different kinds fixed upon lances. This cavalry I was informed, belonged to Abounocta. There were also eight or ten colours up among the camels, but without any other customary appendage. All this body of men, entirely naked, marched in the same order that I have formerly remarked.

It was impossible for me exactly to distinguish the Sultan and the second chief, for they were naked as well as the rest. However, I believe that a venerable old man, with a long white beard, who was preceded by the royal standard, was Saaood. This standard was green, and had as a mark of distinction, the profession of his faith, ("La illahá ila Allah." "There is no other God but God,") embroidered upon it in large white characters.

I distinguished perfectly one of Saaood's sons, a boy about seven or eight years old, with long and floating hair. He was brown like the rest, and dressed in a large white shirt. He was mounted on a superb white horse, upon a sort of pannel without stirrups, according to their custom, for they are not acquainted with any other kind of saddle, and was escorted by a chosen troop. The pannel was covered with a red cloth, richly embroidered, and spangled with gold stars.

The mountain and its environs were soon covered with Wahabites. The caravans and detached pilgrims afterwards approached it. Notwithstanding the remonstrances of my people, I penetrated among the Wahabites to their centre, to be able to obtain a nearer view of the Sultan ; but several of them with whom I conversed, assured me that this was impossible, since the apprehension of a similar death to that which occurred to the unfortunate Abdelaaziz, who was assassinated, had occasioned Saaood to multiply the number of his guard.

I must allow that I discovered much reason and moderation among the Wahabites to whom I spoke, and from whom I obtained the greater part of the information which I have given, concerning their nation. However, notwithstanding this moderation, neither the natives of the country nor the pilgrims, could hear their name pronounced without trembling, and never pronounced it themselves but in murmurs. Thus they fly from them as much as possible, and shun conversation with them : in consequence of which I had to encounter and overcome the different scruples of my people, who surrounded me whenever I wished to converse with any of them.

The Sultan Scherif, had sent, according to annual custom, a part of his troops, with four small pieces of artillery. It was reported even, that he would come in person, but I did not see him.

It is customary also, that an Imam of the Scherif should come every year, and preach a sermon upon the mountain. The one that came this day was sent back by Saaood, before he commenced, and one of his own Imams preached in his stead, but I was too far off to be able to hear anything. The sermon being over, I observed the Wahabites make signs of approbation ; and they cried outrageously.

I could easily have found means to introduce myself to Sultan Saaood, which I very much desired, so that I might have known him perfectly ; but as it would have compromised me with the Sultan Scherif, who would have attributed this simple action of curiosity to some political motive, I abstained from effecting it.

We waited upon the mountain for the period of the sun's setting ; the instant it occurred, what a tremendous noise ! Let us imagine an assemblage of eighty thousand men, two thousand women, and a thousand little children, sixty or seventy thousand camels, asses and horses, which, at the commencement of night, began to move in a quick pace along a narrow valley, according to the ritual, marching one after another in a cloud of sand, and delayed by a forest

of guns, lances, swords, &c.; in short, forcing their passage as they could. Pressed and hurried on by those behind, we only took an hour and a half to return to Mosdelifa, notwithstanding it had taken us more than two hours to arrive, in the morning. The motive of this precipitation, ordered by the ritual, is, that the prayer of the setting sun, or Mogareb, ought not to be said at Arafat, but at Mosdelifa, at the same time as the night prayer, or Ascha, which ought to be said at the last moment of twilight, that is, an hour and a half after sunset. These prayers are repeated by each group, or family, privately. We hastened to say them upon our arrival, before we pitched our tents; and the day was terminated by mutual felicitations upon the happiness of our sanctification by the pilgrimage to the mount.

We set out next day, Wednesday, 18th February, 10th of the month Doulhajea, and the 1st day of Easter, at five o'clock in the morning, to go to encamp at Mina.

We alighted immediately after our arrival, and went precipitately to the House of the Devil, which is facing the fountain. We had each seven small stones of the size of gray peas, which we had picked up expressly the evening before at Mosdelifa, to throw against the house of the devil. Mussulmen of the rite of Maleki, like myself, throw them one after the other, pronouncing, after every one, these words, "Bism illah Allahuak'bar," which, interpreted, are, "In the name of God, very great God." As the Devil has had the malice to build his house in a very narrow place, not above thirty-four feet broad, occupied also in part by rocks, which it was requisite to climb, to make sure of our aim when we threw the stones over the wall that surrounded it, and as the pilgrims all desired to perform this ceremony immediately upon their arrival, there was a most terrible confusion. However, I soon succeeded in accomplishing this holy duty, through the aid of my people, but I came off with two wounds in my left leg. I retired afterwards to my tent to repose myself after these fatigues. The Wahabites came and threw their little stones also, because the prophet used to do so. We offered up the Paschal sacrifice this day.

I must praise the moderation and good order which reigned amidst this number of individuals, belonging to different nations. Two thousand women, who were among them, did not occasion the least disorder; and though there were more than forty or fifty thousand guns, there was only one let off, which happened near me. At the same instant one of the chiefs ran to the man who had fired, and reprimanded him, saying, "Why did you do this? Are we going to make war here?"

I met the eldest son of Saaood upon my way, in the morning. He was on horseback, at the head of a body of dromedaries, and arrived at Mina at the same time I did. At the moment of passing by my side, he cried to his company, "Come, children, let us approach." Then turning to the left, he galloped off, followed by his suite, to his father's tent, which was pitched, as before, at the foot of the mountain.*

FEMALE MISERIES IN INDIA.

To the Editor of the Asiatic Journal.

SIR,—As, in some of your former numbers,† you have given place to the speculations of your Correspondents, on male and female projects for seeking fortune in India, permit me to recommend to your insertion the enclosed sally, written in India, on the situation of certain female emigrants, when there.

It may be a sufficient apology for your giving it a place, that its obvious tendency is to check an excessive confidence in the advantages to be derived from a female trip to the Eastern world, an effect which no moralist will reproach you for. The true end of pointing out the possible failures of all

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* See *Asiatic Journal* for October.

† See *Asiatic Journal* for June and July last.

expectations, is not to repress every disposition to enterprise, but to make us deliberate much upon what we adopt; to force upon us the contemplation of its repulsive, as well as of its alluring sides; to weigh with sober accuracy the chances that are before us—the possible consequences of doing, and of doing nothing—and, in the present instance, (to come to plain and serious language), to call upon ladies, whose eyes are India-ward, and upon those about them who can promote or discourage their adventure, to look carefully into all the circumstances—balancing, with the care of the lord Hamlet, the great subject of their reveries:—to India—or not to India—"that's the question!"

The Indian writer, whom I quote, puts the following language into the mouth of one of those ladies, who, in the pleasant language of the country, has ceased to be a *griffin*, and thus expresses herself concerning "Miseries in India":—

"After refusing several excellent offers from men of rank and fortune in England, in an evil hour I accepted an invitation which had been repeatedly offered, of residing with a female relation in this quarter of the world. A considerable time had elapsed since I landed in Garden Reach; and I understand that I have been sufficiently long in Calcutta, according to the cant-language of the censorists, to be qualified to rank with junior merchants.

"My introduction to the local society was as favourable as I could desire, and my relation receives as much good company, and has an acquaintance, as respectable and extensive as could be wished. From the time of my arrival, I have borne my part in the social drama, and have partaken of all the amusements which this good city affords. It would not be fitting that I should be very particular in describing myself; but I am young—have been called handsome—am admired for my figure, and have hitherto preserved my colour: I can play, sing, and dance, and believe that in each of these accomplishments my attainment is above mediocrity. I possess, I trust, a mind considerably cultivated, and a disposition admitted not to be unamiable. Yet, Mr. Editor, I cannot but sincerely lament that I have been compelled to come to this wretched and disagreeable Calcutta.

"Since I have been here, I have seen with surprise, although I assure you, not without disappointment, many young ladies, whose pretensions and accomplishments were vastly inferior to mine, obtain very advantageous establishments; and I am daily compelled to yield precedence at dinner and in the dance to ladies, now matrons, but whose period of griffinage commenced long after mine had expired. I often go to musical parties, but am not asked to approach an instrument; for many months my voice has not been heard, except in singing a lullaby to the child of my relation; and during the last cold season, I sat several nights without dancing, although I took some pains to show that I had put on sandals for the occasion. In going to dinner I am seldom handed, except by some male stranger of the party, who is, perhaps, a straggler in Calcutta, and the least acquainted with the family; and I sometimes sit at table biting my lips, because my neighbours will not condescend to offer me anything else. If I go out on the course, I receive either a slight nod or a formal bow, from parties who were in use to return my salutation with ardour, and to kiss their hands with peculiar significancy; and, some evenings ago, when we were alarmed by the approach of a wild horse, I screamed with unfeigned apprehension, and with many looks implored assistance—but, Mr. Editor, the age of chivalry is gone!

"I am not aware that I have given offence to any one, nor am I sensible that I have done aught to merit neglect or enmity. I never speak in an ill-natured manner of any individual. I have pointed out no defects in the minds or persons of my own sex, nor have I ever mangled a reputation. To the gentlemen of all ages I have been remarkably civil, and have done everything consistent with propriety to promote conversation and enliven society. I never refused to drink wine with even the youngest writer; and I have studiously spoken with respect and admiration of the civil service. I never, to my knowledge, adverted to the advantages of the civil fund, and am certain, that when-

ever a judge or collector came to our house from the Upper Provinces, I manifested a degree of civility, which I thought would be particularly gratifying to a person perhaps too much accustomed to a life of *solitude*. Notwithstanding all these circumstances, I find that I am most sadly neglected, and surrounded by miseries, and with the greatest I shall conclude. I have lately heard many hints about independence and old maids, and a slight cold, which I caught the other day procured me a visit from the family physician, who, after a *consultation* with my female relative, which I happened to overhear, has most gravely recommended that I should proceed to England with the least possible delay."

SELECTIONS FROM THE ASIATIC JOURNAL.

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OBSERVATIONS ON THE EXCAVATIONS AND SCULPTURES IN THE ISLAND OF ELEPHANTA.

(*Extracted from the MS. Journal of* W. PYKE, *kept in the year* 1712.)

I HAD been here many days constantly employed in clearing the ship, so that I had no time for diversion of any kind, but at length made a holiday to see a famous Pagoda on the Island of Elephanta; my curiosity was occasioned by having heard much of the stupendous works on the island of Salsette, and that this Pagoda on Elephanta was somewhat of that nature. The little time I had to stay here not permitting me to go to see the wonderful Pagodas on Salsette, I resolved to take to myself one day at least, in order to view something which might give me an idea of the rest; wherefore, in my own long boat, with Captain Baker in his pinnace, accompanied by Captain Mackintosh, Mr. Craddock, purser of the Lichfield, my doctor, and two gentlemen of Bombay Castle, attended by twenty-four lascars and sailors carrying two days' provisions, I set off early for Elephanta, and in two hours' time arrived at a place of the Company's called Butcher's Island, a low but fruitful land, where the Company formerly kept their cattle for the factory, but now so often plundered by Caun Anjee Angria, that they are no longer ventured on it. We went there for shooting, but finding no game proceeded directly for Elephanta, and came there in two hours. We coasted along shore, which was lined with sunken rocks, till we came to a bay on the S. E. side, where we saw on a small hill, a sea-mark, which I suppose gave name to this island, it being an elephant with a young one standing on its back. Leaving six hands in the boats we landed, and ascended a hill to a small ruined castle that overlooks the bay. Just on the brow of the hill we set up a tent, and fenced it well about with stones and pricking briars, so that we could not be attacked on a sudden any other way than by the slope of the hill, which we defended by our fire-arms: for the famous pirate of these parts, Caun Anjee Angria, very often lands here, and carries away all the cattle, and sometimes the people too. Then, having placed sentinels, we went to take a more exact survey of our sea-mark, the elephant, which stood on a small hill by himself, a little below our quarters: our way to it was now a little overgrown with briars; the rock itself seems to have received injuries by time, it being cracked, and also in some places flawed by the weather, which, in the season of the westerly monsoons, is very violent in these parts. But who cut this rock into the shape of an elephant is not now to be known upon the strictest enquiry.

Having taken a survey of this, we set out the next morning for the great Pagoda. In our way thither I took notice of a very small and mean village, and the cottagers told us, that last night they lay there in their houses, they not being afraid of Caun Angria, because of us English, who were so well prepared with fire-arms that they feared no danger. As we passed towards the great Pagoda, in a smooth narrow road cut out of the rock, where the ground would not naturally allow of an even passage, I took notice of another rock, cut into the shape of a horse, which has obtained the name of Alexander's horse, I know not for what reason. We pursued this road till we arrived at the end of the island, where, about one-third up the mountain, we found the path and entrance to the Pagoda; the road we went was narrow, but very pleasant, yielding various delightful prospects. In an easy ascent round the mountain at length

we came to our journey's end, and the reward of all our trouble; for when we entered and beheld the Pagoda, we found it so noble, so spacious, and magnificent, that it abundantly exceeded what I expected to find; for though I had heard wonderful accounts of these stupendous works, yet the half of the curious and remarkable things I saw had never been told me. The chief trouble which I had now was because the little time I had to stay was not sufficient to take a tolerable account of what I saw; however we fell to work, and with *measuring* lines measured every part, both length and breadth, throughout, and found it to be one hundred and four feet wide, and one hundred and four feet long, and would have been a square but for some small apartments (or vestries) left at each corner.

In this temple there are no windows, nor other light than what comes from the three great entrances on the north, the south, and the western side, which makes the middle and the eastern side dark; so much so that we were obliged to light candles, or should not have obtained so perfect a survey: it appeared that the temple consists of seven alleys (aisles) all alike, and the entrances alike, which I will describe presently. Now this mountain was a vast rock, and by the industry of man it had been cut and hollowed away with so much art, that it became a temple, and for the pillars and necessary ornaments of the church they left supports of the same solid rock, not cut away, but carved in the likeness of pillars, so digging out this spacious place, consecrated to their deity.

At the east end, in the chief or middle niche stood the image of a queen, eighteen feet high from the waist to the top of the crown; she showed three faces and four hands, all curiously carved and loaded with ornaments.

In the middle of the south part of this temple stood a lesser temple, carved also out of the same rock, as if built like a wall. It was four-square and had a doorway in every side, each corner was a pillar, and on every side of each doorway stood an image of a gigantic size, armed at all points as if to defend the place. When you enter this place you find all plain within, no manner of resemblance or carved work to be seen; but in the middle thereof a square low altar, on which was placed a large polished stone of cylindrical form standing on its basis, but the top or upper end was covered. The Gentoos call this the stone of Mahadeva,* a name they give to the original of all things; and this hieroglyphic of God is intended to show that it is beyond the limited comprehension of man, to feign to himself any just idea of him who made the world; for, they say, that no man can behold the great God and live, which is the reason that he cannot be represented in his proper shape. I enquired into the reason of their placing such a stone there, and in that awful and solemn manner; they answered, that this stone is dedicated to the honour of Mahadeva, who created the universe, and his name is placed under it, and therefore that the stone which defends the name of the great and inconceivable God from all pollution, is itself a holy memorial and monument of what cannot be described, but is not itself a God; yet, being thus placed, though a stone, no profane or polluted person ought to touch it.

The ceiling or roof of this temple is flat. Above is only a representation of beams cut in the stone, and lying along from pillar to pillar. The pillars and pilasters are of grotesque shapes; there are fifty-two, which is ten more than Dr. Fryer gives account of in his description of this place. All the east side, and the N. E., S. E. and S. W. corners are full of curious imagery of men, women, and beasts, and sometimes a composition of both. For example the effigies of great persons compelling their subjects to obedience, others executing justice, others, as we conceived by the aspect of their faces, showing mildness and giving friendly admonitions, and some showing their feats of war.

I now return to give some more particular account of the imagery within the temple. In the S. E. gate were carved out all the solemnities of the marriage of a Gentoo prince or raja, as we guessed him to be by a particular sort of line or cord he wore about him, that none others are allowed to wear; opposite to

* The Lingam.

this is the figure of a king sitting on his throne, with divers attendants, and on each side a woman in a pleading posture, with an armed man holding a child by the leg in one hand, and in the other a sword, as if going to divide it, and this because of the likeness to the story we called the history of Solomon's justice. There were divers other representations of which we learned not the stories. There were some with six hands, almost all bearing weapons, and having habits of defence; one had the body of a man with the head of an elephant.

There is neither writing nor character to discover what people it belonged to, nor any distinct dress, for the different habits of all the Indian people appear in one figure or other, and no man that I have yet met with can tell who were the proper inhabitants of this place, or who built this temple; but I have been informed, that the great fane, or Pagoda, on Salsette, is vastly superior to this in all respects, and that Captain Baker has taken a great deal of pains to describe it.

Ramajee Comajee, the Company's broker in Bombay, tells me there are several very fine temples of this nature, far exceeding these, up in the country; but wherever the Moors come they destroy them, because of the imagery, and the Portuguese for the idolatry, so that most of them are now falling to decay; yet I take this sort of building to be much more durable than any of the European buildings whatever; for it seems to me that nothing but an earthquake could entirely destroy it; it must therefore endure till nature itself decay, when this and all things else must end. When this was begun, though I am far from knowing, I yet take the liberty to make some conjectures.

If we look back to the creation of the world, we shall find that men did first offer sacrifices in the fields; afterwards they rolled huge stones to the place where they worshipped, as a memorial that the place was hallowed. Succeeding ages erected altars somewhat more methodically, and fixed them in groves, and on the goodliest and pleasantest parts of the mountains, some in grottos and darker recesses and solitudes; as the Chinese, though they have many temples, consecrate to their god's places on the tops of hills, in caves, in grottos, and on rocks, in groves, &c.: but later times increasing in experience and wisdom, men arrived at the perfection of building noble and regular structures, and all for the purpose of paying religious duties and homage to the deity they adored.

The ancient Egyptians appear first to have excelled in the curious art of architecture, and have many great monumental pyramids yet standing, showing their ancient industry and ingenuity. Solomon, in his temple at Jerusalem, improved the style of building, but he was inspired by the *Fountain of Wisdom himself*, and might well exceed those who had gone before him. This work I conclude to be much later than any of those times, though it seems to have been copied somewhat from each of those different styles of building; for all the pillars here are nearly of such forms as I have seen described in old draughts for the pillars of Solomon's temple, only these, as they are supposed to support a greater weight, are made lower; neither are they like any of the Tuscan, Grecian, or Roman orders: but the temple itself, being only a large grotto, has a close affinity to the Egyptian method; as for instance, the twelve chambers at the four corners. This, indeed, being the natural rock, is more capable of being capacious than the pyramids which needed many thick walls to support the top.

The earliest account of such temples I have met with in history, is that mentioned by Job Ludolphus, in his history of Ethiopia, now published in English; wherein (page 170) he gives an account of Negus Lalibala, who in the beginning of the thirteenth century, when he came to rule the kingdoms of Ethiopia, sent for artists out of Egypt, and after a wonderful manner of building unheard of till that day, he did not cement stones and bricks together with lime and loam, nor compact the roof with rafters, but hollowed out whole solid rocks, leaving pillars for ornament where requisite, the arches and the walls being

throughout all of the same one stone, of which the Ethiopian poet singeth thus :—

To mighty Lalibala peace,
Who stately structures reared ;
And to adorn the pompous piles,
For no expenses spared.
By vast expense and toilsome pains,
The rock a church became,
The roof, the floor, and squared sides,
All one continued frame.
No stones in blended mortar laid,
The solid parts divide ;
Nature has carved all without,
Within the workman's pride.

Alvarez gives an account of ten temples all formed after this wonderful manner in Ethiopia, which were twenty-four years finishing ; he saw them all, and gives a draught of them in picture, in his history of that country published in Italian at Rome. And Ludolphus in his history beforementioned, page 391, says, that formerly architecture as it was "in request so it was an art well known amongst them, as is evident by the ruins of the city Axuma, and the structures of magnificent temples cut out of the living stone rocks ; but the imperial seat being removed, those buildings grew out of date, their kings choosing rather to abide in tents or pavilions, being because of their wars accustomed to camps."

Thus we find that the Egyptian workmen were the builders of such like temples, and also that before the days of Lalibala, that is about five hundred years ago, this astonishing kind of workmanship had not been heard of in Ethiopia, wherefore I estimate this not to be older, perhaps of lesser date, for this temple was never quite finished ; for by some figures which are but half carved, it would appear that their work was suddenly broken off. It seems to me probable, that when Tamerlane the Great, who was a Mahomedan, (from whom the present Mogul is the twelfth in descent) had conquered India, the worship of imagery was entirely overturned, and the chief of the Gentoos driven to the end of the kingdom, and by the time they could be well settled in those parts, the Portuguese that came into India under Vasco in the year 1497, about two hundred and sixteen years ago (1712), might drive them there, as is easy to do to a people that dare not kill even a beast in their own defence. The Banians say, that all the people who did live in these islands are gone into the Raja's countries where they are defended in the exercise of their religion.

The famous Linschoten in his East India Voyages mentions this Pagoda, which in his time was esteemed the high and chief temple. Page 81, he says, that the true name of this island is Pory, but called by the Portuguese Elephanta. He commends greatly the workmanship exhibited there, which he says was thought to be the performance of the Chinese, when they used to traffic in the country. When the Portuguese settled in Malacca, they prohibited the China vessels from passing further ; and about the same time they took possession of these islands. I must acknowledge that a great portion of the work has a Chinese appearance as the open porticos, tanks, cornices, beams, &c. The middle figure also in the east side is like one of the China idols called Quonieng Poussa, for a Chinese would have altered the form of his idol for one more in vogue and fashion in the country where he happened to reside. For instance, in a great Pagoda at the city of Chusan, I have seen Quonieng Poussa sitting on an ass with a child in her arms after the manner we paint the blessed Virgin's flight into Egypt, and I have been told by a Chinese, ignorant of the difference between an idolatrous and Protestant Christian, that they worshipped the same gods as we do, and that whom we called La Santa Virgem was Quonieng Poussa.

As for the opinion of some that these mighty works were executed by Alexander the Great, it is very improbable, for neither the Greeks nor the Persians, whose manners he most affected, built after this manner, nor did he stay in India long enough to perform such stupendous works; besides we do not find that he came into this part of India, and could have but small reason to send his army from the main to perform such labours on the small islands of this coast; and to conclude, none of the Grecian historians mention such works to have been performed by him, whilst they are particular as to the remarkable passages of his life. But supposing he built this, who built the rest? and how came their history to be lost?

The Brahmans on the spot assert that there are holy men in the Raja's country who can give account of all these things, and that they are recorded in their Sanskrit books which they will not teach the Christians. The Gentoo Rajas claim all these countries, looking upon Moguls and Europeans as intruders.

I proceed now to describe their holiest place, the altar of Mahadeva, on which no offerings were to be made, but the devout expressions of clean and unpolluted hearts. In three chapels or smaller temples dedicated to Mahadeva the Great, or High God, stood three altars exactly similar, except in size, consisting of a cylindrical stone rising from a square pediment; one was in a tank of water about eight inches deep, to prevent anything unclean coming near to it, and no other kind of carved work or other manner of ornament was in the inside of any of the temples. But on their holidays Ramajee says they used rich perfumes, incense, and the finest flowers to make a sweet smelling savour, and burned lights within them; the rest I did not learn, for he said that if he told me of the ceremonies I could not understand them.

In the same mountain at both the north and south entrances are other Pagodas all full of imagery. Each temple has a square tank of spring water, near or within it, to purify those who entered; yet now the temple is in no lack of pollution, for the Portuguese who live there, fodder the cattle therein to defend them during the rainy season from the violence of the monsoons; they have also broken many of the images, and lately one of their Fidalgos to divert himself with the echo which is here most admirable, brought a great gun and fired several shots into it, which has broken some of the pillars, though the whole fabric seems to be as durable as ever.

We shot some doves with our small guns, for there are many which hatch among the carved work, and we killed one snake which we found in the middle of the floor.

Some of our company, whilst we viewed the inside, surveyed the top of the mountain, and found that every part yielded a curious prospect, being situated in the most delightful part of all these islands. The water here is excellent, and the land fruitful, and in our opinion the place is healthy, there being no swamps but the greatest part of the island hilly land, they have the benefit of every breeze of wind. Beside these three Pagodas, I am informed there is another at about half a mile distance, but we had not time to go thither.

'All the pillars and pilasters that are the seeming support of the great temple, are in total height seventeen feet, on which beams are represented lying across, thus raising the ceiling or flat roof higher; and among all the ancient buildings which I have seen in England or France, I have remembrance of none such. We then fell to measuring the two lesser Pagodas at the north and south sides of this great one. That on the north side is fifty-eight feet long in front, having four such columns, and twenty-four feet wide; at its southern side stood a chapel full of fine imagery; and concerning one of those figures, a man's body with an elephant's head, they tell this fable, that a cruel and tyrannical Raja (for all the deities they feign to have been so at first) had a son in whom the people delighted for the mildness of his temper and other virtues; but one day as this son was asleep he cut off his head, and threw it into the sea, when a great prophet coming by, denounced great calamities and afflictions on the

bloodthirsty monarch for taking away the life of one born to be a god and immortal. The mother of the young prince prayed him to restore her son's life, who ordered that they should cut off the head of some noble beast and place it on the young king's shoulders, when there happened to be no noble creature near but a young elephant; they applied its head, when the graft succeeded. The young prince lived and became very famous, governing the kingdom of his cruel father; when he grew up he married: his wife bore a white elephant, of which they tell miraculous things. The imagery of this place seems not so antique as the rest. Opposite to this is another temple of the same size, without images; a spring has filled it with water, and in the middle is a temple of Mahadeva, twenty-four feet square, encircled by an island about nine feet wide; in front of the entrance is an armed woman with six hands, whose title we know not. On the south of the great temple also is a large tank, then a Pagoda similar to the last, but not above ten feet high; the colonnade is fifty feet long, with a chapel of Mahadeva, and a dark room twenty-seven feet square, each with a naked figure of a woman with six hands, and in each a different weapon. The principal figure in the middle of the east side (the Trimurti) is set out with much carved work, and is very large, measuring from the top of the crown to the waist eighteen feet. Having thus taken a view of this great Pagoda we left it, and, having refreshed ourselves at the tent, embarked in our boats and steered for Bombay, where we arrived that night, after spending two days with an industry about trifles, which if I had rightly applied to the art of getting money, would have tended to a better purpose.

DESCRIPTION

OF THE

CULTURE OF THE WHITE POPPY AND PREPARATION OF OPIUM,

AS PRACTISED IN THE PROVINCE OF BEHAR.

The soil of Behar consists of clay, and a large proportion of crystalline and calcareous sands; in many places white mica abounds, in others calcareous grits, which the natives burn into lime; on the surface, natron, nitrous and alimentary salts frequently vegetate, and a selenitic salt is often found. The earth is of a pale colour, readily diffusing in the mouth. It effervesces violently with nitrous acid, which quickly dissolves the calcareous particles.

The field being well prepared by the plough and harrow, and reduced to an exactly level superficies, is divided into quadrangular areas, seven feet long and five broad, with intervals of two feet, which are raised five or six inches, and excavated so as to form aqueducts for conveying water to each area, for which purpose a well is provided in every field. The seeds are sown in October and November; the plants are allowed to grow six or ten inches from each other, and are plentifully supplied with water.

When the young plants are six or eight inches high, they are watered more sparingly; but the cultivator strews over the areas a nutritient compost of ashes, cow-dung, and a large portion of nitrous earth scraped from the highways and old mud walls.

When the plants are near flowering, they are watered profusely to increase the quantity of juice. When the capsules are half-grown, no more water is given, and they begin to collect the opium.

At sunset two longitudinal double incisions* are made upon each half-ripe capsule, passing upwards, care being taken not to penetrate the internal cavity of

* The instrument with which this operation is effected, consists simply of two thin plates of steel, about an inch and a half long, and one-third of an inch broad, which are placed parallel, and bound to each other with a thread, the points being kept separate by one turn of the ligature, each piece having two sharpened points; four separate lines are marked on the plant. A thread noose is placed on the forefinger.

the capsule. The incisions are repeated every evening until each capsule has received six or eight wounds; they are then allowed to ripen their seeds. The ripe capsules afford little or no juice. Were the wound made in the heat of the day, a cicatrix would be too soon formed; whilst the night dews, by their moisture, favour the extillation of the juice. Early in the morning old women, boys, and girls, collect the juice by scraping it off the wounds with a small iron scoop, and deposit it in an earthen pot, where it is worked by the hand in the open sunshine until it becomes of considerable spissitude. It is then formed into globular cakes of four pounds weight, and placed in little earthen basins to be exsicated: the cakes are covered over with poppy or tobacco leaves, and dried until fit for sale. Opium is frequently adulterated with cow-dung,* and the extract of the poppy plant obtained by boiling, and by various other substances which are kept secret.

The seeds are sold in the markets, and are reckoned delicious eating. They are used in emulsions, and enter into the cooling prescriptions of the Hindoostani physicians. Opium is here a considerable branch of trade. About 600,000 pounds weight are annually exported from the Ganges, most of which goes to China and the Eastern Islands, where it is usually sold at from two to six Spanish dollars per pound.

The good and bad uses of opium are well known and described in European books. The natives apply it to nearly the same purposes, only making a bolder use of it. They take it as a cordial internally, by which they are agreeably inebriated at a small expense. It is supposed to give vigour and courage, and is taken previously to all daring and arduous attempts; but by too frequent use it emaciates the person, and a languid stupefaction appears in the countenance.

In the late famine of 1770, it was purchased by the unhappy sufferers at exorbitant prices, to allay the cravings of hunger, and to banish the dreadful prospect of death.

Opium is beaten up with a few cooling seeds in form of a cataplasm, spread upon a leaf of the ricinus, and applied to tumified glands, particularly to dispell syphilitic swellings, for which purpose it is not inferior to any European prescription.

The Chinese smoke opium with their tobacco as the greatest delicacy. After the ceremony of salutation, it is the first compliment paid to a stranger or visitor. The Malays both smoke and chew opium to excess.

I have omitted the description of the plant, as it is to be found in every botanical writer. It is the Papaver Somniferum of Linnæus. It grows in Britain without care to be a much statelier plant than in this country with the utmost art. Opium may probably be produced in Britain or America, upon grounds of little value, and give employment to the aged and young who are unfit for laborious work. One acre yields here sixty pounds of opium, which, valued at only nine shillings per pound, gives twenty-seven pounds per acre produce.

TRANSLATION

OF A

HISTORY OF THE PORTUGUESE LANDING IN INDIA.

Written on Leaves of the Brab Tree, or Ola, in the Malabar Language.

(The original was obtained from the Vencaticota Raja who is of the Tamuri family.)

When the Emperor Perumal was about to depart for Mecca, he gave the whole country of Malabar in shares to the different Rajas; at which period

* Sometimes to so great an amount, that it may be doubted whether the consumer ate more of the adulteration than of the drug; a circumstance which shews the necessity which existed of the Company's taking the trade of this article into their own hands.

the Tamuri* Zamorin was at some distance, which was the reason of his not having a country given to him. The Tamuri Raja after this came back; Perumal gave his seal and sword to him, telling the Tamuri he must conquer countries, and retain them by that sword. Accordingly in a short time the Tamuri Raja employed himself diligently to do as Perumal ordered him, and he got the country of Korikote.† At this time the people of the tribe of Islam came to see the Raja, took up their residence at Korikote, and from divers countries, merchants and trades-people came; and by exercising their respective callings, Korikote began to grow a large place. Throughout the whole of Malabar, the city of Korikote was the first in rank. After this the tribe of Islam came from several places, and assembled together, by which the Tamuri became the most powerful, and the principal among the Rajas of Malabar, of whom some were possessed of strength and some were not. In this period none of the Rajas passed each other's boundaries, which was agreeable to the orders of Perumal at his departure. Their kingdoms extended some one kathum,‡ and some more. Some of them had 100 men, some 200, some 300, some 1,000, some 5,000, some 10,000, some 100,000, and some had still more. In some countries there were two Rajas, in some three, and in others even more. In the countries that had two Rajas, if one was more powerful than the other, he would not quarrel with and trespass in the other's boundaries. If any did quarrel, he would get no one to assist him. Amongst these Rajas, the one who had most men governed the country from Teke§ Kollam‖ to Kaniakumary:¶ at this time his name was Tripathi.** The next Raja reigned over Madi Walaputnam, around Cannanore, Edèkaât, and Dhurmapuram; he was called the Kolatirri†† Raja. But amongst these Rajas, in point of dignity, power, and consideration in foreign countries, the Tamuri was pre-eminent; and amidst all the remaining Rajas in Malabar in honours and dignities, the Tamuri stood first. The reason of this was the gift of the seal and sword by the Emperor Perumal, who himself reposed confidence in the tribe of Islam; after whose departure they came and settled in the country, put trust in the Tamuri, and on account of this friendship, strangers came from other countries with shipping people, whom the Raja received honourably and sent them away in a friendly manner. When the Raja went to any place, either for war or any other affair of consequence, the sword was carried before him, as formerly before Perumal. If any circumstance occasioned a war between the Tamuri and any other of the Malabar Rajas, and they gave him either money or country, and sued for peace, then he retired quietly and left them; but if any of the Rajas neither gave money nor country, he then would not cause his army to commit devastation, but remained for a length of time upon the borders of that country, till he was satisfied:—such was the ancient custom, nor could he act in any other manner. But if quarrels and wars arose among the other Rajas of Malabar, they slaughtered each other, and ruined each other's country.

The History of the Feringees‡‡ coming into Malabar.

In the year of the Taliha 904,§§ or the sixth of Karkadom 672‖‖, three of the Feringee's ships came to Pandarany kollam.¶¶ It being in the monsoon, they anchored there and came on shore. They went to Korikote, where they

* The mode in which the Malabars write the official title of their Raja, which Europeans spell Zamorin.

† Spelt and called by Europeans Calicut.

‡ Commonly spelt Coss, a distance of four miles.

§ Teke is South.

‖ Kollam, the name of a place, called by Europeans Quilon, to the northward of Cochin.

¶ Kaniakumary is Cape Comorin.

** The official name of the Travancore Raja's Sircar is Tirnpasaaron, taken, probably, from Tirnpathy.

†† Kolatirri is called by Europeans Kolastry. The word is derived from Kola, a thin piece of stick, and Tirri, cotton, when wound round it to form the wick of a lamp.

‡‡ Feringee, a vulgar name for a European.

§§ The term by which the Mussulmans of Malabar signify the Hegira.

‖‖ 672, Malabar style, of which the year 980 commenced the 14th Sept. 1804.

¶¶ A place two miles south of Koilandi, and thirteen north of Calicut.

learnt all the news of Malabar. At this time they did not trade, but returned again to their own country, Portugal:—it is supposed the motive of their coming was for pepper. Two years afterwards they returned from Portugal with six ships, and came to Korikote. They landed; and while they were trading in a merchant-like manner, the Feringees said to the Tamuri's Karyakars,* 'If you will put a stop to the trade of the Arabs and Moplahs,† we will give more money to the Sircar‡ than they do.' During this time the Moplahs and Feringees quarrelled, and came to blows. The Raja ordered some of his people to go and put a stop to it; the Feringees quarrelled with them too, and seventy of their people were killed in the affray. All the rest went on board their ships, and fired their large guns at those assembled on the shore; they in return fired at them. It continued for a short time, and the whole of the ships then sailed for Cochin, where they landed, saw the Raja of the country, built a fort there: this was the first Feringee fort that was built in Malabar. There was at the time a Pally§ there, which the Feringees pulled down and destroyed. These people remained at Cochin, and carried on the business of merchants in a proper manner. They then went to Cannanore, lived among the people there in a peaceable manner, and built a fort; they carried on divers kinds of merchandize, bought pepper; some of them went to Portugal. The cause of their coming from and returning to such a distance, was supposed to be for pepper. A year after this, four ships came from Portugal; they landed at Cochin and Cannanore, where they bought pepper and ginger; again they went home. At the expiration of two years, twenty-eight ships came from Portugal; they again returned with pepper, ginger, and divers other goods. At this period the Tamuri Raja went against the Cochin Raja, and captured the other Kowlgum.‖ During the war, three of the Cochin Rajas were killed; and the Tamuri having conquered the Cochin country, went to Korikote. A year after this period, ten ships came, seven of them fresh ships, and three of them belonging to the former twenty-eight, which, after setting off, put back again. The seven fresh ships took in their lading of goods at Cochin, and went away; the other three remained there. On hearing this, the Tamuri Raja set off to Cochin with 100,000 Nairs,¶ and several Moplahs, for the purpose of seizing these ships; but a very great firing was kept up, and at that time they could not get into Cochin. After this the Ponaniwaikel Moplahs fitted out three vessels, embarked on them, and sailed to where the three ships were; a battle took place between them, and many of the Moplahs having been killed, they retreated. The next day the Ponaniwaikel people and the Baligàt people together fitted out four vessels; the people of Kapata and those of Kollam fitted out three, together seven vessels, on which the Moplahs embarked, and had a severe engagement with the Feringees, in which they suffered no defeat; but as the rains were near, the Tamuri withdrew his people to Calicut.

On Thursday the 22nd of the month Metha, in the year of the Taliha 915, or 683 Malabar style, the Feringees came to Korikote, entered the town, burnt the Miskala Pally, got into the Tamuri's Kowlgum, and there took up their abode. At this time the Tamuri Raja was absent on a war against a distant country; the whole of the Nairs about Korikote assembled together, attacked the Feringees, and drove them from the Kowlgum, in which action the latter lost 500 men killed, the rest of them embarked on their vessels and went away. Once before the above date, the Feringees disembarked from their ships at Ponani;** and of the vessels laid up there they burnt about fifty, and killed seventy Moplahs. After this the Feringees sailed for Teke Kollam, had an interview with the Raja,

* Karyakar is a Malabar term for a Minister of Government.

† Moplah is the name given to those Mussulmans' descendants of Arabs who are settled in Malabar.

‡ Sircar means Government.

§ Pally is the name for the Moplah place of worship.

‖ Kowlgum means palace.

¶ Nairs are the hereditary soldiery of Malabar.

** Ponani, a large Moplah town on the sea coast so called from Pon or Poon, gold, and Anê, a nail.

addressed him respectfully, and built a fort there; nor did they procure anywhere so much pepper as at Cochin and Teke Kollam, which was the reason of their erecting the fort. After this the Feringees went to Goa, and captured it, at which period Goa belonged to Adil Shah Sultan. The Feringees then made it the principal place of their residence for the transaction of all affairs in Malabar. Adil Shah Sultan attacked the Feringees, and retook Goa; but they returned in great force, and a second time carried it. They then built several forts in that country, collected their forces, and the power of the Feringees from that time increased daily, at which period they and the Tamuri Raja had some friendly conferences together, and made peace. The cause of this was, that from the time of the former quarrel, the trade of the Moplahs decreased; and the person who was then Tamuri had been some time dead, and the Elia* Raja had succeeded, who considered that it might be good policy to be at peace with the Feringees, that it would cause both his city and the trade of the Moplahs to flourish in the same way that the traffic of Cochin and Cannanore did; that on these conditions, if their differences were made up, it would be beneficial to Korikote. In this treaty an article was inserted by the Tamuri, that the Moplahs in his dominion should every year load four vessels with ginger and pepper, and sail for Mecca, without any hindrance given by the Feringees, to which the latter assented. And when the Feringees began the building of the fort, the Moplahs commenced their voyage for Arabia with the four ships; they sailed under the flag and passport of the Feringees:—this was in the year of the Taliha 921, or 689 Malabar style. The above vessels disposed of their cargoes, and returned again to Korikote, at which time the Feringees had finished the fort; after which they would not only prevent the ginger and pepper being carried to Mecca, but prevented every other power from trading in these or any other articles, except themselves. And they declared, that if they saw a root of ginger or a grain of pepper embarked on any other person's vessel, they would seize and detain such vessel with all its cargo. They then began to consider how to seize and carry off the Tamuri Raja, but their deceit did not succeed. This was the manner of planning it:—after they had finished the fort, and rendered it strong, they built a house near it for the residence of the Raja. Some of the Feringees waited on the Tamuri, and told him, that the king of Portugal had sent him a present, and that he must come there to receive it. He accordingly went, and while residing there, one of the Feringees came, and informed him of the deception intended. Immediately on hearing this, the Raja said; 'I am going to the Tank, and will return again immediately;' by which means he affected his escape. The Feringee who had given this information to the Raja, was sent by his comrades to Cannanore. The Feringees now began to kill the Nairs, and to force the Moplahs from their abodes; on which all the latter withdrew from the coast, and assembled together to the eastward, among the Moplahs living in Cochin. Of the Moopanmar,† Ahumatha Marca, Kuahaly Marca, and Aly Marca, these three men set off from Cochin, together with their followers. They came to Korikote, had an interview with the Raja; on which the Feringees considered them as intending to act inimically against them. They collected warlike stores, set off from Cochin, came to Ponaniwaikel; they landed there, destroyed the houses, burnt some of the Pally; they cut down the cocoa-nut trees growing by the sea side, and killed some of the people. They stayed there one day after this, and the next night they sailed for Pandrany kollam, where they seized all who had come to trade, and forty of their vessels; some of the people there were also killed. In this manner did they devastate the country, and rendered it impossible for the inhabitants to reside in their abodes; on which the Tamuri prepared to go to war with them; but as he was himself absent at the time from Korikote, he sent his royal writing to his Karyakar Eliatha‡ to get ready. On seeing the royal writing, he immediately began to collect warlike stores; and the Moplahs from several countries assembled, and came to Korikote, by which time the Tamuri Raja

* Elia means second.
† Moopa signifies a head or principal person.—Moopanmar is plural.
‡ Eliatha is second, his second minister in point of rank.

also arrived. Immediately the war began. Many days having expired, and the provisions in the fort being expended, and not having it in their power to get a supply, they embarked all their property on their ships, destroyed the fort, and, unknown to those on the outside, they got to their ships and went away. This was on the 16th day of the month Mahasanam, in the year of the Taliha 933, or 701 Malabar style. In this war two thousand Nairs and Moplahs died. In consequence of this, the Tamuri and the Feringees were much exasperated against each other; and in a short time, the Moplahs having repaired their vessels, they began to embark ginger, pepper, and other articles of trade, for Guzerat and other countries. They now sailed without either flag or passport. Some of their vessels the Feringees seized, some they drove ashore by means of firing at them, and others arrived at their destined ports, and traded without molestation. After the monsoon of the above year, the Moplahs of Dhurmapatam and their friends made peace with the Feringees, sailed under their flag and passport. The Tamuri, his subjects, and the Feringees, had now been long at variance, when in the year of the Taliha 935, or 703 Malabar style, the Feringees went in a ship to Tanore, and having landed there, had an interview with the Raja. The Tamuri, on hearing this, sent his royal commands to the Tanore Raja, to send him all the men and property belonging to the ship, with which, however, he did not comply, but cultivated great friendship with the Feringees. They consulted together to overpower the Tamuri, plunder the Moplahs, destroy Ponaniwaikel, and build a fort on the left side of the river at that place; for which purpose stones, chunam, and other requisite articles, were embarked in vessels, and when arrived close to Ponaniwaikel, a violent storm arose, and all of them, except a small dhow, were wrecked on the shore. Some of the crews were drowned, and those who got on shore were made prisoners. The cannon that were in these ships the Tamuri got. Their scheme of building a fort at Ponan was now rendered abortive. After this, it is said, that the Feringees built a fort at Chaliut. A captain came to Ponaniwaikel, in order to make peace with the Tamuri; he was a person who was acquainted with all that had passed at Korikote and Ponaniwaikel. The Tanore Raja exerted himself greatly to bring about a peace between the Tamuri and the Feringees: the present Tamuri was the same who reigned when the fort at Korikote was taken from the Feringees. The Tanore Raja came to Korikote, settled all disputes between the Tamuri and the Feringees; the latter were then permitted to build a fort at Chaliut. The spot assigned for building the fort was on the public highway, which being known, it was considered as giving trouble to the lading of goods on vessels for Arabia; still leave was given to build it at Chaliut. The Feringees began to collect materials for constructing their fort, and brought them into the river; this was in the year of the Taliha 938, or the 5th of Wrischigom 707 Malabar style. The Feringees then finished the fort at Chaliut; it was a very large one, and remarkably handsome. During the building of the fort, a Feringee having taken a stone from the Pally built by Mallikadeen,* the whole of the Moplahs of the place went to the captain of the fort, and having made their complaint, the captain himself and his people took stone and chunam, went to the Pally, and had it repaired; this pleased the Moplahs very much. The next day several of the Feringees went to the Pally, pulled down all the stones of it, and carried them away. The whole of the Moplahs went a second time, and laid their complaint before the captain. He told them, that their Raja had given both the Pally and the ground to him, therefore he had pulled it down. On this the Moplahs retired overwhelmed with grief; and at a little distance from thence they built another. After this the Feringees carried away the stones from the Moplah burying-ground for their fort. The Elia Raja having been installed Tamuri, a war began with the Chaliut Raja to destroy his country; but the latter having laid his grief submissively before the former, he withdrew his army, and then turned his forces against the Raja of Tanore. While he was meditating an attack, the Tanore Raja surrendered Karakatiruṭṭy and New Ponani to him, on which they made peace, and the Tamuri retired. In the

* The name of an Arab who is said to have converted the Emperor Perumal, and whose memory is held in great veneration by the Moplahs.

year of the Taliha 963, or 726 Malabar style, the Feringees burnt and destroyed Tricodi, Pandrany kollam, and Ponaniwaikel. In the year of the Taliha 963, or 732 Malabar style, the Feringees and the Raja made peace; they again quarrelled in 970 T. or 736 M. S. The Feringees built forts at Mangalore and Pekanur. In 970 T. or 739 M. S. a Moplah, called Kuty Poker Marcar,* captured a ship belonging to the Feringees. In 974 T. or 743 M. S. the Tamuri set off to wage war with Cochin, and having tarried two months on the road, he lost 2,000 men by the water being poisoned, which obliged him to retire to Paloly; and having placed the Tanore Raja in the place he resided, the Tamuri went secretly away. The Feringees came to seize him, and did carry off the Tanore Raja, so that had the latter not been placed there, they would have seized the Tamuri. In 979 T. or 747 M. S. the Tamuri took the fort at Chaliut from the Feringees. In 992 T. or 760 M. S. the Tamuri agreeing to their building a fort at Ponaniwaikel, the Feringees and he made peace. In 998 T. or 766 M. S. the Feringees seized a vessel of the Raja's at sea, in consequence of which they again quarrelled. This is the History of the Feringees and the Raja.

Interesting and Important Letter from L'ABBE' DUBOIS, *who, for twenty-fi[ve years] exerted himself with unremitted zeal, in the duties of a Missionary*, addressed to Mr. Archdeacon Barnes.

MY DEAR SIR,—Since I had the pleasure of meeting you at the Resid[ency] Mysore, having almost without intermission journeyed from one pla[ce to] another, on my visits to the several congregations of the Native Christ[ians] living in this part of the country, I found till now no leisure to give you the abridged account which you wished to have of the state of Christianity in these provinces, in addition to what I wrote before on the subject in a letter to a friend, of which you had a perusal when at Mysore. I now take the first instant of leisure that I can spare, to gratify your curiosity; and give you, to the best of my poor abilities, the further details which you wish to have on this important subject.

I have nothing, or very little, to add to what I said in my former letter to a friend, concerning the few congregations of the Native Christians of the Lutheran persuasion. The management of these congregations was always entrusted to the care of independent Lutheran Missionaries, sent from Denmark and Germany, chiefly the latter country; whose chief establishment has been to this day at Tranquebar, from which place missionaries are sent to attend the four principal congregations of this sect, settled at Madras, Trichinopoly, Tanjore, and Orissa.

The management of the by far more numerous congregations of the Christians of the Catholic persuasion, dispersed over several parts of the country, from the banks of the Krishna to Cape Comorin, is entrusted to the care of two titular archbishops, two titular bishops, and three bishops, *in partibus*, with the title of Vicars Apostolic.

The two archbishops are that of Goa, the metropolitan of all India, taking also the title of Primate of the East, and that of Cranganore, on the Malabar coast. This last has been vacant these twenty years; and the archbishopric has been, during this period, administered by a general Vicar appointed by the Metropolitan Archbishop of Goa.

The two bishoprics are, that of St. Thomé near Madras, and that of Cochin, both vacant also for a period of fifteen or sixteen years; the distracted state of Europe not having yet allowed the court of Portugal to fill these three vacant

* A descendant of this Moplah, by name Kunhaly Marcar, is now (1800) living at Cota. The fact of taking the vessel is still preserved in the family, and they pride themselves much on it.

Sees. During the interval, the two latter are administered, as well as the former, by general vicars appointed by the Metropolitan of Goa, who is now the alone surviving among the four titular bishops in India.

These four titular bishops were at all times appointed by the court of Portugal; which always claimed the right of exclusive patronage on the religious affairs in India, and, at all times, endeavoured to prevent the Catholic princes of other nations from sending missionaries to this country. However, these pretended rights were overlooked by the holy See, which, from the beginning, used its paramount authority in spiritual affairs, and appointed bishops, *in partibus*, with the title of Vicars Apostolic, under the immediate authority of the congregation De Propagandâ Fide, and quite independent of the titular bishops appointed in India by the court of Portugal.

These Vicars Apostolic holding their spiritual authority immediately from the congregation De Propagandâ Fide, are three in number in the Peninsula. [illegible]e lives at Bombay; another at Virapoly, near Cochin; and the last at Pon[illegible]erry. Every one among them has a small body of missionaries, both [illegible]peans and natives, to visit and attend the congregations under his charge. [illegible]mber of European missionaries is, at present, very much reduced. The [illegible]d state of Europe having prevented a new supply of persons of this [illegible]ion, during these past twenty-five years, all those surviving are old or [illegible] and the Catholic missions in this country are threatened with a total [illegible]n, by the want of European missionaries; the black clergy now extant, [illegible]y all means unqualified to have the management of them, if left to their [illegible]esources.

[illegible]ou see, therefore, that there are, in all, seven Catholic bishops in the Peninsula, to manage the business of the Catholic religion.

To commence with the Metropolitan Archbishop of Goa. He has under his immediate jurisdiction the largest number of Christians of every description. I was credibly informed that they amounted to about 500,000 souls: and, when it is considered that four-fifths, at least, of the whole population in the Portuguese establishments are Christians, and that out of about 200,000 native Christians to be found in the island of Ceylon (which country is under his spiritual jurisdiction, 140,000 are of the Catholic persuasion,)* I am led to believe that this number is not exaggerated. This archbishop has a numerous black clergy, educated in the seminaries at Goa, and composed of between two and three thousand Indian priests, monks, or friars.

Next to the Archbishop of Goa, comes the Archbishop of Cranganore (vacant.) His mission was also flourishing seventy years back. He then reckoned under his jurisdiction, which extended to Madura, and other countries to the banks of the Krishna, about 200,000 Neophites. At the present time, by the reasons stated in my former letter to a friend, this number is reduced to 35 or 40,000.

The Bishopric of Cochin (now vacant) contains, as I understood, about 30,000 Christian Natives.

The Bishopric of St. Thomé, near Madras, has under its jurisdiction about 60,000 Christians, natives, half-castes, &c.

Among the three Vicars Apostolic, who are independent of the titular bishops, and hold immediately their religious powers from the congregation De Propagandâ Fide at Rome, that living at Bombay, has the most scanty mission; the number of Christians of every description, under his jurisdiction, not exceeding 10,000. This mission is attended by Italian Carmelite friars.

The Vicar Apostolic at Pondicherry, from whom I derive my spiritual powers, exercises his religious jurisdiction over the Carnatic, Mysore, and Northern Circars; and we reckon between 34 and 36,000 native Christians under our control.

* The remaining 60,000 are of the Calvinist persuasion, under the direction of the Dutch Calvinist Missionaries.

The mission under the control of the Vicar Apostolic of Virapoly, near Cochin, is also managed by Italian Carmelite Friars. It is the most flourishing of the three, and extends chiefly to the Travancore country. This mission reckons 80,000 native Christians, attended by about 100 native priests, educated by the Italian Carmelites, at present three or four in number, in their seminary at Virapoly. This mission has under its jurisdiction both Syriac and Latin priests, to officiate with the congregations of both rites settled in the Travancore country. This is the only mission in India in which converts are still made among the heathen inhabitants. I have it from good authority, that between four and five hundred adult heathens are yearly christened in this mission: and that this number could be considerably increased, should the missionaries possess adequate means for the purpose. The cause of such extraordinary success, which are, at the present time, to be met with nowhere else in India, is the following:

The Travancore country is chiefly inhabited by the tribe of Nairs, which is, of all the castes of Indians, the most nice and severe about the observation of its usages and regulations; and which, for the most trifling transgressions of the same, drives out of the caste the transgressors, without any hope of reconciliation. These outcastes being, therefore, left without help or connexions in society, after their expulsion, and shunned by all, have no other resource left than to become converts, either to Christianity or Mahomedanism, and they ordinarily embrace this course: yet the greater number of these outcastes prefer Mahomedanism to Christianity; Mahomedanism holding out to them greater temporal advantages, and not imposing upon them so many restraints as Christianity.

Since I am speaking about the Christians living in Travancore, this will be the place to give you such information in my power, as you wish to have, on the Nestorian Congregations settled in that country, in addition to what I related on the subject in my former letter to a friend.

This sect, which has congregations of its own persuasion, to the number of about 15,000 souls, in the Travancore country, still obstinately adheres to the religious tenets held by the heresiarch Nestorius; whose errors, condemned, at first, in the General Council of Ephesus, and, afterwards, in that of Calcedony, when renewed by Eutychés and Dioscorus, were the occasion of so many religious controversies and animosities, and excited so many troubles in the church, from the fifth to the eighth century.

Their leading error is, as you know, about the mystery of the Incarnation. They reject the authority of the first four General Councils, which are, as you know, the first of Nice, the first of Constantinople, that of Ephesus, and that of Calcedony, in which councils the Christian faith upon the Incarnation was clearly defined, and vindicated against the new-fangled doctrines of Arius, Nestorius, Eutychés, and other sectaries. They, of course, reject the three Creeds; viz., that of Nice, the Apostles' Creed, and the Athanasian Creed; all admitted by both Catholics and Protestants.

Their chief error, which tends to no less than to destroy all the economy of the mystery of the Incarnation, is to acknowledge two distinct and separate persons in Christ. Both the Catholic and Protestant faith, on this subject, is to admit, in Christ, two distinct natures, inseparably united in a single person.

The same errors are, to this day, obstinately upheld by the native Nestorians living in Travancore.

This sect has preserved the ecclesiastical hierarchy, consisting of a patriarch, bishops, priests, and an inferior clergy. The patriarch, to whom they owe obedience in spiritual concerns, styles himself Patriarch of Babylon, and lives in Persia, in a place the name of which I have forgotten.* Their Bishops are delegated by him; and have a paramount authority over the inferior clergy ordained by them, by the imposition of hands, &c.

* Mousul.

I cannot say how many sacraments they admit. Some of my informers said five; some four; and some only three; but they all agreed that holy orders were considered by them as a true sacrament.

Both the Catholic and Nestorian clergy use the ancient Syriac language (now a dead tongue), in their liturgy and religious ceremonies.

The Nestorians had a native bishop of their own tribe, who, labouring under a mental infirmity, could not, on that account, consecrate his successor before his death, which happened about five years ago; so that, to the past year, they were yet without a bishop; as it was necessary for the person designated to fill this dignity, to perform a journey to Persia, in order to receive the episcopal consecration from their patriarch.

Besides, in order to make true converts among the Natives, it should be required, before all, to extirpate to its last roots, from the code of the Christian Religion, the great leading precept of Charity; for, try to persuade an Indian Convert that the Christian Religion places all men on an equal footing in the sight of God, our common Father; that the being born in a high tribe, does authorize nobody to look with indifference or contempt upon the persons of a lower caste; that even the exalted Brahmin, after becoming a large Christian, ought to look upon the humble Pariah as his brother, and be ready to bestow upon him all the marks of kindness and love in his power, and afford him every aid and assistance within his reach;—try to persuade even the vile Pariah, that, after becoming a Christian, he ought to renounce the childish distinction of Right and Left Hand, on which he puts so much stress, and which he considers as the characteristic of his tribe;—endeavour to persuade him this vain distinction of Right and Left Hand, proving an incessant source of quarrels, fighting, and animosities, becomes on this account incompatible with the duties imposed on him by the Christian Religion, and ought to be disregarded and entirely laid aside;—try to prevail upon an Indian to forgive an often-imaginary injury, such as should be that of being publicly upbraided with violating any of their vain usages;—your endeavours, your sermons, your lectures, your instructions on such subjects will be of no avail: nobody will listen to them; and your converts will continue to be the slaves of their antichristian prejudices.

When their religious instructors become too troublesome to them, by their importunate admonitions on such subjects, they often set themselves in a state of insurrection against them, and bid them defiance by threats of apostacy.

Some among them are tolerably well informed, and are acquainted with the duties of a Christian; but the by far greater number live in the grossest ignorance; and the religion of all reduces itself into some external practices, the recital of some forms of prayer, without any internal or practical spirit of religion. Their Sundays are not, or are very badly, observed by them: and, indeed, all their religious exercises are either a mere routine, or are practised out of a kind of human respect, or not to be exposed by too marked a negligence to the animadversions of their spiritual guides, rather than out of a consciousness of duty towards God.

In order to give you an idea of the religious dispositions of the Indians; and as a striking instance of what I have asserted above, that there was to be found among them but a faint phantom of Christianity, without any real or practical faith, I will, with shame, cite the following examples:

When the late Tippoo Sultan sought to extend his own religion over his dominions, and make by little and little all the inhabitants of Mysore converts to Islamism, he wished to begin this fanatical undertaking by the Native Christians living in this country, as the most odious to him on account of their religion. In consequence, in the year 1784, he gave secret orders to his officers in the several parts of the country, to have all the Christian Families living in it seized on the same day, and conducted, under strong escort to Seringapatam. This order was punctually carried into execution. Very few Christians escaped:

and I know, from good authority, that the number of persons of this description, so seized and carried to Seringapatam, amounted to nearly sixty thousand men, women, and children.

Some time after their arrival, Tippoo ordered the whole to undergo the ceremony of circumcision, and be made converts to Mahomedanism. The Christians were put together, during the several days that this ceremony lasted; and —oh shame! oh scandal! will it be believed in the Christian World? no one, not a single man, had courage enough to confess his faith, in this trying circumstance, and become a martyr to his religion! The whole apostatized in mass, and underwent the operation of circumcision. No one, among so many thousands, had faith and resolution enough to protest against it—to say, "I am a Christian! I will die, rather than forsake my religion." So general a defection, so dastardly an apostacy, is, I believe, unexampled in the annals of Christianity.

After the fall of Tippoo, most of these apostates came to be reconciled, and abjure Mahomedanism; saying, that their apostacy had only been external, and that they always kept the true faith to Christ in their hearts. About 2,000 of them fell in my way. More than 20,000 went back to the Mangalore district, from whence they had been carried away thirty years back; and rebuilt there their former places of worship.

In the meanwhile, God preserve them in future from being exposed to the same trial! for, should it happen, there is every reason, notwithstanding their last protestations, to apprehend the same results; that is to say, a tame submission, and a general apostacy.

I have yet said nothing of that class of Christians in India, generally known under the denomination of Portuguese, and composed of half-castes, the illegitimate offspring of Europeans. Topas, Metis, native Pariahs, who put on a hat and European dress; &c., &c. As this class of individuals is within your reach, as well as within my own, you will be able to judge of its merits from your own observations.

In my humble opinion, and so far as I can judge from my personal observations, this class of Christians, composed both of Catholics and Protestants, is, in general, the worst of all in India; and, in their religious concerns, in their morals and manners, still below the Native Christians: for the latter exhibit at least some external marks of Christianity, and keep a certain external Christian decorum, almost entirely disregarded by the former. It has been remarked, I apprehend with truth, by many impartial observers, that this class of people possessed all the vices and bad qualities both of Europeans and Natives, without any of the good qualities of either; and that, amply stored with the laziness, apathy, and indolence of the natives, they, on the other hand, were quite destitute of that spirit of temperance and sobriety, of that self-command, of that dignity and independence of mind, and other virtues, which characterize the Europeans. They appear to have adopted the looseness of manners, and the disregard of every sense of honour common to the Indian Pariahs, on the one side; and all the lewdness, intemperance, ribaldry, riot, revelling, and other vices of the lowest ranks among the Europeans, on the other.

The source of such a depravity among this class of subjects is, a bad education, and bad company. In fact, most of them are born of Pagan, a Moor, or a Pariah woman, or of a common prostitute; under whose fostering care they are left to the age of twelve or fifteen years. If a small proportion of them are sent to any of the schools under the protection of Government, where care is taken to give them a religious education, a great many go to these schools after their morals have been already corrupted by the early education of Pariah Parents or Heathen Servants. But the greater number cannot have this resource; and are reduced to the sad necessity of being fostered at home, under the tuition of a Heathen or a Pariah Concubine, and servants of the same description; who instil into the minds of these children all the vices peculiar to them, and leave their rising passions without restraint or control.

After this, we must cease to be surprised at the baseness and dissoluteness which prevail among this class of Indians. They would not improperly be termed, the European Pariahs; for, by the looseness of their manners and low behaviour, they show themselves, among the Europeans, what the Pariahs are among the Indians. They, in general, live in distressing circumstances, and most of them considerably in debt. The causes of their poverty are, the vices abovementioned; to which must be added, a want of foresight, a love of show, and a spirit of profusion common to all.

With persons of such dispositions, I am at a loss, indeed, to suggest any practicable means for improving their morals, and instilling into their minds religious principles. I should be happy to contribute my share in your truly praiseworthy design, in having circulated among those within my range the Bibles which you would be so good as to send me for the purpose; but, at the same time, I could not answer that such books would prove acceptable to persons very little disposed to peruse them, and still less qualified to understand them; and the greater number of whom would give half a dozen of Bibles for a bottle of Pariah Arrack.

By the way, I beg leave to observe, that among the Indian Christians, either Portuguese, Half-Castes, or Natives, who all generally live in the grossest ignorance of religion, and the greater number of whom are not acquainted, or but imperfectly, even with the fundamental truths of Christianity, it is not so much Bibles, as elementary works on religion, that are wanting; such as, Catechisms, short familiar instructions, plain explanations of the Creed and of the Ten Commandments, simple lectures upon Christian Duties, upon the principal virtues, upon charity, upon temperance, &c., &c., &c. After having prepared their minds by such elementary religious Tracts circulated among them, the reading of the Bible should be recommended, would become intelligible, and could not fail to become advantageous to them; but if, without previous preparation you begin all at once to exhibit to their uncouth and ignorant minds the naked text of the Bible, you will, in my humble opinion, derive very little advantage from doing so; no more, indeed, than by showing light to a dim-sighted person, before you remove the causes which prevent his visual organs from seeing clear.

In fact, by what I have already stated, you will perceive that all classes of Indians must be dealt with as mere children in matters of religion. They must be fed with milk of the lightest kind. If you hazard to give them at once solid food, their weak stomach, unable to digest it, will vomit the whole; and their constitution, instead of being improved by this means, will, on the contrary, be deteriorated, and entirely ruined by the often-repeated experiment.

When I have said that that class of Indian Christians designated under the general name of Portuguese, were the worst of all, I wish it to be understood, that I am only speaking of the majority among them; and this censure admits of a great many exceptions. Indeed, a great many are to be found among them, whose minds have been early cultivated by a good education, and who distinguish themselves very advantageously in society from the others, by their morals, their manners, and their general deportment; some by their gentlemanlike behaviour. But, even in these, you will always discover something Indian: they can never entirely divest themselves of that apathy, that indolence, which seem to be the lot of all the people born under a vertical sun; and, in spite of the endeavours to imitate the Europeans in every point, something is always seen in them, by discovering their origin, and justifies the saying of Horace:—

Naturam expellas furcâ, tamen usque recurret.

You will see, by the picture just drawn of the low state of Christianity in India, how trying must be the profession of a missionary in this country; and to how many dangers he is exposed, in the exercise of his professional duties among such a people: and you will also, I believe, agree with me, that, of all professions, this is the most disgusting and most unprofitable; and that it requires more than an ordinary share of resolution and courage, to persevere in it to the last.

The short sketch which I have drawn will be sufficient, I think, to enable you to judge, not only of the low state of Christianity in this country, but also of its inadequate influence on the minds of those who profess it. I am nevertheless far from thinking, that, in such circumstances and with persons of such dispositions, Christianity is of no avail at all. Should it produce no other effect than that of altogether detaching so many thousand natives from the worship of idols, and the abominable kind of idolatry prevailing all over India, to inculcate into their minds even the merely barren knowledge of only one true God, and that of his Son our blessed Lord and common Redeemer; this alone ought, in my opinion, to be more than sufficient to lead us to wish for, and to encourage its diffusion, by all practicable means.

I am still farther from admitting the bold opinion of many prejudiced or very ill-informed Europeans, who contend that the Native Christians are the worst of all Indians. Such an assertion seems to me to savour somewhat of blasphemy; since, should it be the fact, it would tend to nothing less than to prove that the Christian religion, so far from improving the condition of men, renders them worse than Pagans. That, on account of the particular prejudices under which all the natives of India labour, it has but a very inadequate influence on their morals, manners, and general behaviour, will appear by what I have already stated: but that it renders them worse than the worshippers of idols, is, in my opinion, an untenable paradox, contradicted by experience; and will be, I trust, disowned by every candid and impartial observer on the subject. That the by far greater number have nothing of a Christian but the name, and that if not worse are yet not much better than Pagans, I am reluctantly forced to admit: but, at the same time, I must say, in justice to truth, that I am acquainted with many among them, who, though not quite free from the Indian prejudices, are, in their morals, manners, probity, and general behaviour, irreproachable men, and enjoy the confidence even of the Indian Pagans; and into whose hands I should not hesitate to entrust my own interests.

I will refrain entering into details on the low state of Christianity among the Europeans living in this country. This part of the subject is your province, rather than mine. I will content myself with saying, that, if their public and national virtues are a subject of praise and admiration to all the castes of Indians, their domestic vices and manners are a subject of the greatest contempt and disgust. On the other hand, the barefaced immorality and bad examples openly exhibited by many among them, are not the least of the many obstacles that oppose the diffusion of their religion in India, by increasing the prejudices of the natives against it, and rendering it particularly odious to them, when they see its precepts so badly observed by those who were educated in its bosom.

Unfortunately, the same causes powerfully operate on the minds of the Christian natives themselves; and, by staggering their wavering faith, daily occasion the apostacy of a great number.

I have the honour to remain with regard, my dear Sir,

Yours very obediently,

J. A. DUBOIS, *Missionary.*

Mysore Country, 15*th Dec.* 1815.

On young Ladies going to India.

To the Editor of the Asiatic Journal.

Sir,—The dialogue, in your Journal for July between Major-General Cayenne and his sister, on the subject of young ladies proceeding to India with the view of getting married, or rather as the term obtains in England, of being *well settled in life*, does not altogether coincide with my opinion; for I can discern little difference between a short voyage to India to visit relations, and that of our young females going to Bath, Cheltenham, or Brighton, to be introduced into public. I will not say for what purpose, having far too

much regard and respect to my fair countrywomen, than to suppose such visits can be designed for any other purpose than amusement or the restoration of health.

In regard to young ladies going to India, I am of opinion the more embark for that country the better it will be for the service, I mean the more marriage is encouraged, among the civil and military servants of the Company, the more their future happiness is likely to be secured, and the more readily will a stop be put to that intercourse with the native females of India, and the consequent introduction of an offspring to European Society, which in a few years from the rapid increase of such children, will become a serious consideration, even in a political point of view. Numbers of young men in the army in Bengal, are burthened with two or three of such children; many have more, and the general sentiment of humanity and paternal affection so prevalent there, towards such offspring, induces their being sent over to Europe at a considerable expense for education; also, in the vain hope of being able to provide for them in life *more readily;* but, Mr. Editor, I know from sad experience how fallacious this expectation is, for when such children have been educated, and this we all do liberally, it is next to impossible to place the boys in any eligible situation, and in respect to the girls, nothing offers beyond that of becoming sempstresses, even after a handsome fortune has been laid out in *passage money and education.* As good schools are now established at the several settlements in India, how much better would it be, wholly to educate such children there, where they are not so likely to acquire English independence of thinking, which upon a return from this country too often leads them into *habits of extravagance and consequent unhappiness.* For these reasons, Mr. Editor, the more marriage is encouraged in India the better, even if it were only to put a stop to the further increase of such unfortunate offspring. If an officer marries a European early in life, I hesitate not to affirm they have the best military service in the world before them, and should any accident befal the father, the surviving parent with the children are very eligibly provided for by the Orphan and Military Fund; or should good fortune and the service, enable a married officer to retire on his pay; he finds himself the happy parent of children (if boys) eligible to be admitted into a service, in which he has devoted the best part of his life, and they return to their native country where they are noticed according to their merits by the old friends of their parents. In short, Mr. Editor, so fully am I convinced of the impolicy of sending over children by native mothers to this country, that I think the present discerning and respectable Court of Directors could not possibly confer a greater benefit upon their servants, than by directing that no more such illegitimate children *shall be sent to this country for education.* I need hardly again observe how many civil and military men of the Bengal establishment *in particular,* have sent over, some two, three and four children at a vast expense, and expended large sums on their education, which in the result has proved a bar (upon their retiring from the service) to forming any eligible connection by marriage, and all this evil and disappointment may be ascribed to an apprehension that marriage is burthensome, and retards a retirement from the service; whereas, in fact, any Zenanah is maintained at a greater expense, than a union with a rational well educated European; besides saving their friends in England *many mortifications* while in charge of such children, many of whom, it is well known, owe their existence to a favoured Khidmutgar or other menial. So fully satisfied I am of the better policy of encouraging marriage in the military line, that I am of opinion where merit is nearly equal, the governments in India should be instructed to confer staff appointments upon married officers, as was usual during my early residence in India. This would also, in some degree, put a stop to the enormous increase of illegitimate children; and the experience which officers are now enabled to obtain whilst upon furlough, must have convinced many of their folly, and prevented many a battered soldier from retiring upon pay, the sole consequence of the heavy load attendant upon an early but *unfortunate connection.* The hope that these observations, with the benefit of my own painful experience, may prove useful

to many of my old friends in Bengal, and guard them against persevering in such ruinous prejudice against marriage, is my principal reason for addressing you. Before I conclude I beg leave to observe, that if your valuable Journal contained more Indian intelligence, such as General Orders, and Civil and Military Appointments, the more numerous would be your subscribers among the retired servants from India, who "like the old coachman, still likes a smack of his whip," and are all eager after Indian intelligence. Wishing you every success,

I remain, Sir,

Your devoted humble servant,

A RETIRED BENGAL OFFICER.

ON THE DEMOLITION OF THE BLACK HOLE AT CALCUTTA.

To the Editor of the Asiatic Journal.

SIR,—The formidable Black Hole is now no more. Early in the year 1812 I visited it. It was situate in the old fort of Calcutta, and was then on the eve of demolition. Since that time the fort has come down, and on its site have been erected some extensive warehouses for the Company. I recollect forming one of a party in Calcutta, for the purpose of paying a last visit to this melancholy spot. It consisted of three married ladies, two gentlemen, their husbands, and myself. The ladies were successful, by noise and laughter, in dissipating gloomy recollection; but I had been better pleased had they suffered us to recall in some degree to our minds, those events connected with the spot on which we stood. It presented, on entering, the appearance of an oven; being long, dark, and narrow. One window (if I recollect right) was the utmost, and this secured by bars. The escape of even the small number who survived the horrid fate of the rest, is surprising, and can only be accounted for by the accident of their being near the window, and the night air, which in Bengal is commonly damp, allaying the fever which consumed the rest. Perhaps, too, the pungent effluvia of the dead bodies which on all sides surrounded them, may have possessed on the atmosphere, in some slight degree, the effects of vinegar; thus converting what at the moment must have appeared the most dreadful of evils, into a security for those who outlived the night. To the right of the Writers' Building a monument is erected, with an inscription commemorating the barbarity of the Nawab. It serves as the first attraction to a stranger arriving in Calcutta; and he pauses with no little exultation, to review in his mind the astonishing events which, in so short a space of time, have succeeded this wanton act of power—events which have secured to us an empire second in riches to none in the world, and which have placed at our disposal the lives of millions of fellow-creatures.

I am, Sir, &c.,

ASIATICUS.

HISTORY OF THE COCCUS LACCÆ, OR LAC INSECT.

By the late DR. KERR.

The head and trunk of this insect form one uniform, oval, compressed, red body, of the shape and magnitude of a very small louse, consisting of twelve transverse rings; the back is carinate, the sides are sharp and alate; the belly is flat; antennæ, two filiform, truncated, diverging half the length of the body, each sending off two, often three delicate diverging hairs, longer than the antennæ; the mouth and eyes could not be seen with a common watch-maker's magnifier.

The tail is a little white point, sending off two horizontal hairs as long as the body.

Progression is performed by three pair of limbs, half the length of the animal, forming rectangles at the edge of the trunk; the transverse rings of the body are capable of a little motion.

I have often observed the birth of those insects, but could never see any with wings, nor could I find any distinction of sexes, unless that trivial difference of the antennæ. Their connubial rites they also kept a secret from me: nature and analogy seem to point out a deficiency in my observations, possibly owing to the minuteness of the object, and want of proper glasses.

The insect is produced by the parent in the months of November and December; they traverse the branches of the trees upon which they were produced for some time, and then fix themselves upon the succulent extremities of the young branches, sometimes upon the petioles of the leaves, but never on the trunk, or large branches, probably on account of the rigidity of their cuticle, and deficiency of juice.

By the middle of January they are all fixed in their proper situations; they appear as plump as before, but show no other signs of life. The limbs, antennæ, and sitæ of the tail are no longer to be seen around the edges; they are environed with a spified, sub-pellucid liquid, which seems to glue them to the branch; it is the gradual accumulation of this liquid which forms a strong and complete castle for each insect, and is what is called gum lac, so useful to the arts of men, as well as the preservation of this valuable insect.

I had no opportunity of seeing the operations of this insect, from the 25th of January until the 16th of March, when the cells were completely formed over the insect; they had the appearance of an oval, or rather sub-rotund, smooth red bag without life, about the size of a small cochineal insect, emarginated at the obtuse end, full of a beautiful red liquid, seemingly contained in cellulæ, as in the albumen ovi. At this time the young insects cannot be distinguished in the fluid. Here again there is a blank in my observations; I did not see the insect until November, when the cells and insects were at their full size; and we find a vast number of little oblong red bodies, intermixed with the red fluid of the mother; these are the young offspring, each enveloped in its proper membrane; when all the red liquid is expended, they throw off their membraneous coverings, and pierce a hole through the side of the mother, and superior part of the cell, and walk off one by one to a distant part of the branch, leaving their exuviæ behind, which is that white substance found in the empty cells of the sticklac.

Those insects are the parasitic inhabitants of three different trees, viz.—

1st, Ficus Religiosa, Bengali Pipul, Anglice Banian tree; 2d, Ficus Bengalensis, in Bengali Bhur, Anglice Banian tree; The third is a valuable tree called Pres or Pras by the natives.

The insects fix themselves so close together, and in such numbers, that I imagine only one in six can have room enough to complete her cell; the others die, and are eaten up by various insects. The extreme branches appear as if they were covered with a red dust, and their sap so much exhausted, that they generally wither, produce no fruit, and the leaves drop, or turn to a dirty black colour. The insects are transported, I imagine, by birds; if they perch upon these branches they must carry off a number of those insects upon their feet, to the next tree they rest upon. It is worth observing, that these fig-trees, when wounded, drop a milky juice, which instantly coagulates into a viscid, ropy substance, which, hardened in the open air, is similar to the cell of the Coccus laccæ. The natives boil this fig milk with oils into a birdlime which will hold peacocks or the largest birds; in the same manner a red medicinal gum is produced from the wounded pras tree, so similar to the gum lac, that it may readily be taken for the same substance; hence it is probable that those insects have little trouble in animalizing the sap of these plants in the formation of their cells.

The gum lac is said to be produced from the ber or beyer tree, which is frequent in this country, it is the Rhamnus jujuba, Linnæa, or jujube tree; I will

not deny the fact, but what has been shown to me as such, was a substance very different from the lac: there is a fungous excrescence frequently grows from the small branches of this tree, the little tender granulations of which are at first covered with a red bloom, which soon turns black, and neither contains insects, lac, nor colour, that ever I could find, even with the utmost care in my enquiries. This tree is much frequented by ants, flies, and various insects, which destroy the flowers, leaves and fruit; this mistake has probably led Bontius, father Tachard, and their copiers into error.

The lac of this country is principally found upon the uncultivated mountains on both sides of the Ganges, where bountiful nature has produced it in such prodigious abundance, that was the consumption ten times greater the markets might be supplied by this minute insect! The only trouble in procuring the lac, is in breaking down the branches, and carrying the sticks to market; the present price in Dacca is about twelve shillings the hundred weight, and it is brought from the distant country of Assam! The best lac is of a deep red colour; if it is pale and pierced at the top the value diminishes, because the insects have left their cells, and consequently, they can be of no use as a dye or colour, but probably they are better for varnishes.

The insect and its cell, have gone under the various names of gum lac, lac tree, in Bengali, lac sand; by the English it is distinguished into; 1, Stick lac; which is the natural state from which all the others are formed; 2, seed lac, is the cells separated from the sticks; 3, lump lac, is seed lac liquified by fire, and formed into cakes; 4, Shell lac, is the cells liquified, strained, and formed into thin transparent laminæ in the following manner;—separate the cells from the branches, break them into small pieces, throw them into a tub of water for one day; wash off the red water, and dry the cells, and with them fill a cylindrical tube of cotton cloth, two feet long and an inch and a half in diameter, tie both ends, turn the bag above a charcoal fire; as the lac liquifies twist the bag, and when a sufficient quantity has transuded the pores of the cloth, lay it upon a smooth junk of plantain tree (musa paradisiaca Linnæi) and with a strip of the plantain leaf draw it into a thin lamina, take it off while flexible, for in a minute it will be hard and brittle; the value of shell lac is according to its transparency.

This is one of the most useful insects yet discovered, to Europeans or natives. The natives consume a great quantity of shell lac in making ornamental rings, painted and gilded in various tastes, to decorate the black arms of the ladies, and formed into beads, spiral and linked chains for necklaces, and other ornaments for the hair.

Sealing-wax.—Take a stick and heat one end of it upon a charcoal fire, put upon it a few leaves of the shell lac, softened above the fire; keep alternately heating and adding more shell lac, until you have got a mass of three or four pounds of liquified shell lac* upon the end of your stick; knead this upon a wetted board, with three ounces of levigated cinnabar; form it into cylindrical pieces, and to give them a polish, rub them while hot with a cotton cloth.

Japanning.—Take a lump of shell lac, prepared in the manner of sealing-wax, with whatever colour you please; fix it upon the end of a stick; heat the polished wood over a charcoal fire, and rub it over with a half-melted lac, and polish by rubbing it even with a piece of folded plantain leaf held in the hand, heating the lac, and adding more as occasion requires; their figures are formed by lac charged with various colours, in the same manner.

In ornamenting their gods and religious houses, &c., they make use of very thin beat lead, which they cover with various varnishes, made of lac charged with colours; they prepare them, it is said, with allum and tamarinds; the leaf of lead is laid upon a smooth iron heated by fire below, while the varnish is spreading upon it; to imitate gold leaf they add turmeric to the varnish. This art is only known to the women of a few families.

Cutler's Grindstones.—Take of Ganges sand three parts, of seed lac washed

* In this manner lump lac is formed from seed lac.

one part; mix them over the fire in an earthen pot, and form the mass into the shape of a grindstone, leaving a square hole in the centre; fix it on an axis, with liquified lac; heat the stone moderately, and by turning the axis you may easily form it into an exact orbicular shape; polishing grindstones are made only of such of the sand as will pass easily through muslin, in the proportion of two parts sand to one of lac. This sand is found at Rajamahal; it is composed of small, regular, crystaline particles, tinged red with iron two parts, to one of the black magnetic sand described by Muschenbrook.

The stone-cutters make their grindstones of a crystalline stone with black iron specks (corund) beat into powder, and mixed with lac, in the same proportions as with the sand; the coarse for cutting, and the sifted powder for polishing. These grindstones cut down iron very fast, and when they want to increase its power, they throw sand upon it, and let it occasionally touch the edge of a vitrified brick. The same composition is formed upon sticks for cutting stones, shells, &c. by the hand.

Painting.—Take one gallon of the red liquid, from the first washing of shell lac, strain it through a cloth, boil it for a short time, then add half an ounce of soap earth (fossil alkali); boil an hour more, and add three ounces powdered load (a straw coloured bark); boil a short time, let it stand one night, and strain next day; evaporate three quarts of milk without cream to two quarts, upon a slow fire, curdle it with sour milk, and let it stand for a day or two; then mix it with the red liquid abovementioned; strain them through a cloth, add to the mixture an ounce and a half of allum, and the juice of eight or ten lemons; mix the whole, and throw it into a cloth bag strainer. The blood of the insect forms a coagulum with the caseous part of the milk, and remains in the bag, while the limpid acid water drains from it; the coagulum is dried in the shade, and is used as a red colour in painting and colouring.

Dyeing.—Take one gallon of the red liquid prepared as in the preceding page, without milk; to which add three ounces of allum; boil three or four pounds of tamarinds in a gallon of water, and strain the liquor.

Light Red.—Mix equal parts of the red liquid water and tamarind water over a brisk fire; in this mixture dip and wring the silk alternately, until it has received a proper quantity of the dye. To increase the colour increase the proportion of the red liquid, and let the silk boil a few minutes in the mixture. To make the silk hold the colour they boil a handful of the bark, called Load, in water; strain the decoction, and add cold water to it; dip the dyed silk into this liquor several times, and then dry the silk. Cotton cloths are dyed in this manner, but the dye is not so lasting as in silk.

Spanish Wool.—The lac colour is preserved by the natives upon flakes of cotton dipped repeatedly into a strong solution of the lac insect in water, and dried.

Here I ought to have described the utilities of this body, as practised by Europeans, but I am not master of the subject, and shall be very glad to see it done by an abler hand. The properties of bodies should be as fully described as possible, for therein consists the principal utility of natural history. The present mode of describing natural productions merely as materiæ medicæ, pictoriæ, &c., is in my opinion highly injurious to the subject, trifling, unbecoming a natural historian, and is the cause of a great evil.

To be added.—After the grindstones, the gross remains after making shell lac is formed into balls, polished and painted for boys and men to play with, as our boys do with marbles. Perhaps in this consists the secret art of making the European marbles.

Added after Dyeing.—The dye is used in colouring that red powder, with which the Hindoos bespatter one another in their holy festival time.

Description of the Pras Tree.

Root and Trunk.—The root is large, branching, and spongy. There are three varieties of this plant, which seem principally to depend on the circumstances

of their situation; that which grows in the rich soil of Bengal is a tree of the first magnitude, with a large erect long stem; what grows on the hills seldom rises higher than twenty feet; the other variety is found in the thick forests, climbing the highest trees, with a woody stem as thick as the arm.

Leaves.—The leaves are alternate and ternate, with long petioles; the lobes are ovate, oblique, obtuse, and venose, with two short, and the middle petiole long.

Flowers.—The flowers are of the papilionacious kind, large, red, and pendulous, disposed in crowded, irregular, fasciculated spikes, terminating the young branches; the flowers appear before the leaves.

Calyx.—The perianthium is a short urceolate gibbose, coriaceous, bi-labiate tube; the superior lip is ovate and entire, the lower lip tridentate.

Corolla.—The petals are above two inches long, equal, and of a scarlet red colour; the standard is ovate, acute, and reflexed; the wings are lanceolate, acute, and lunulate; the keel is broad, half orbiculate, acute, shut above and bifid below.

Stamina.—The filaments are diadelphous, nine united to the point and one distinct; the antheræ are simple and very small.

Pestillum.—The germun is compressed and tomentose, with a short pedicel, the style is subulate, longer than the filaments; the stigma is simple and obtuse.

Pircepium.—The ligumen is about five or six inches long, and two inches broad, tomentose, gibbose, deciduous, thin, flexible, and diaphanous everywhere but at the point, where it becomes ligneous, and never contains more than one seed!

Semen.—The seed is orbicular, thin, compressed, of a red colour, and about an inch in diameter.

Use.—The petals, as they fall from the tree are collected, and are of great use in dyeing red colours. The natives wound the tree to procure a red astringent gum (called chunigum) used in medicine; the bark is tough and is in common use as rope and twine. The wood is of a red colour, but of no particular excellence. The roots are dug up, and cut into junks of eight or twelve inches long, bruised with wooden mallets, by which means they split into longitudinal fibres, like hemp, with which they caulk their boats; it answers this purpose very well, being very durable in fresh water. The greatest part of the gum lac is produced upon this tree by a small red coccus.

Since writing the above, I have been favoured with a sight of the Hortus Malabaricus, where this plant is described under the name of Plaso, vol. vi, p. 29. The Malabars ascribe properties to this plant very different from the natives of this country. The author says the wood and leaves are used in their ceremonies; the fruit in powder expels worms, and the bark, with dried ginger, is given in morsu viperino.

An Account
of
The Biddery (Vidri) Ware in India.

By Benjamin Heyne, M.D., *Naturalist to the Hon. East India Company at Madras.*

The Hindoos have since time immemorial not only excelled their neighbours in the management of metals for useful and curious purposes, but they are even familiarly acquainted with alloys unknown to our practical chemists.

Among those in general use that have drawn the attention of Europeans living in India, are the alloys for the gurry, and the Biddery ware.

The gurry is a disk of a cubit and upwards in diameter, about half an inch

in thickness in the centre, but decreasing towards the circumference, where it is scarcely more than one-fourth of an inch. It is used to mark the divisions of time, by striking it with a wooden mallet. The sound is in general remarkably clear, full, and loud, when it is properly managed. In common they are suspended on a triangular pyramid made of three bamboos tied together at top. They are used in all large cities, at the cutwal's choultry, at the houses and cutcherries of great men, at the main-guard of every battalion, and head-quarters of every detachment of troops. Some commanding officers have them even near their doors, to the annoyance of their visitors, whose ears are not so blunted and insensible as their own. In short, they are the regulators of time and business over all India. The exact proportion of the compound of which they are made I do not recollect, but I believe it is somewhat variable, as the gurries are prized according to the places where they have been manufactured.

The Biddery ware is used particularly for hookah-bottoms, and dishes to hand betel about to visitors, where more precious metals are not attainable. It is of a black colour, which never fades, and which, if tarnished, may be easily restored. To relieve the sable hue it is always more or less inlaid with silver. It is called Biddery ware from the place where it was originally, and I believe is still exclusively, made; for though the people of Bengal have utensils of this kind, I have nowhere seen any new ones for sale, which would be the case were they manufactured there.

Biddery is a large city, about sixty miles N.W. from Hyderabad, formerly the seat of mighty kings, and one of the largest, or best places of the Deccan, belonging to the Nizam. It is situated on the eastern brink of a table-land, which is about 100 feet above the level of the surrounding country, and from S. to N. six to eight miles in diameter. The place is fortified, has high walls and extensive out-works, particularly to the northward; but whether strong, or otherwise, I am not competent to judge. I found them very badly guarded; as is generally the case in the fortified places belonging to the native powers of India.

As I had been always very desirous of learning the composition of the Biddery ware, and could get no information of it at Hyderabad, I requested Captain Sydenham, then resident at that court, to favour me with a dustuk (order) to the governor of Biddery, (which place I was to pass on my way to join the detachment at Jaulnah), to assist me in getting the desired knowledge. I must observe here, that it is not only extremely difficult in general, for travellers, but almost impossible, without much money, to acquire any information on a subject of the most indifferent nature, without the concurrence and actual support of the head-man of the place. At Biddery the jealousy against Europeans of all classes is carried so far, that none are allowed to enter the gates of the city, except such as are in the service of the Nizam, and stationed in the fort. It happened fortunately that the chief of that place had some favours to ask of Captain Sydenham, and Mr. Russell, his assistant, whose kind assistance in promoting my enquiries on this and all other occasions I have gratefully to acknowledge: so that I received the dustuk without much delay, just as I ascended the table-land. On producing it at Biddery some of the manufacturers were immediately sent to me in the choultry, under a guard of peons, with the strictest orders that they should inform me of the whole and every part of their mystery. I wished to go to their houses; but as this had not been mentioned in the order, and as they lived in the city, I could not obtain permission. The men who attended me complained of want, in an employment which in former times had been the means of subsisting a numerous class of their own caste, and of enriching the place, but which now scarcely yielded food for five families that remained. They are of the goldsmith caste, which, together with some of other handicrafts, is the lowest of all sudras, though they wear the brahminical string.

At their first visit they brought nothing but a lump of their compound used for casting their ware, and a few vessels which they had just in hand, for inlaying them with silver, an operation which they conceived would be of all the

most attractive to a curious *Feringee*. As the metal in this state was divested of all but its natural colour, I recognized it immediately as a compound of which its greatest portion is tin. It contained of this metal twenty-four parts and one of copper, joined by fusion. I was herein not a little disappointed, as I had always understood that it was made of a metallic substance found on the table-land of Biddery, and which, as I never had made any experiment with a view of discovering its composition, I flattered myself might be a new mineral. In coming along I really had found also a lithomarga, which resembled the common Biddery ware in colour and appearance; and it was probably this that had given rise to the account which former travellers had given of that substance, as the mineral used for the ware manufactured at that place.

The business of their second visit was to cast, or to make, before me a vessel of their ware. The apparatus which they brought with them on the occasion consisted of a broken earthen pot, to serve as a furnace; a piece of bamboo about a foot long as a bellows, or blow-pipe; a form made of clay, exactly resembling a common hookah-bottom; and some wax, which probably had been used by several generations for the purpose for which it is yet employed.

The first operation was to cover the form with wax on all sides, which was done by winding a band, into which the wax was reduced, as close as possible round it. A thin coat of clay was then laid over the wax, and, to fasten the outer to the inner clay form, some iron pins were driven through it in various directions. After this had been dried for some time in the sun, the wax was liquified by putting the form in a place sufficiently heated, and discharged through the hole, by which the melted metal is poured in to occupy its place. It is scarcely necessary to say, that when the metal is sufficiently cooled the form is broken, and the vessel found of the desired shape.

Colouring the ware with the standing black, for which they are celebrated, is the next, and in my opinion the most remarkable operation. It consists in taking equal parts of muriate of ammonia and saltpetre earth, such as is found at the bottom of old mud walls in old and populous villages in India, mixing them together with water, and rubbing the paste which is thus produced on the vessel, which has been previously scraped with a knife. The change of colour is almost instantaneous, and, what is surprising to me, lasting.

The saltpetre earth of this place has, when dry, a reddish colour, like the soil about Biddery. It is very likely that the carbonate, or oxide of iron, which it contains, is essentially necessary for the production of the black colour. The muriate and nitrate of lime, which is in considerable proportion in all earth from which saltpetre is manufactured in India, may be perhaps not an useless ingredient in this respect.

The hookah-bottoms of this ware happen sometimes to get tarnished, acquiring a brownish, or shillering colour, which is easily removed, and the black restored, by rubbing the whole surface with a little oil or butter.

As nothing looks handsome in the eyes of an Indian, but what is glittering with gold or silver, it may be imagined that their hookah and betel dishes, which are chiefly used on festive occasions, are not left destitute of these ornaments; they are chiefly decorated with silver, in the form of festoons, fanciful flowers, and leaves. Sometimes I have seen a little gold interspersed.

The way of inlaying them is very simple; but of course as tedious as can well be imagined, and could be only practised where time is of little value.

The parts of the projected figure are first cut out in silver leaf, which are placed in a piece of broken earthen ware before the artist, who cuts with a pointed instrument the same figure on the vessel, applies the silver leaf, piece after piece, and gently hammers it into its place.

The greatest skill consists in tracing the pieces of the figure on the vessel exactly of the same size as they are in the silver leaf, and in this I have never seen them mistaken.

They do their work very expeditiously, and will make any figure on copper with the greatest nicety, according to the sample which is laid before them.

Note.—Mr. Wilkins informed Dr. Heyne that the Biddery ware is likewise manufactured in Benares, and he thinks that zinc is used as an alloy in that part of India. I examined a piece of a metal statue, which Mr. Wilkins considered as Biddery ware: it was zinc alloyed with a very little copper.—T.

Account of

The Parsees of the Western parts of India,

Followers of the Doctrines of Zoroaster (Zeratush).

(From the Ardai Viraf Nameh, translated by Capt. Pope.)

When the emigration of the Persians took place in the seventh century, soon after the conquest of their country by the Mahomedans, a number of these people found their way to India, and landing on the western coast, near Danoo and Cape Sejan, commonly called St. John's, were admitted by the Hindoo raja, to settle in the adjacent country, and particularly at the village of Urdwara, which is still the chief residence of their priests, and the depository of their sacred fire, brought by them from Persia. These people have now increased to about one hundred and fifty thousand families, dispersed in the cities and villages on the coast of Western India, from Diu to Bombay, of which about six thousand reside in Bombay; which, reckoning four to a family, makes the Parsee population of Bombay about twenty-four thousand. Cultivating only the arts of peace, they may be said to be a distinct race from their ancestors; and though they have been settled for more than a thousand years, yet have hitherto refrained from intermeddling with politics; consequently they are the best of subjects, and demean themselves so as to give the governments under which they reside the utmost satisfaction.

With the Hindoo dress they adopted many of their customs, forgot their own language, and adopted that of their wives, (the language of Guzerat), which is now so general that not one in a thousand can speak anything else.

The young men of good families are, however, taught to read and write English, but few of them think of learning Persian, or of paying much attention to their ancient history.

The opulent amongst them are merchants, brokers, ship-owners, and extensive land-holders. The lower orders are shopkeepers, and follow most of the mechanic arts, except those connected with fire; thus there are neither silversmiths, nor any workers of the metals among them; nor are there any soldiers, the use of fire-arms being abhorrent to their principles; nor are there any sailors; the bulk of their population are weavers and husbandmen, and cultivators of the date, palmyra, and mowah, and the distillers and vendors of their produce in the sea-ports; many of them are ship and house carpenters; and in Bombay many of them are in the service of Europeans as dubashes, and domestic servants.

They follow as near as possible the tenets of Zeratush, professing their belief in one God, considering fire only as an emblem of his purity, and the sun as the most perfect of his works; they believe also in rewards and punishments in a future state, as related in the revelations of Ardai Viraf.

Their charities are munificent and unbounded, relieving the poor and distressed of all tribes, and maintaining their own poor in so liberal a manner that a Parsee beggar is nowhere seen or heard of.

Their women appear constantly abroad, yet they do not admit of the possi-

bility of any deviation from chastity, or any improper connection with strangers: prostitutes of this sect are, in consequence, unknown. Their early marriages, and the great respect they have for the female honour of their own community, proscribe them altogether.

With the Hindoo dress, language, and written character, they may be said to have adopted all the Hindoo customs, except their religion. The restrictions as to diet, have the appearance of being formed on the Hindoo model; and their betrothings and marriages are also from the same origin.

Anxious to know everything respecting the religion of their ancestors, the opulent Parsees of Bombay and Surat, have from time to time sent persons into Persia to collect books and notices respecting it; and have also invited many of the sect from Persia, some few of whom reside occasionally in Bombay.

The Parsee population is divided into clergy and laity (Mobed and Bedeen). The clergy and their descendants are very numerous, and are distinguished from the laity by wearing of white turbans, but they follow all kinds of occupations, except those who are particularly selected for the service of the churches, though they have no distinction of castes. A recent innovation, respecting the commencement of their new year, has formed them into two tribes, one celebrating the festival of the new year a month before the other, which causes their religious ceremonies and holidays to fall also on different days. This at present is only subject for merriment, but may in time cause dissension and separation, as each party have an opulent family at their head.

Those who adopted the new æra (in compliance, I believe, with Molna Firaun, the high priest of Bombay, who has himself been in Persia), are styled Kudmee, and jocularly Chureegurs, *i. e.*, bangle-makers, workers in ivory, and other materials for women's ornaments. The tribe of Chureegurs being amongst the foremost of those who adopted the new computation, those who still adhere to the old method are styled Rusmee and Shersi, and still form the bulk of the population.

Some of their ancient ceremonies have, however, been preserved inviolate; and particularly those concerning the rites of sepulture, which are correctly described in Lord's "Account of the Parsees," if we except his statement about the removal of the body. No person of a different sect is allowed to approach, or any stranger allowed to witness the obsequies; but it does not appear that the bodies should be exposed to anything but the elements; a private sepulchre, built some few years ago, having an iron grate at top to prevent the ingress of birds of prey.

They have a few plain and unornamented churches, where they assemble for the purpose of prayer; they are crowded every day by the clergy, but the laity only attend on certain days.

It has been already said, that there are no sailors amongst them; but the Persians were never a maritime nation; they profess, however, no abhorrence to a sea life, for many of them embark as traders, on the most distant and perilous voyages, and take part in all shipping speculations, and are bold and enterprising merchants, though few of them settled out of their own country, (so they call the western part of India, from Diu to Bombay,) yet there is not a place where they do not occasionally visit, and often reside in for years; thus they are found in China, Bengal, Pulo, Penang, Pegu, Madras, Ganjam, Ceylon, and at most places on the Malabar coast, but have no settlement to the south of Bombay.

Though they follow not the profession of arms, yet they have no hesitation to follow the armies into the field, in quality of sutlers, shopkeepers, and servants to the officers.

To conclude, they are a highly interesting people. The philosopher will contemplate in them the descendants of a mighty nation, whose empire once

extended from the shores of the Mediterranean to the frontiers of India, and rejoice to find them neither deficient in virtue nor morality.

Inscription on a Hookah,

Dug up from the Ruins of an ancient building in the heart of the Sunderbunds, and translated from the Bengallee with poetical licence, by a gentleman of the Bengal Civil Service.

Happy mortal he that knows,
Pleasures which a pipe bestows,
Circling eddies climb the room,
Wafting round a mild perfume.

Hast thou, when thy heart did burn,
Met a chilling cold return?
Fly to me, forget thy grief:
Smoking instant gives relief.

Thou, with visage full of woe,
Has unkindness laid thee low?
Child of sorrow, cease to sigh,
Know in me a friend is nigh.

Art thou left to weep and moan,
Cheerless, desolate, alone?
Solitude though ne'er so drear,
Peopled is when I am near.

Friend to either grave or gay,
Either spends with me the day;
Joyous minds in smoke delight,
Study walks with me by night.

Dullness has in me a prize,
Puffing lends a look so wise;
Sneering fingers point in vain,
At the solemn smoke-wrapp'd brain.

Youthful love can I inspire
With a brisker furious fire;
Can enliven drooping age,
Tottering on to life's last stage.

Life is but a long disease,
Certain pain and doubtful ease;
Try my virtues, soon you'll know,
Ease preponderates o'er woe.

East India Marriages.

To the Editor of the Asiatic Journal.

Sir,—In a late number I noticed an article entitled "Female Miseries in India," in which the writer certainly draws no very flattering picture of female emigration to the East; but, sir, there are few other subjects, in the discussion of which it is more necessary to hear both sides of the question. And if my account should tally but little with that of your late correspondent, I never-

theless rely on your candour to give it equal publicity. Not having had the opportunity "of refusing several excellent offers from men of rank and fortune in England," I felt less reluctant to undertake a voyage to India, and after a very pleasant one of five months, landed also at Garden Reach. My friends received me with joy; and I was soon introduced at all the fashionable parties of Calcutta. Like your former correspondent I also was young; but cannot say I have ever "been called handsome"—"admired for my figure"—or "that my accomplishments are above mediocrity." Nevertheless I contrived to make myself agreeable; had always on the course some young equestrians at my carriage windows; and have never known what it was to nurse the benches at a ball, and never set foot to ground. I had scarcely passed eight delightful months in this gay capital, before I had refused two, what were termed by many, excellent offers. But my friends were not eager to get rid of me, and I was at liberty to exercise my own discretion. I confess I was either sufficiently wise, or imprudent, to indulge but slender hopes of happiness with a man old enough to be my grandfather, who had been forty years resident in India, though rich as Cresus; or with a wild boy of a writer, engulphed in debt, and almost ruined by his excess. I refused them both, Mr. Editor, without hesitation; and was soon after rewarded with the hand of my present husband, who though not a Nabob, is a young man of some rank in the army, and blessed with independence. Such, Sir, has been my good fortune in India; and let me add, that I ascribe it chiefly to an evenness of temper with which Providence has blessed me. I can safely say that I have never felt hurt at the precedency of others, or at being handed the last to table by any straggler the house afforded. I endeavoured to make myself equally agreeable to all, and had the happiness of finding my efforts generally successful. I fear your former correspondent thought more of the advantages to be derived from marriage than of the institution itself; and by her adverting to the civil fund, and the solitude of judges and collectors, evinces the probability that her trip to the East was, after all, "only to gain a fortune." Your correspondent, Mr. Editor, must have visited Calcutta when the exuberance of her youth was repressed by some two or three and thirty years; or she must have been too much occupied with her own attainments to have consulted the wishes of others; the former she may term young, the latter considerable; but, unfortunately for her, female age or conceit are never overlooked in India. 'Tis true the days of chivalry are past; but in London as in Calcutta, the wild horse (of whose appearance, by-the-bye, in the very centre of the town I have read with the utmost astonishment), would equally have interested few in favour of a person, who expecting every attention from others, is not prepared to make a sacrifice in return.

I am, Sir, &c.,
NUBILIA.

ACCOUNT OF
A PASSAGE IN AN OPEN BOAT ACROSS THE BAY OF BENGAL.

By the Captain and Boat's Crew of the "Daphne," *in* 1808.

The "Daphne" brig, Edward Harman, Master, quitted the town of Rangoon on the 28th of October 1808. About sunset on November the 4th, we saw Diamond Island bearing N. W. ½ W., and at two P. M. on the following day came to an anchor in five and a half fathoms mud. I attended the Captain and six hands to the shore in search of turtle. At the north end of the island we found a small hut, inhabited by five Burmans (natives of Pegu) who had been sent here to collect the turtles' eggs for the king of Ava. They were very hospitable to us, and showed every inclination to oblige us. On returning to the part of the shore on which we landed, we found from the squalliness of the weather, and the height of the surf that we could not reach our boat, then at anchor under the care of one of the men. We made a fire under a large tree, and obtained some rice and fish from the Burmans, on which we made a

good supper. The weather continued bad through the night, and to add to our misfortune we only caught one turtle. At day-break next morning, the appearance of the weather indicated an increase of the storm, and we were then soaked to the skin by the rain. The "Daphne" still rode it out very easy. The Burmans supplied us with food. The weather becoming still worse soon after mid-day our boat began to drive, and we were obliged to order the man on board to cut the painter, and let her come on shore. He did so, and with the assistance of the Burmans we got her secured high and dry on the beach. We dined with the Burmans, and at dusk, leaving one man to take care of the boat the rest retired to sleep. In the middle of the night we were all turned out, as the tide had risen so high, that our boat had flooded, and was driven among the rocks. It was an awful and tremendous night; the gale was furious, accompanied by heavy rain, with a foaming sea all round, and our poor boat was seen on the rocks beating to pieces; there was no time to think: everything was now at stake. We reached the rocks as speedily as possible, and with a great deal of trouble got her off, but alas! almost too late, she was nearly beaten to pieces. We remained with her until high water, when we made her fast, went back to the house and slept till day-light. Our first thoughts now were to repair our boat in the best manner possible; and this we effected by pulling a nail out of one place, and putting it into another, cutting up some rope for oakum and caulking her as well as we could. We were forced to cut up our shirts to assist in caulking her as we had not oakum enough. Our tools consisted of a knife, a large stone for a hammer, and a piece of wood for a caulking iron. By the time we had completed our job, the rain had ceased, and the face of the heavens began to assume a different appearance. We went to the Burman's house to dine. After dinner the Burmans pressed us much to go on board and get them a bag or two of rice, as during our stay on the island we had almost eaten up their stock. They said, if we would give them a little rice, they would help to catch turtle for us. We could not object to their proposal, as we had been living on their provisions so long. We could get no turtles till night, and the weather seeming fine; in the evening about half an hour before sunset we launched our boat and pulled for the brig: but so much had she suffered on the rocks, that we were forced to have one man constantly at work to bale out the water which came in very rapidly. At sunset we were in the brig's wake, pulling for her. We observed the people on board veering a buoy astern to us, but had the mortification to see ourselves go astern as fast as the buoy did. They could give us no assistance from on board, for they had no boat, and had two anchors down. If they had cut, they certainly must have been on the rocks before they could have been able to manage the vessel. About an hour after dark we saw two lights; one we supposed to be the vessel's, the other from its largeness, we imagined to be on shore. We pulled towards the one we took for the brig's. In about half an hour we were extremely alarmed by losing both the lights. We knew not which way to pull; to lay-to was impossible, and we had no hope but in Providence who is ever attentive to the exertions of unhappy men. We kept pulling and baling all night; once or twice we heard breakers very loud, and we anxiously waited for the morning to know our situation, particularly as the night was cloudy and squally.

At day-light on the 8th we were much surprised to be just in sight of high land to the northward. We judged it to be the northward by the sun's rising, for we had no compass in the boat. The wind we found to be northerly—we in with our oars, up with the foremast, and set the only sail we had—we stood to the eastward all day, and at sunset put about, and stood to the westward—we still saw the land, but it appeared further off—about midnight finding ourselves in rollers we tacked and stood to the eastward—it blew fresh and rather squally, and we were obliged to reef the sail.

When day broke on the 9th, to our mortification there was no land in sight. The Captain and I consulted what was best to be done, and expecting that we should have the wind fresh from the E. and N.E. judged it best to make a fair wind of it, and run for the Coromandel coast. At noon we up helm, and went

with a flowing sheet to the westward in hopes of crossing the bay in five days, or else of falling in with some ship. During the day a flying fish dropped into the boat, when all hands jumped at it. Fortune favouring my exertions, I gained the prize and soon devoured it.

Thursday the 10th and Friday the 11th we had fine fresh breezes, chiefly from the eastward, with clear weather. On the 12th we found ourselves so very thirsty that water was much in request by all. Every morning and evening, we bathed ourselves, and during the day kept throwing water over our heads; this allayed our thirst very much, which had now become our greatest enemy. This day we had very light airs from the N.W. with a heavy swell; we expected a gale of wind from that quarter, which if it had come, in all probability would have overwhelmed us, and put us out of our misery. Just before sunset we had the high consolation of observing a vessel bearing N.W.; there being little wind we pulled right for her, and by her movements I believe she saw us, for soon after she came down towards us, with studding sails set, low and aloft. This sight rejoiced us, and infused into us such a degree of temporary strength as made us pull with double vigour. We thought our troubles at an end, but, alas! Providence ordained that greater misfortunes were still to be endured by us. Captain Harman thinking we did not near the vessel fast enough, ordered our sail to be taken in, supposing that it impeded our going through the water as we were pulling in the wind's eye. No sooner was that done, than the vessel took in her studding sails and hauled her wind to the eastward. We hoisted our sail again, but to no purpose, she still kept to the eastward, which was a heart-breaking sight to us all. The temporary strength which the sight of her had excited, now forsook us: our spirits sunk, and we could no longer pull. As night approached we stood as nearly as we could judge to the W.N.W. When the vessel hauled her wind to the eastward, we could plainly make out that she was a brig; we saw her top sails, and part of her courses, main sail, &c.

Sunday the 13th. This day our thirst was great indeed; we had undergone such fatigue, and were so much weakened, that we expected every hour to be our last. The water thrown over our bodies did not allay our thirst as at first, and being reduced to the last extremity, we were forced to drink our urine, which I must say revived and consoled us exceedingly. Monday and Tuesday nothing happened to break in upon our state of painful suspense. We had the wind light from the northward with a very heavy swell from the N.W.; we still kept bathing every morning and evening, and drinking as beforementioned.

Wednesday the people began to be very dull. Some of them found their thirst so intolerable that they drank a great quantity of salt water, although the Captain and I advised them not to do so. About ten o'clock at night, we were all roused by hearing the cry of fresh water along side. One of the people being excessively dry, in drinking the water alongside really thought it had been fresh; we all began to drink immediately, and it was some time before we found out our mistake, so much was our taste injured. On the 17th at sunset we thought we saw very high land right ahead, but having been often disappointed by mistaking clouds for high land, we paid but little attention to it. During the night the heavy swell from the N.W. went down, when a cross sea took its place, and a fine breeze sprung up from the eastward.

On Friday at day-light the water was much discoloured, a general sign of being near land, but still none could be seen. One of the men was now so senseless, and so weak, that he could not sit upright. As the sun arose, and cleared away the clouds, we had the heartfelt satisfaction of seeing high land. What a joyful sight was this to poor creatures nearly sinking under fatigue and want of food. As we neared the land, we saw a number of huts and the natives walking on shore. About noon we ran the boat on the beach, but were in a condition too weak to walk. The natives assisted us, and as soon as they knew our situation, fetched us hot congee (the water in which rice is boiled) and gave it us to drink, of which we took a great quantity. Each man was led

between two people to the hut appointed to us, and we were furnished with everything we wished for, except cold water. We had no desire to eat, but craved cold water, which the natives would not give us, but supplied us plentifully with hot congee. Just as we were sitting down on the straw, we were informed that one of our people was dead. It was the poor man who had been so bad in the morning.

The name of the place at which we arrived, was Poondy. It is situated about sixty miles to the southward of Ganjam, and thirty to the northward of Calingapatam. On the 25th Captain Harman went to Calingapatam to procure a supply of money and clothes from the Beach-master at that place. He returned on the 28th, and on the 29th, after furnishing the men with money enough to carry them to Bengal, the Captain and myself started in Doolies carried by four men. We followed the coast and travelled almost without intermission night and day. On the 15th of December we reached Tombuke, when we took a boat for Calcutta, and on going up the river, to our very great astonishment saw our brig at anchor waiting for the flood-tide to carry her up. We went alongside, and every soul on board was thunderstruck to see us, having given us up as dead. They waited four days at Diamond Island, expecting our return. In running across the bay they had bad weather, and on seeing any drifts went down to them, expecting they might be the boat. We weighed on the flood and arrived at Kuddupore on the 16th of December, and on the 23rd our poor fellow-sufferers arrived, looking very well after so long a march.

Inoculation of the Plague.

Mr. Maclean an English, and M. Valle an Italian, physician, having conceived the hardy idea of inoculating themselves with the plague, as persons are inoculated for the Small-pox, made the experiment among those afflicted with the disease at Constantinople, and have experienced the success which a devotedness so generous merited. Their example has been followed by a German physician, M. de Rosenfeld, who, in December last, inoculated himself with the plague, in a vapour bath, in an hospital at Constantinople; since that time he fearlessly braves the pestilence. He has handled the infected in the presence of a physician, and exposed himself to the greatest risks, without being at all affected.

Vinegar as a Cure for Hydrophobia.

At Udina, a poor man was bitten by a mad dog; vinegar was given to him inadvertently instead of a potion ordered by a physician. The man recovered from the frightful malady. A physician of Padua being apprised of the circumstance, tried the remedy upon a person affected with the hydrophobia, who was in the hospital of the town, by making him swallow a pound of vinegar in the morning, another at noon, and a similar dose at night. The sick man recovered rapidly and perfectly. We invite our physicians to make trial of a remedy which appears to have the power of vanquishing one of the most dreadful maladies.—*(Giornale del Regno delle Due Sicilie.)*

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. IV, *July to December*, 1817.

An Account

of

Admirable Cement used in Persia.

Extracted from the Letters of a British Officer in Persia during a Journey through Persia, Georgia, and Russia, to England, in 1808.

(From the Calcutta Magazine.)

"In wandering over the ruins of this famed city, (Ispahan) amid all those architectural remains, so profusely scattered over this woe-struck land, I have ever admired the uncommon durability of a dark coloured composition, used in the structure of those edifices.

"By close observation in any one extent of ruin, the gradual progress of a slow decay may be traced with sufficient regularity. I have, I believe, done so, and I have certainly admired the sturdy resistance of all atmospheric action, so plainly evident in the dark and rugged surface of the old baths, cascades, and aqueducts,—which have yielded but slowly, and this only to the persevering and vigorous attacks of time.

"This composition, in its most perfect state, in covered spots, presents the appearance of highly polished jet, and in other places, the walls appear to be gradually wearing down with a sharp summit and a broad uninjured base. The first symptoms of suffering are discovered in a tarnished and clouded appearance of the surface, whence it passes to a complete obscuration, a gradual roughening, increased ruggedness, and the commencement of a dark grey hue of the surface. Even at this stage, and in the most exposed situations, the decay is slowly and with difficulty effected, for the bare grey front remains long indented with deep inequalities, overtopped with narrow annular boundaries, formed of an aggregate more perfectly white and compact than the lower surfaces—these irregular projections are now in turn worn to a level with the bases of the pits or indentures, before another flat stratum of the softer substance can be exposed to the action of the atmosphere, and thus, in an endless series almost, the particles of the aggregate are gradually separated and mixed with the soil.

"It appears to me clear from every enquiry I have made on this curious and interesting subject, that a composition of the same materials and manufacture is at this day applied as effectually to the same purposes. The appearance of it in a state of perfection, whether in the ancient or comparatively modern structure, and the oral tradition of the country as far as it can extend, decidedly pronounce them to be the same.

"Here are two baths, one in the quarter of Beedabad, and the other in the palace of Chehelsitoon, both of the reign of Abbas I, of the dynasty of Sejac, and both in the highest state of preservation. They were erected at the cost of two white eunuchs of that prince, named Abee Koolu Agha, and Khosre Agha, of rank Khoojah Bashu.

"The first is kept constantly warmed for public use, at the rate of five pice per head.

"These are only two hundred years old—the plan of Sheraz affords examples much older, and in short, from personal inspection of the remains of some buildings in my route, a few tombs and some wells which are of acknowledged antiquity, and from the accounts of some of the oldest and most intelligent merchants who have travelled over the whole country, I do not hesitate to believe, that the same composition has been in use from the time of the first Tartar Princes of Persia, posterior to the Mahomedan conquest.

"If you consider, that all these venerable remains have been exposed during a succession of ages to all the variations of temperature, from 123° Fahrenheit, to the mercurial freezing point, you may deduce sufficient evidence in proof of the justice of my admiration of this composition."

In another letter he writes as follows :—

"Take two parts of lime fresh from the kiln, one of finely sifted woodashes —water, and the pappus, or the luxuriant downy appendage of the seeds of a species of sanbarum, as much as may be sufficient to reduce the compound to the consistence of slightly congealed honey or oil. The lime is to be slaked by a slight sprinkling of water, and the portions measured out. A proportionate number of labourers are now to be employed for at least forty-eight hours without intermission, in thoroughly incorporating the ingredients. This is beaten with a small mallet in the right hand with quick light strokes, while with the left the mass is constantly raked to and fro, to prevent the hardening of the particles, should too much water have been used in slaking the lime. If on the contrary small nodules of limestones should be discovered, water is again sprinkled, and the process of beating and agitation followed up till the ingredients are reduced to a finely pulverized and well mixed heap. The temperature of the mass during this preparation, is much above blood heat. On the third, or, at most, the fourth day, the compound is prepared of the proper consistence by the addition of a sufficient quantity of water and the pappus abovementioned; and if intended to line a reservoir, it is applied to the thickness of three or four inches, and if to the raising a foundation, to the thickness of half an inch on the intervals of the bricks; for other purposes, to the thickness of the third of an inch.

"The cement is now left to harden sufficiently to bare the suction of a glass or stone polisher, of the shape of a globe, fastened at the poles. While hardening, it is often inspected by the mason, not only to ascertain the extent of induration, but also to clear from the surface of the work a quantity of water which is copiously collected in the form of congealed vapour. The polishing is continued till it bears the brightness of a mirror, and becomes of the consistence of the hardest flint, though not so brittle."

USE OF THE COCOANUT TREE.

As the generality of our readers may not be entirely acquainted with the full extent of the utility and value of the Cocoanut Tree, and its varied produce, in the climes where it vegetates, we present a short sketch of the great variety of uses to which it is applied, leaving at the same time, our more learned and scientific readers to discuss its peculiar botanical attributes.

A cocoanut* planted in the sandy shore of Ceylon, shows its first shoots above the ground after about three months, and at the end of six is fit for transplantation. No particular care is necessary to rear it; planted in a barren soil, and fanned by the bleak winds of the ocean, it seems to gain strength from neglect, and fecundity from exposure: notwithstanding these apparent disadvantages, its hardihood surmounts every obstacle, and at the end of six years it begins to bear fruit—and from that period becomes a valuable source of wealth to the possessor. While it continues young, the fruit, or interior of the nut, affords a palatable and nutritive food to the native. The watery liquid

* When *fallen dried* from the tree.

within, which we term milk, is a beverage equally pleasant and cooling, and is as agreeable to the palate as invigorating to the body. The juice of the cocoanut when mixed with chunam serves to strengthen it, and to increase its adhesive qualities. When older, the cocoanut as it is well known, is used in making curry, and without it, the Singhalese would find himself at a loss for one of the principal ingredients of this his simple, but constant and only food. The nut grown older still, when pressed, yields that oil, which affords almost the only sort of light used in Ceylon, and the nut itself, after the juice is pressed out, is converted into flour, and forms the chief food of the poultry and other domestic animals.

When the tree has grown to a considerable height, one of the sprouts, which forms what is called the flower, is cut off nearly at its base, leaving, however, a stump sufficiently long for a Chatty (or earthen vessel) to be attached to it, into which the juices of the tree drop and form the liquor called toddy, which is not only a pleasant beverage in its primary state, but is used in making jaggery (coarse sugar) vinegar and arrack, which, after cinnamon, is the chief article of merchandize in this island.

The inside or soft part of the tree is used for fuel, while the more solid external part is converted into rafters, and the natural net work which surrounds the base of the branches, forms sieves for straining medicinal oils, &c. The boughs which support the fruit are used as brooms, as well as the husk of the shell which is sometimes converted into brushes for white-washing, &c.; the shell itself makes fuel and the fibres of the husk which encloses it, form coir, another most valuable article of exportation.

The cabbage is fit for almost every culinary purpose, but particularly for pickling; the root is useful in medicine, and the natives occasionally mix it with betel for chewing. The branches of the tree the natives weave into hedges, and sometimes burn for fuel. The ola or leaf is put to a great variety of uses; there are few natives who dwell under any other covering than that which an ola hut affords, and most of our Indian readers have witnessed the celerity with which a comfortable bungalow is constructed, of the cocoanut leaf, even in the most remote districts, on the approach of an European traveller. A cocoanut tree planted on the sea shore, or on low grounds grows to the height of from sixty to ninety feet, and lives about one hundred and twenty or one hundred and thirty years, while those in a hilly country live about one hundred and fifty, and do not reach so great a height; these latter do not produce fruit so soon after their being planted as the former.

Grave of Lieutenant J. B. Terrell,

Of the 20th Native Regiment: who fell covered with sabre wounds, on the heights above Muckwanpore, Nepaul.

Yon beauteous tree, reclining o'er the earth,
Repels th' intrusion of th' unhallow'd tread;
Sacred to Terrell and departed worth,
It bears a brief memorial of the dead.

Ah! let no rude irrev'rend hand deface
Thy leafy branches wide extending shade!
Nor let barbarian ignorance erase
Thy sculptur'd bark which tells where Terrell's laid!

In monumental pride thus may'st thou stand,
Till o'er this scene extend the British sway,
Till happiness pervade a wretched land,
And future bliss its present ills repay!

And then thy fost'ring generous cares we'll trace,
With fond solicitude and studious pains;
Nor thorn nor bramble shall profane the place,
Where stands the friend of Terrell's lov'd remains.

Around thy sacred root no noxious weed,
No murd'rous bird shall in thy boughs appear;
The timid dove, from threaten'd danger freed,
Shall tune its mournful note in safety there.

In future times should here the battle rage,
Tradition's tale shall still thy form defend,
Shall guard the wintry honors of thine age,
And bid the soldier spare the soldier's friend.

And thus, the guardian of the hallowed earth!
Long in proud beauty may thy branches wave;
While their rich foliage gently strews the turf,
Where rests the young, th' accomplish'd, and the brave!

A COMRADE.

REPORT OF A CASE OF HYDROPHOBIA, SUCCESSFULLY TREATED BY VENESECTION.

By Assistant-Surgeon GIBSON, *H.M.'s 69th Regt.*

Isabel, the wife of Serjeant M'Daniel, of His Majesty's 80th Regiment, aged 22, was taken ill this evening (19th September,) about five o'clock, complaining of head-ache and pain at the Scrobiculus Cordis,—about an hour afterwards, refused to take her tea and showed a degree of horror at the sight of it: her husband then offered her some spirits and water which she also refused, and looked at it with dread; was immediately seized with a violent convulsive fit, in consequence of which I was sent for, and found her labouring under strong muscular spasmodic action of the whole body, her countenance expressive of a degree of furor I had never before witnessed, her eyeballs were turgid and glistened with a vacant stare, attempting to bite the attendants and everything that came in her way. While she was in this state, some officious person threw a cup-full of cold water in her face which aggravated the spasms very much, and increased my suspicion of the disease being Hydrophobia. This fit continued about an hour, when she became a little quiet, I desired some water to be offered her, at which she shuddered, yet attempted to swallow and succeeded with great difficulty in taking about a table spoonful, which produced a repetition of the spasmodic fit considerably more violent than the former, and attended with a most dreadful sense of suffocation; during this paroxysm the saliva collected in increased quantities and was discharged. As the violence of the muscular action subsided, she cried loudly in a peculiar tone of voice, sighed deeply and applied her hand to her breast expressive of severe pain. Pulse one hundred and twelve in a minute and small. Having now a thorough conviction of the real nature of the disease, and having predetermined in the event of a case of Hydrophobia ever coming under my charge to follow the practice successfully adopted by Mr. Tymon, of the 22nd Light Dragoons, and afterwards by Dr. Shoolbred of Calcutta; I opened a vein in the right arm which I allowed to bleed until the pulse at the wrist ceased, the strong convulsive muscular action also ceased, her countenance became placid and the turgidity of her eyeballs diminished. Forty-eight ounces of blood were extracted, no deliquium supervened—the Patient being kept in the horizontal position; the blood was extracted from a large orifice, but it exhibited no buffy coat, nor was it cupped. Pulse shortly after the bleeding ninety-six. Rec. Tinct. Opii gtt. L, Aq. Menth. Pipp. oz. 1; mix; to be taken immediately.

19*th*, 10 P.M.—Succeeded in swallowing the draught and shortly afterwards at her own request had two cups full of tea which she swallowed with avidity and without much difficulty, has great aversion to strangers, and in her placid intervals does not recognise those she formerly knew, has also great aversion to the admission of light into the chamber.

11 P.M.—Has taken, with a great effort two cups full more of tea, which brought on a slight spasmodic action of the muscles of the throat and was succeeded by vomiting. Pulse eighty. Adplecet. Emp. Mel. Visicat. cervice. Being now sensible, has informed her husband that she was bitten by a dog supposed to be mad, about ten weeks ago at St. Thomas' Mount. Anodyne to be repeated.

20*th*, 6 A.M.—Has not had a return of the convulsive paroxysm during the night, drank water twice but vomited immediately afterwards; is now much dejected and melancholy, is extremely sensible to all external impressions, sighs frequently and appeals to the Scrobiculus Cordis as the seat of great pain.

10 A.M.—It being necessary to raise her in bed, Syncope was induced until she was again put in the horizontal position; still expresses the greatest dread of water, and can take her drink only from a tea-pot (the sight of it producing a recurrence of the spasms) succeeded at each time by vomiting, &c. slight return of the convulsive muscular action of the throat, her eyes are slightly turgid, but her countenance is still placid. Pulse one hundred in a minute. Sumant. Extract. Opii grs. II.

7 P.M.—Since my last visit has had occasional slight returns of the spasmodic fits, brought on by the least exciting cause, particularly by seeing some of her relations and children: has swallowed tea in the same manner and with the same difficulty as before, but was not followed by vomiting. Has had rather a severe fit since I entered the room, caused by seeing some water accidentally. Pulse seventy-two, skin moist, no stool since yesterday morning. Sumant. Pill. Calomel grs. VIII. Reptr. Extract Opii grs. ij.

21*st*, 10 A.M.—Mr. Steddy, Garrison Surgeon, whose absence from the cantonment these two days, I very much regretted, visited the Patient with me at this hour, and coincided with me in opinion with respect to the nature of the disease and approved of the plan of treatment adopted. She has enjoyed good rest during the night, but is still extremely irritable, has the greatest aversion to the sight of a mirror and shuddered at the idea of drinking water, the sight of which produced a recurrence of the spasms. Pulse one hundred, heat of surface increased, tongue white. No alvine evacuation since she has been taken ill. Habt. Stat. Enema. com. et. Capt. Pil. Alœ. Comp. No. ij.

12 A.M.—The spasms have been frequent and severe since last report, excited by her repeated attempts to satiate her thirst; in consultation with Mr. Steddy, it was determined to repeat the bleeding, I accordingly opened another vein and extracted twenty-four ounces of blood. Pulse immediately after the bleeding ninety-six, she became extremely weak, her eyeballs less turgid, and her features altogether assumed a more favorable expression: has retained the enema.

6 P.M.—Has not had a return of the spasms since the last bleeding. No alvine evacuation. Repeatant. Pilulæ et Enema. com.

9 P.M.—Has had a very severe fit, caused by the administration of the Clyster, but is again perfectly sensible and calm. Pulse seventy-two. Rec. Extract. Opii grs. ij. Gum. Camph. Scr. 1 M. ft. Bolus Stat. Sumendus.

11 P.M.—No return of the paroxysm, is at present in a sound sleep. Pulse and heat of surface natural.

22*nd*, 6. A.M.—Has enjoyed good rest—she has drank freely out of a tea cup, and can look at a mirror without experiencing any disagreeable sensations; the turgidity of her eyes entirely gone and her countenance is calm. One copious evacuation from the Clyster. Pulse and heat of surface natural, quietness to be observed and all irritations removed.

12 A.M.—No return of the spasms, although she has drank tea out of a cup twice, pain at the Scrobiculus Cordis much abated: the extreme sensibility which has marked the disease throughout, very much diminished—she having now no dreadful apprehensions of her fate, aversion to strangers, or the admission of light: has even no dread of water which I brought to her, but said it was still disagreeable to immerse her hand in it.

9 P.M.—Continues tranquil—no alvine evacuation since the operation of the Clyster—Pulse and heat of surface continue natural—Rept. Pl. Aloe. Comp. No. ij.

23*rd*, 10 A.M.—Had troublesome dreams during the first part of the night, towards morning enjoyed good rest. Has had her hands washed in water this morning without any reluctance; the other symptoms of the disease have entirely yielded: leaving her very much debilitated.

24*th*, 10 A.M.—Amendment progressive.

25*th*.—Discontinued my attendance: having the pleasure of observing my Patient recovering her strength rapidly.

Remarks.—I think there cannot exist a single doubt of this being a well marked instance of Hydrophobia; and that the happy result is to be attributed to the early and bold use of the lancet, seems equally doubtless. When the subject of it was apprehensive of instant death, she informed her husband that she was bitten by a dog supposed to be mad, as stated in the report communicated at my third visit: I think it proper, however, to mention that for reasons which I cannot define, she now, after her perfect recovery says, she does not recollect that the dog bit her, but that it leaped on her, worried her and tore the bottom part of her gown. She had several small sores on her leg at the time; and on examination I have discovered a scratch on her left heel which she cannot account for: it is slightly swelled and inflamed. I have to regret the want of professional evidence from the commencement of the disease; yet I think the concurring opinion of Mr. Steddy who witnessed every symptom of Hydrophobia in this case, should strengthen that of a much younger and less experienced Surgeon.

JAMES GIBSON, *Assistant Surgeon*,

POONAMALLEE, *near* MADRAS } 26*th September* 1816. *His Majesty's 69th Regiment.*

RULES FOR THE DUE OBSERVANCE OF THE CEREMONIES ON OCCASION OF A WIDOW BURNING WITH THE CORPSE OF HER HUSBAND.

A Fragment translated from the Sanskrit of Govindapa Raja, probably an Extract from a Purâna.

Krishna then said, "I will now make known the supreme law respecting women. It is proper that a woman should accompany her husband in death, such a faithful wife shall with her husband attain the regions of truth; for the husband, with respect to the wife, is endued with all the qualities of the gods, and all the virtues of places of holy visitation. The husband, with regard to the wife, is as *Gangá* to rivers, as *Hari* to celestials, as the supreme *Brahma* to the saints. A certain faithful wife having seen her husband expire, after having performed ablutions, went into the place where he was, and spake these words:—"Thou wert sent to me in the character of a husband, with all the attributes of a divinity. I will die with thee, and thou shalt be my husband in another life. Whether thou go to heaven or to hell, attached, as it were to thy side, thither will I go with thee. Thou, O husband, art my refuge, both here and hereafter. Let reverence be paid to the husband when living, as to a divi-

nity! If thou art about to go to the regions of punishment, for transgressions formerly committed in this life, do not be apprehensive, for I will accompany thee, and safely conduct thee to the realms of bliss. I will even save thee from the punishment ordained for the murder of a Brahman, or any other similar crime."

The faithful wife upon hearing of her husband's death, having thus devoted her life, should purify herself from all impurity, according to the words of Hari. She should put on garments, dyed red with Kusumbha, having a border of silk; she should adorn her person with flowers and betel leaves, and saffron and kajala; with garlands and chaplets of sweet scented flowers, and with various other ornaments. Then the faithful wife should select four young women living under their father's care, and compliment them with presents suitable to their youth, of minium, garlands of flowers, bracelets, sanders, and collyrium. She should also, with due attention make offerings to the aged father and mother of her deceased husband; to the Brahmans, to her children, and grand-children, and other relations.

Dimensions of the Great Gun at Agra.

Sir,—I send for insertion in the Asiatic Journal an account of the dimensions of the great gun at Agra,* as it is an object of universal admiration, and has not yet been noticed in your work.

I am, Sir,

Your obedient humble servant,

20th September 1817. W. E.

	Inches.
Diameter of the piece at the muzzle	32
Do. do. at the breech	36
Calibre	22½
Diameter of the shot	22
Length of the bore	96
Do. piece	114
Solidity of the piece	62,494 cubic inches.
Weighing nearly	23,435 lbs. French.
The shot, if made of beat iron, would weigh nearly	1,624 lbs; if cast, in the proportion of 496 to 580.
Steel or forged iron weighs	7,852
White marble do	2,707

The gun weighs 334 factory maunds.

The Waterloo Committee at Madras.

At a meeting of the Committee for the management of the Funds subscribed for the relief of the families of those who fell in the Campaign of the Netherlands, in the year 1815.

Present: Lieutenant-Colonel Caldwell, Chairman; Lieutenant-Colonel Murray, Lieutenant-Colonel Dalrymple, Major Macdouall, Major Agnew, Colonel Vaumorel, Mr. De Fries, Captain Ormsby.

The Chairman laid before the Committee a letter from His Grace the Duke of Wellington, acknowledging the receipt of the first communication addressed to His Grace, in January 1816, which the Committee have the satisfaction to publish for the information of the Subscribers under this Presidency as follows:—

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* A print of this immense piece of artillery was lately published by Mr. Warham.

CHELTENHAM, *July* 9, 1816.

GENTLEMEN,—I have had the honor of receiving your letter, with the several papers enclosed, relating to the proceedings of meetings of the inhabitants of Madras, held in January last, with a view to contribute to the relief of the widows and orphans of the brave officers and soldiers who fell in the battles fought in the Netherlands under my command, in the month of June 1815.

The conduct of the inhabitants of Madras upon this occasion affords an additional proof of their patriotism, and of the interest they feel for the honor and prosperity of their country, which neither the time during which they have been absent, nor the distance at which they find themselves from the seat of the war, can shake or diminish.

I beg leave to return you and them my best acknowledgments; and to assure you, that it is no small gratification to me to receive this mark of favour and kindness to the army under my command, from gentlemen with nearly all of whom I have heretofore been connected in carrying on the service of the country.

I have the honor to be, Gentlemen, with the greatest respect, your most obedient and faithful, humble servant.

(Signed) WELLINGTON.

The Hon. Sir FRANCIS MCNAGHTEN, *&c., &c., and the Gentlemen composing the Committee for the Waterloo Subscription at Madras.*

A Statement of the Funds collected having been laid before the Committee, it is resolved to remit by the earliest opportunity a further sum of six hundred and nineteen pounds, twelve shillings and five pence, or pagodas 1,553, 29, 50, and as it appears there is a balance of pagodas 799, 7, 8 not yet received into the Government Bank, the Committee earnestly request those gentlemen or others who may have subscribed to pay into the Bank the amount of their respective subscriptions, or to remit the same to the Chairman of the Committee.

An account of the subscriptions received, subscribed, disbursed, and amount not yet paid, is annexed for general information to the Committee's report.

AN ACCOUNT

OF THE

FUNERAL CEREMONIES OF A BURMAN PRIEST.

Communicated by W. CAREY, D.D.

(From the Asiatic Researches, Vol. XII.)

The manner in which different nations dispose of their dead, is one of those circumstances, which have been thought worthy of peculiar notice, by all who have studied the history of man, as it is in most instances connected with the idea which they entertain respecting a future state.

Those nations who believe in the doctrine of the resurrection, practise inhumation. The Hindoos and other nations, who believe the doctrine of the metempsychosis, and consider fire as the element which purifies all things, usually burn their dead, with a variety of ceremonies suited to those religious notions which are peculiar to the different sects. The inhabitants of Thibet, differing from most other nations, either totally neglect the bodies of their dead, or treat them in a manner which to us appears highly barbarous.

The Burmans burn their dead like the Hindoos, though with a great difference in the method and the attendant ceremonies. With them, the wood of the coffin (which is made larger and stronger than with us) is nearly all the fuel used to consume the bodies of the common people. The priests, or Poon-

gees, are like them burnt by the wood of their own coffins, but the fire is communicated by means of rockets. As this is a very singular practice, and has not been noticed by any writer whom I have met with, I take the liberty to communicate to the Asiatic Society the following account of the funeral ceremonies of a Poongee or Burman priest, as communicated by my son, Mr. Felix Carey, who resides at Rangoon, and was an eye-witness thereto:

"The man whose funeral ceremonies I am going to describe, died about two years ago. After the death of a *Poongee*, the body is embalmed in the following manner, First: the intestines are taken out, after which the body is filled with spices of different kinds, and the opening sewed up. A layer of wax is then laid all over the body, so as to prevent the admission of air; upon that is put a layer composed of lac and some other ingredients, and the whole covered over with leaf-gold. The body of this person was stretched out at full length, with the arms laid over the breast. When one of these people die, the body is thus prepared at the house where he died. After about twelve months, the corpse is removed to a house built for that purpose, where it is kept a year or two longer, till the Poongees order it to be burnt. At one of these places I saw the body of this man, about a month before it was taken out for the purpose of being destroyed. It was then placed upon a stage, which was in a house made like one of their *Kuims*,* rising in a conical form, and about thirty feet in height. The stage was made of bamboos and wood, and the house which contained it was covered with paper, and overlaid with leaf-gold. By the side of this stage lay the coffin in which the body was to be carried out; this, also, was overlaid with gold, and ornamented with several figures, designed to represent death in a variety of forms. In the court-yard two large four-wheeled carriages were preparing, one to carry the coffin, and the other the stage with its apparatus. The carriage in which the corpse was to be drawn had another stage built upon it, similar to the one in the house, only it was larger, and fixed upon an elephant, made in a kneeling posture.

When the time for the ceremony approached, the principal people of every street were commanded each to prepare a rocket, and an image (the shape of some animal,) to which the rocket was to be fixed. Besides these large rockets, a great number of smaller ones was also prepared, as well as other fireworks. The Burman new year began either on the 13th or 14th of April, I do not exactly remember which, when the festival celebrated by sprinkling of water commenced, which would have continued six or seven days, had not the Viceroy put a stop to it to admit of the burning of this *Telapoy*. On the 17th, the figures to which the rockets were to be fastened were drawn in procession round the town; and from this day to the end of the ceremony, all the people of the town and its vicinity, both male and female, were compelled to assist. The figures were drawn in procession, one after another, in the following order; first, six or eight flags were carried, these were followed by a number of dancing boys and girls, then the carriages with the figures, some drawn by boys, and others by bullocks, followed; and after them went a number of young women, dancing and singing, with an older woman between each row, to keep them in order. Women were never known to attend such processions before, but this was done in consequence of a particular order from the Viceroy. On this occasion even the wives and daughters of the principal officers of government were obliged to dance, some with umbrellas held over them, and others under an awning large enough to shade forty or fifty persons, and supported by six or eight men; last of all followed the men in like manner, singing, clapping their hands, and dancing, with two men between each row to keep them in order.

The people of each street attended their own carriages, and in this manner proceeded round the town, one company after another. The figures were very

* This is the name of the buildings occupied by the Burman priests, who live in societies, subject to the chief of the *Kuim*, who is distinguished by his age, or learning. The *Kuims* are a sort of colleges, where instruction is given to any one who wishes for it; but the members are subject to a discipline not very different from that of a monastery.

large, much larger than the animals they were intended to represent. Some of them were representations of buffaloes, others of bulls, lions, bears, elephants, horses, or men. There were not less than thirty, of a very large size, about thirty feet in height, and a great number of smaller ones.

The next day was spent in drawing the body of the *Poongee* in his carriage, backwards and forwards, or rather in pulling against each other. All the people, being divided into two parties, drew the corpse, from the place where it formerly was, to an extensive valley, near the hill where it was to be burnt. In the front of the valley the Viceroy had a temporary house erected, from which he could view the whole show. Four cables were fastened to the axle-tree of the carriage, two each way; these were held by the people, who every now and then uttered a loud shout and pulled both ways at the same time. That day neither party gained any advantage over the other, till near evening, when one of the cables broke and the opposite party gained the victory.

The following day they discharged the large rockets. Early in the morning they carried all the figures and their rockets from the town, and each of these figures was fixed upon a carriage of four wheels, and the rockets were secured, by rattan loops, two strong ropes, which passed between the feet of the animal, so that when discharged, they, sliding on the ropes, ran along the ground. Some of these rockets were from seven to eight feet in length, and from three to four in circumference, made of strong timber, and secured by iron hoops, and rattan lashings. The last of them, when discharged, ran over a boy of ten or twelve years old, who died in a few minutes; three or four grown up persons were also much hurt. Towards evening a great number of fireworks were discharged, which made a very fine appearance.

The next day was the time appointed for blowing up the corpse. On this occasion, a quarrel arose between the two parties who had pulled the former day; the party which had been unsuccessful insisting that the cables had been cut, and not broken, by the opposite party; they therefore presented a petition to the Viceroy, requesting that they might have another trial at pulling. This was granted, upon which, having procured four new Europe cables, from the ships in the harbour, they re-commenced their trial of strength; however, the party which had been victorious before won again, and broke the cables of the other. The unsuccessful party was not yet satisfied, but insisted on another trial of strength, the following day. That day neither party obtained the victory, upon which the Viceroy issued an order to stop the contest, and to burn the *Telapoy* the next day, which was accordingly done.

That day the corpse was burnt in a temporary house, erected for that purpose, in the shape of a *Kuim*, with a stage in it upon which the coffin was set to be burnt. This was performed with small rockets, fixed upon ropes with rings of rattan, so as to slide along them, from the top of a hill, to the coffin, which was placed on the top of another hill. The rockets being discharged, slided along the ropes, over the intermediate valley, to the coffin, which was set on fire by them, and, with its contents, quickly consumed."

A Journey
to
Lake Ma'nasaro'vara in Un-des,
a province of little Thibet.

By W. Moorcroft, Esq.

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Introductory Note by the President.

I have much gratification in being enabled to lay before the Society, an extract from the journal of our colleague, Mr. Moorcroft, on a journey to

explore that part of little Thibet in Chinese Tartary, where the shawl goat is pastured; and to visit the celebrated lake *Mánasaróvara* or *Mapang*, in which the Ganges was long supposed to take its source.

Undertaken from motives of public zeal, to open to Great Britain means of obtaining the materials of the finest woollen fabric, the arduous and perilous enterprise, in which Mr. Moorcroft accompanied by Captain Hearsay engaged, and which was prosecuted by them with indefatigable perseverance and admirable intrepidity, undismayed by the difficulties of the way and the dangers with which the jealousy of the Nepaulese beset them on their return, and undeterred by hardships and privations, and in Mr. Moorcroft's instance by frequent illness, has in the result not only accomplished the primary object which was in view, but has brought an interesting accession of knowledge of a country never before explored, and has ascertained the existence, and approximately determined the situation of *Mánasaróvara*, verifying at the same time the fact that it gives origin neither to the Ganges, nor to any other of the rivers reputed to flow from it. Mr. Moorcroft, as will be seen, found reason to believe that the lake has no outlet. His stay, however, was too short to allow of his making a complete circuit of it: and adverting to the difficulty of conceiving the evaporation of the lake's surface in so cold a climate to be equivalent to the influx of water in the season of thaw from the surrounding mountains, it may be conjectured, that, although no river run from it, nor any outlet appear at the level at which it was seen by Mr. Moorcroft, it may have some drain of its superfluous waters, when more swollen, and at its greatest elevation, and may then perhaps communicate with *Ráwan* lake, (in which the *Sutlej* takes its source) conformably with the oral information received by our travellers.

Journal.

May 26th.—At Jóshi-Mat'h we left the road to Bhadrínát'h, which crosses the Daulí a little more than a coss above the town. At the junction of the Vishnu-Gangá with the Daulí, both rivers lose their names; and the united streams form the Alacanandá, the course of which has been beforementioned. As the road to Jóshí-Mat'h is known by the surveys of the gentlemen deputed by Colonel Colebroke, I have not been very particular in describing it:* but, as the road to Níti and onwards is new ground to Europeans, I shall follow it with more exactness.

The principal part of the minutes of our route is taken from the note book of Mr. Hearsay, who carried the compass and brought up the rear accompanied by Hearkh Dev, and who engaged on setting out, to execute this part. Hearkh Dev Pandit was directed to stride the whole of the road at paces equal to four feet each.†

Our road lay along the left bank of the Daulí, but generally at the distance of at least a coss. The road was pleasant but the heat was greater than might have been expected, seeing that the summits of the mountains very near us were covered with snow.

The road was frequently crossed by small streams of water, of which several issue from stone conduits now out of repair. We saw people sowing the Lál Ság or Amaranthus Gangeticus, a vegetable apparently much used by the mountaineers.

Wheat was nearly ready to cut, and lands under the plough. The ears of the wheat particularly long and bearded.

About a coss before we reached the ground for encampment we met our carriers returning, who said that they had executed their task, but had received neither victuals nor money. It appears to me that the Chowdry of Jóshi Mat'h,

* For the same reason it is omitted in this abridgment. C.

† The Pandit's measure of the road would probably have been more correct, had he been directed to step his usual and natural paces, the length of which might have been easily determined with precision by a small trial. C.

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who received our advances and undertook to supply the people, will keep the whole money for his own use and press the unfortunate villagers to carry our baggage.

Some mountains near us, whose tops were covered with snow when we first came, were in the evening nearly bare.

At half past eleven reached the town of Baragaon; and not finding good shade went on higher, above three-quarters of a mile, without being much more successful.

The cultivated lands, in the middle of which is the village of Baragaon, run half-way up the hill, where the forest region begins with small trees, becoming thicker and higher as it ascends; and the very summit is fringed with pines and the majestic and fine overtopping cedar.*

27*th.*—In the afternoon the Négí came to say that on the following morning, he would have people to take our baggage to Tapóban, a village about three coss distant, from whence we should proceed onwards the following day.

28*th.*—Resume our journey, leaving our ground at 6h 30l therm. sunrise 58°. Pass by a Sanga over the Daulí, and at 3,696 paces reach our ground a little below the almost deserted village of Tapóban, placed on the brow of a hill surmounted by woods of pine, cedar and cypress.† A considerable stream falls into the Daulí below the village; and by the side of this is a small rivulet of tepid water. This current mixes with the cold stream before it reaches the Daulí, and issues from some rough ground in the face of a rock. The heat of the water seemed to be very agreeable to tadpoles, which had deserted the colder stream to take refuge in this.

I observed a common plant something resembling a butcher's broom, which was said to be the Setbaruá, from which the mountaineers make a paper that is sold at Sirinagar and Almora, and from thence finds its way into Hindoostan although not in large quantity. The bankers employ it for their bills of exchange or Hoondies in preference to any other kind, as the ink does not sink further into its substance, than is necessary to retain the writing, as it does not imbibe water readily, and relatively to its thickness is much stronger than any other kind of paper. As connected with paper, I must here observe, that the layers of the bark of birch are used by the natives to write upon and they bear both ink and the stroke of the pencil very well. The leaves are called *Bhoj-patr*. The bark of the birch is used at Lac'knau for covering the wires of hookah-snakes.

29*th.*—Settle to give Jowar Sinh 26 rupees in full of all taxes and demands to be made upon us until we reach the frontier; for which he gave a receipt on birch paper: having previously put aside a fee of five rupees for the part he bore in the transaction. As our carriers came in a very straggling manner from the villages whence they had been pressed, we could not leave the ground till 8. At 6,816 paces reach a hut taken possession of by our servants. This is computed to be seven coss from Tapóban.

After having reached the top of the first mountain, Mr. Hearsay, who had gone before me, killed a very thin yellow snake, about eighteen inches in length. I found it had the poisonous fang, but it is asserted that snakes and all other venomous reptiles are very scarce in this part of the country. However, on taking up the carpet on which I had slept, a black scorpion came from under it.

A warm spring, which we passed early in this day's march, issues from the rock on the right of the road in a stream of about five inches across and three deep, and threw up a small cloud of steam. At its escape the heat was so great that the finger could not bear being dipped in it more than two or three seconds. The thermometer having been carried forwards, we were prevented from ascertaining the temperature: however no insects were in or about it, and

* Pinus Deodar and Longifolia.

† Probably a species of pine, as well as that which Mr. Moorcroft denominates cedar. C.

some plants which had fallen into it near the middle of the current were killed and seemed parboiled. The pebbles in its bed, and the vegetable substances which were immersed in it, were covered with a yellow coat, and those which had been taken out and become dry were likewise coated with a white earthy substance having little taste: however the water itself was slightly austere, and I apprehend contained iron without any other mixture. The tepid stream at *Tapóban* which is much lower and not half a mile distant probably proceeds from the same source with this, and is cooled in its progress to the place at which it escapes below. I saw no appearance of volcano in this or any other mountain which I have yet met with; but many abound with minerals; and pyrites are found in great abundance.

Close to this place the road was broken by a recent slip, and we had to pass upon the crumbling surface. The road this day was in many parts very fatiguing. In one place a slip of earth had laid bare a large surface of rock, which had been formerly covered by the road; and as it sloped to the river with a sharp descent, it required every exertion and care to guard against a slip of about a hundred feet into a current, which dashed with great force amongst fragments of marble, which in two or three points actually formed a bridge across the stream. In another part we were obliged to climb up the face of a rock nearly perpendicular, and on which, irregularities for the toe to hang upon, were at a most inconvenient distance. My left foot having slipped off one of them, I lay for a few seconds upon the poise, but a snatch at a clump of grass, which on being seized, luckily did not give way, and a sudden spring, brought me to a comparatively safe spot, with the loss of some skin from my knees and elbows, and some rents in my trowsers and sleeves. Sometimes points of rock projected to the edge of the river, and these were turned by rude staircases made of wood and stone. Retiring angles were passed by inclined planes formed by a tree being laid on points of stone on each side of the angle, and loose stones were thrown from the wood to the rock. For a moment the eye could not quit the road and suffer the feet to proceed, without risk of accident; and yet a trifling expense would render the road in general passable, although it would always be liable to be injured by the falling of the rocks above.

When we had reached the Custom house on the middle of the mountain immediately beyond a *Sanga* by which we crossed the *Rauni*, we found one of our Sircars who was detained by three men and as many women, as pledge for the payment of duties on the passage of our baggage. The receipt written upon a slip of birch bark was no sooner beheld by the most riotous of the men, than he ceased to attempt any further molestation, although it was clear that he had not read its contents. As, however, one fellow was still a little impertinent, my friend insisted upon his relieving a carrier from his load, which he actually took part of the way up the hill; and then slipping from under the load slid down a face of rock, and though old, skipped away from point to point of a rough road with the agility of a deer. As many loads were left behind, it was deemed prudent to take the third man along with us as an hostage for their safe passage. As he went along, he told us that the Chowdry Calyán, had farmed the customs of this place for five hundred rupees a year; and that the woman, who was so clamorous, was one of his wives, of whom he had seventeen. The other two women were her slaves.

To a poor woman, who had had much difficulty in carrying her burthen over a very rough road, I gave a *Timáshá*, which in a few minutes was taken away from her by a man whom I supposed to be her husband. On learning that he was no relation, I got it from him, sent him about his business, and returned the coin to the woman; but when she departed, I had the mortification of observing him at a considerable distance start from a place of concealment and again force the money from her. This man was a *Zemindar* of the village in which the poor woman lived, and though he had been obliged by the *Négí* to carry a load, he still exercised his petty tyranny over one more defenceless than himself.

The gratification of the calls of hunger seems to be the first object amongst the inhabitants of a country, which, if under a well regulated government, would be capable of exporting a surplus of provisions. At *Tapôbah*, a stout young fellow offered himself to be my slave for life if I would only feed him. Although I wanted not his services, and did not much like his appearance, yet his appeal was too forcible to be resisted; and I therefore engaged to give him food for his services.

30*th*.—Obliged to halt for the purpose of collecting carriers; which was difficult, as the villages in this part of the country are small and distant from each other.

31*st*.—As this day my companion and myself separated, and he had along with him the compass, and the young Pandit who measured the road, I shall make extracts from his notes of the route, and afterwards notice my deviation from it. 'At 1,381 paces; tops of mountains covered with snow in every 'direction. At 2,297, cross a rivulet which comes from E. Snowy mountains 'in that direction quite close. At 2,437, commence ascending the most tremen-'dous place I ever saw. At 2,783, descend to bed of *Dauli* river, most thank-'ful that I am once more safe—was obliged to take off shoes and stockings. 'At 7,610, reach our halting place. Ten hours upon the march. The coolies 'mostly women arrived at the same time. The *Dauli* much reduced in breadth; 'but the current very strong: with a small exception, its general course has 'been to the S.W.'

I left our ground at forty minutes past five. From the bridges across the *Dauli* having been swept away last year, and not reinstated, a new road has been made by the goatherds along the sides and over the tops of the mountains which overlook the river. This has first been worked into a track by the goats, and in the worst places strengthened by fragments of stones thrown in heaps somewhat imitating rude flights of steps. The path in various places, formed by pieces of stone which jut out, overhangs the edge of the water and seldom retires so far from it as to give a chance of the traveller escaping from rolling down to the river, should he have the misfortune to make a false step; and the footing was very insecure from small stones being mixed with much loose earth. Just on attaining the summit I met a large flock of goats loaded, and was glad to find a secure corner until the whole had passed. I observed, that goats when laden climb up places, however, apparently difficult without hesitation; but they do not like to go down steep declivities: for whether they descend straight down or sideways, the load urges them forward quicker than they like, and as there is no belly-band, it frequently tumbles off, and is the cause of the animal being carried down the steep sides of hills and lost. Goats cast a look of enquiry at strangers and pass on leisurely; but sheep generally stop, and, after one has either been driven onwards or gone of his own accord, the rest follow with precipitancy, and frequently lose their loads by their hurry.

Crossing this mountain took up an hour and a quarter. Having mounted a height, which though short, was steep and rugged, I was somewhat confounded by the sight of a steep and bare slope of stone about one hundred feet deep running to the bed of the river without any path, and with a surface so smooth as to excite a doubt whether I could reach the bottom in any other way than by sliding, which would have been too rapid to be safe: the more especially as the stop must have taken place amongst stones in the bed of the river. By taking off my stockings, pressing the spike of my staff into little dips in the stone, and catching at a friendly tuft of grass which occasionally presented itself near one edge, I got to the base nearly at the same time with the old Pandit, whose activity would have more surprised me had I not known that he had been bred in the mountains of *Kumaon*. Just as we had congratulated ourselves on our escape, we saw two other paths, one higher up and another lower down under a ledge of the rock, which saved the rest of our party, save two of the Pandit's hill people, from the dangers of this road.

Soon after descending the slope, I overtook a woman who had been pressed by the *Nêgí* to carry a load. She said that her measure of misery was full, and that she was resolved to emigrate into *Jawár*, where oppression was not so grievous as here.

Seeing our carriers who had started about three-quarters of an hour before me, supporting themselves on the ledge of a rock, which overhung the river at a great height, by clinging with their hands to the stones on the face of the mountain, and that at length they actually stopped, I was induced to make the experiment of going round by a winding path, under an idea that I should effect it in nearly as little time as would be spent in passing over the broken path of rock. Mr. Hearsay coming after me, and finding that the carriers preferred the short, but more dangerous road, to the long one, resolved to attempt it; and assuredly I should have done the same, had I known the length and roughness of that which I actually took. Mr. Hearsay and a large portion of the carriers went over the rock without accident: but at one point the courage of my khánsamán failed; for, on missing footing with one leg, he shrieked violently and sunk down almost senseless upon a point of stone, with one leg hanging down over the abyss, calling out that he was lost. Mr. Hearsay was at hand and assisted him most opportunely, along with the Pandit. One woman carried four burthens at different times for her less courageous companions; and a bearer was also of some use; but at length became so alarmed as only to be capable of proceeding by being steadied by an end of his turban being tied round his waist, and the other end secured by the young Pandit as he proceeded in front.

The horrors of this road were very great, and ought so to have been to justify passing by such a road as that which I followed. For it cost me the labour of two hours to attain the top of the first mountain which I had to scale, and although the path consisted of lines of zigzag not more than ten or twelve feet in length, at angles so sharp, that in a length of twenty-four feet not more than ten feet were gained in actual ascent, yet even this progress was not made except by clinging with the hands to shrubs, roots of trees, clumps of grass and clods of earth; and sometimes from the obliquity of the path, it required me to creep on hands and knees to prevent slipping. Near the summit of the mountain, the path divided; and a mountaineer, whom we met, as we thought opportunely, at this point, advised the lower one; though from the accounts of porters and servants who took the upper one the latter was easier but a little longer.

In descending the mountain a grand view opened from the S.E. consisting of a vista formed by two sides of mountains composing, a glen, down which ran a large stream. One slope was enriched by a forest which reached to the clouds; the other covered by scanty pasturage for about four hundred yards; when it was overhung by a steep face of barren rock of immense height, and the upper part of the vale was shut up by a peak of still higher mountain, the base of which was sprinkled with cypress, and the top whitened with snow.

After a tedious march of two hours more, through a forest of cedars and cypress,* of which many would have been large enough for mainmasts of first rates, I came to a *Sanga* across the stream which ran down the valley. From this point I ascended the hill surmounted by the bare sheet of rock, by a goat path, and had to cross an avalanche which was scarcely settled; every now and then a piece of stone rolling down its face and bringing with it, currents of earth. The path was narrow, occasionally going over a surface a little rounded, which in some slight degree masked the tremendous declivity below, and sometimes skirting its very verge. At one spot, on a ledge of rock, the old Pandit hesitated and retired into a hollow. However, having the advance, he summoned up courage, and passed the cause of his fears; this was formed by an angular piece of rock having slipped out of the ledge or cornice on which we were walking; and a piece of stone, which just, and only just, rested

* Pines, see a note above.

with both ends on the opposite edges of the gap, showed a precipice of a depth sufficient to alarm the anxiety of a person who had not been much accustomed to the mountainous paths of this country. After clambering over fragments of stone which had fallen from the heights, we came to a point of rock, whence we had a complete view of the declivity over which we had to pass; and this part was to me more difficult than any other, however I reached the bottom of the hill without injury. I learnt that I had gone four coss, and had not made above half a mile of head way. From the fatigue of this detour, I was so enfeebled as to be under the necessity of halting five or six times in ascending a steep mountain, and obliged to creep on my hands and knees for a great distance, not having sufficient confidence in my legs. My knees tottered, and I was frequently attacked with such a violent pain in the right knee, as for a second or two almost deprived me of the use of the limb. I much suspect that I had lost my road. In creeping along I certainly made a wrong choice, as I found myself at once upon the brink of a precipice, on the very angle of a rock which overhung it, and a slit in the stone showed me my danger at the very moment I was about to place my hand upon a fragment which the weight would probably have dislodged, and carried me along with it; at this moment the recollection of the danger produces an involuntary shiver. After some time I got into a tolerably good path, and found my companion, and the greatest part of the party, waiting my arrival by the side of a cool stream of excellent water.

The latter part of our march was not good: but this road, although almost everywhere else it would have been deemed impassable except for goats, was good in comparison with that which constituted the labour of the morning. This has certainly been the most severe day's work we have had; and yet I compute the actual distance, including the four coss of detour, cannot have exceeded thirteen coss.

The ordinary road is not particularly difficult or dangerous; and all the risk of life which I have mentioned, inconvenience to the inhabitants of the country, and impediment to commerce, are created for want of Sangas which might be made for one hundred rupees: but the present government does nothing to ameliorate the state of the country, or to increase the happiness of its subjects in these districts.

June 1st.—Commenced our march at 7-30. At 2,345 paces the river becomes a succession of rapids, and has its channel diminished to about twenty yards in breadth. At 3,407 paces we pass two caves, a small and a large one. The *Dauli* about eighteen yards broad. At 10,971 paces come to some cedars* and halt. The *Dauli* much reduced.

At our place of encampment, a black scorpion was brought, and was said to be harmless: however, on pulling off his sting and pressing it, a large drop of a thin milk-coloured fluid escaped from its point.

On the top of a high mountain thinly sprinkled with wormwood, dwarf cypresses,* and a kind of furze, blocks of marble and hard stones were scattered about in every direction, which seemed to contain minerals; and I am much deceived, if I did not see some veins of silver† in strata of quartz. I had no instruments to break stones with, nor did I see any small fragments which I could with convenience place in my girdle. I was obliged therefore rather to leave this point unsettled, than to expose myself to the suspicion of coming into the country in search of precious metals. The surfaces of many of the hardest stones, on this side of the *Paie-kandè*, are studded with small red crystals which project; at first view, one is disposed to take them for garnets; but they are not transparent. They are so firmly imbedded in the substance of the stone which serves as matrix to them, that they cannot be raised by any common instrument in a perfect state, so that I could not count their faces.

* Pines. † Perhaps Mica. C.

The scenery of this day has always been wild and in some places most imposingly majestic; especially from the side of the mountain where we halted. On every side the view is bounded by summits of mountains peaked, rounded, broken into ascending and descending lines, with abrupt, ragged dips and a few soft hollow sweeps, but all covered with snow. The declivities in some parts thickly covered with cedars and cypresses, in others thinly sprinkled, and in others diversified by bare patches of rock or sand. The base of two lines of mountains is washed by the *Daulí*, which runs with great rapidity and noise about four hundred feet below our encampment, in a space only just large enough to receive the water which it now rolls along the channel. One slope of the hill immediately before us has been broken from top to bottom by a slip which has only lately happened. In its course it has overwhelmed large trees, of which some have been hurried into the river, others lay across its bed half buried in rubbish, and others, thrown down, hang by their roots with their heads towards the base of the mountain. The devastation committed by large slips is sometimes very great, and they frequently happened: for I have this instant heard a tremendous crash at a distance produced by a fall of rock, and was awakened by another at a moment that I had lost all sense of fatigue under the shade of a large mass of stone.

When the structure of the exposed faces of mountains has not been entirely broken, I have remarked, that the general direction of the component layers has been to the E. of N. with an inclination towards the horizon about the angle of 45.

We pitched in an open space between two ranges of high rocks. At the foot were some large cedars. I measured one at six feet from the ground, twenty-two feet in circumference.

This evening the report ran, that a carrier had fallen off the first Sankho in this day's march, into the river, with his load, and was drowned.

June 2nd.—March at six with the same coolies. In one place the river is covered by masses of rock, under which the current rushes with great violence. At 350 paces we cross to the left bank of the river over a Sankho, consisting of three parts, in consequence of two blocks of stone having fallen into the stream and formed three channels. It was in good order and thirty paces in length. At 4,680 paces cross a broad large brook in which there are large beds of frozen snow, with a stream of water running beneath them; and immediately on the right bank of which is the village of *Malárí*.

The road of to-day has exhibited much variety; and a short account of its features will convey a general idea of those of this country. At first we passed over heaps of fragments of rocks; afterwards over beds of pebbles; then ascended a mountain, partly by a path worn in the earth by frequent treading, and partly formed by the surface of rocks and by stairs. Where the road on the face of the rock shelved much to the river, a few loose stones were laid upon it close to its edge; and sometimes earth was thrown amongst them, or a few pine branches were placed along it and loaded with stones: this served as a kind of defence or parapet: but, as they were never higher than 12 inches from the level of the shelf, they would only stop a slip of the foot. Where niches were broken out of the rock in the line of the path, and formed gaps over the precipice, if only of small extent, a piece of wood was laid across the widest part, and slabs of such stone as was at hand laid from it to the rock, either supported by a ledge, or if the face of the rock chanced to be smooth on another spar of wood. Where the gap was very wide, the trunk of a large tree was put across; the upper side being cut a little flat, or else having notches hewn in it as stepping places; an open space being left between it and the wall. Commonly these trees or Sankhos over chasms, as well as those Sankhos across rivers, are tolerably well guarded against turning, either by being weighed with large stones at each end or by having rude stone wedges driven through two holes at each extremity of the trunk or plank. Where the chasm is too long for a tree, a heap of flattish stones is placed in the nearest part which affords room for the base of a flight of steps, constructed sometimes of stones

wholly, sometimes of stones supported in front by logs of wood: but no railing is to be met with anywhere; and, from the general looseness of the mode of building, these roads are subject soon to get out of order; but, if the stones be large and the base flat, this kind of stair lasts longer than might be expected, as the passengers walk with care. Slips from the hills do most mischief to them, and their course being almost always at the foot or on the side of mountains exposes them to constant injury in some part of their extent. To-day I had just crossed the slope of a slip that had happened last night; when I heard a little trickling above, which rapidly increased, and was caused by a shower of small stones, of which some slide easily over the surface of the falling earth, but others, having got a little momentum by rolling over perpendicular breaks, dashed down with such force, as would have been fatal to any animal which they might have chanced to strike in their fall.

As Mr. Hearsay was following the coolies, three bears, which were scampering up a steep gulley, that had been a water-course, but was now half filled by sand, earth and stones, displaced stones about three hundred feet above the road. These in their descent loosened others, and dashed across the road while the coolies were passing, but fortunately struck no one, except one of my bearers upon the leg, and he was more alarmed than hurt.

The view of the village of *Malári* from the top of the hill, where it comes in sight at a distance of about a mile, is pleasing, and would give a good effect on canvas. It is placed in the eastern angle of a triangular plain about a mile on each face, and bounded on two sides by streams, and on the other by steep hills, covered up to their summits with a bed of snow, thin on the projecting parts and deep in the ravines. The southern stream is half choked by banks of frozen snow, through which a mountain current, formed by spring water and melted snow, forces its way, undermining the masses of congealed snow, which now impede its progress, but which in two months will be dissolved and carried into the *Dauli* that runs with impetuosity from the north to the west.

The extremely neat state of the land recently sown principally with Chenna,* and separated into fields by recently piled stone-fences and living hedges, would do credit to any country; but the proportion of cultivated to uncultivated land in this country at present is almost as a drop of water to a large river.

The village of *Malári* consists of about twenty houses built of rough stones, cemented with clay and mixed with much wood. Many are of one story, but more of two, and some even of three stories. The lower range is generally given to the cattle. Circular stones, with holes through the middle of them, are hung by ropes to the projecting ends of the beams at the gables, to prevent the roof being injured by gusts of wind which are here frequent and violent. The upper story projects generally beyond the lower one, in consequence of its being furnished with a wooden verandah, which commonly runs along both sides, and is made of fir plank in strong pannels, ornamented with flowers and figures of *Hindoo* deities, amongst which Ganésa is most frequently represented. There is no lock, bolt, or latch to the doors, but in one door-post a square hole is cut, through which a rope is passed, that ties a dog to it who guards the entry with fidelity. His collar is of wood like a yoke collar, and a stick is tied to it, and likewise to the rope which holds him to the door.

Malári is inhabited by a class of people who call themselves *Rajpoot*, but appear to pay little attention to caste. The poorer class of the inhabitants of the frontier ate raw meat with a little pepper and salt as seasoning; which we had an opportunity of seeing; for the leg of a goat being thrown away in consequence of being tainted, the coolies instantly seized it, and made apparently a savoury meal from it. Both men and women are rather of low stature, but not ill-made, and have something of the *Tartar* countenance mixed with that of the *Hindoo*.

They dress in coarse woollen cloth made from the fleece of their own sheep,

* Panicum Meliaceum.

and of those of *Bhutan*. The women alone weave, sitting on the ground, and are very industrious and expert. In five days, with a very simple apparatus, a woman will weave a piece of cloth about eighteen inches broad and fifteen cubits long. This is called a *Pankha*. Some of them are flat, but others are twilled and very strong. They are worn without being bleached or dyed. The proportion of females seems much greater than the males. This may be accounted for by part of the male population being taken by the *Nepaulese* for their army, and by another part being engaged in going from the upper to the lower hilly district, to sell salt and bring back grain. The dress of both men and women is generally overrun with lice; and their persons are with few exceptions disgustingly filthy. The inside of the house is no less filthy than the dress of the inhabitants; and as no other articles of furniture are to be seen in them than benches and cooking utensils, one might be led at first sight to believe, that the inhabitants laboured under the pressure of the severest poverty; but this is not the case, as is shown by the ornaments of the women: and it is probable, that they avoid making a display of wealth, lest it should be taken from them by the *Gorkhiahs;* to which may be added the circumstance of their inhabiting this country only from about the 24th of May till the 23rd of September, when they migrate to the villages of *Tapóban*, *Baragaon*, and other places to the N.E. of *Jóshi-Mat'h*. These people, from living half a year in one country and the remainder in another, are called *Jóbásás*, and also *Marchás;* which latter appellation gives a whimsical affinity in situation and name to the former inhabitants of the borders of *England* and *Scotland*. They carry on a considerable trade between the inhabitants of the *Un-dés* and those of the lower parts of the hills. From the former they procure borax and salt, which they either carry to the frontier of the Company's possessions or sell to the inhabitants of the hills, and take back to *Bhutan* grain in exchange. This commerce produces a profit to the *Marchás* of at least a hundred per cent. on the grain, and about one hundred and fifty or two hundred on the the salt: but can only be carried on during the six months of the year when they reside on the *Bhutan* frontier: and as they load goats and sheep with their merchandize, these feed themselves wherever they stop; and, as great flocks are driven by two or three people, the transport is attended with little real cost to the *Marchás*. But the commerce of the present day is said to be a mere trifle in comparison with the traffic of former times. The goats used for this business are of the breed of this country, migrate regularly twice a year, are short legged, of a strong compact form, and travel about five coss a day over the most rugged and difficult roads that can be imagined.

The principal articles of the food of the most wealthy consist in the morning of boiled rice and goat's flesh, and at night of cakes made of wheat flour beaten with water and seasoned with salt and clarified butter; as also of curds and fresh milk of sheep and goats. But wheat flour is scarcely ever tasted by the poor, who live upon the coarsest and most common kinds of grain; and, when they can get it, eat flesh raw as has been before observed. Wheat is not raised in this district, but grows to a good height near *Jóshi-Mat'h*. The following grains are raised here:—

1*st.*—Chuá or Marchá; resembling the Amaranthus Gangeticus, or Lál Ság of the *Hindoos;* used here both fresh, and in its seed when reduced to flour.

2*nd.*—Manruá or Manrwé: Cynosurus Coracanus.

3*rd.*—Phaphei. This looks a little like *French* wheat.

4*th.*—Coarse red rice.

5*th.*—Ana Jau. I have not seen this growing, but the grain unshelled looks like barley; shelled, like a poor kind of wheat.

6*th.*—Barley.

7*th.*—Chání or Chenna: Panicum Miliaceum.

8*th.*—Kangné: Panicum Italicum.

9*th.*—Jangorá.

Slaves, are much employed and are bought from the *Gorkhiahs*. In the evening my fakeer harcárah, with a real fakeer, arrived with intelligence, that one of the women carriers, who had followed the circuitous track I had taken on the 31st, being much fatigued, went to the river to drink, and placed herself on a large stone, which slipping, caused her to fall into the water. The rapidity of the current was such as to hurry her out of her depth and she was drowned. This matter affected me considerably. On enquiry I found she was without a family.

June 3rd.—Leave *Malári* at nine A.M. At 6,165 paces, reach our encampment. The quantity of common and lemon thyme near water-courses was very great, but none of it had been cropped by sheep; I also saw basil, savory, mint, and other potherbs, with sedums of several kinds; and I likewise met with some gooseberry bushes.

June 4th.—After breakfasting in a cave, at the foot of which runs a clear rill down a deep and broad rivulet half choked with a body of frozen snow, we left our ground at seven and a quarter A.M. After proceeding 5,145 paces, arrive at the village of *Níti*. In the latter part of this day's march I found my rate of breathing quickened beyond its natural standard in proportion to the difficulty of ascent, and was obliged frequently to stop in order that the action of the heart might become less violent. My companion has been aware of occasional oppression in breathing for the last three days; but I did not experience any till this day. The very wretched appearance of the fourteen or sixteen houses, which compose the town, give no favourable expectation of the supplies we should here meet with.

June 5th.—The situation of *Níti* is in itself pretty enough, being at the foot of a small sweep of hills which defend it from the N. and W. A gorge between the western hills and those to the south, give entrance to the *Níti* river; and the valley is shut up, about a mile to the E. by an ascent covered with birch trees and leading to many gorges and ridges of a high mountain topped with snow. Down the side of the mountain, immediately in face of the town and extending from top to bottom, winds the track of a recent avalanche looking like a new made turnpike road. In front of the town, and between it and the river, are a few flats, which descend by steps, and have lately been ploughed. The town, following the line of the base of the rocks, was originally built in a crescent, but many of the houses have been deserted and unroofed, and now serve only as night stables for cattle.

We sent a message to the *Sehána* * importing that we should be glad to see him. The meeting took place at our tent; and the *Sehána*, whose name was Arjun, began by stating that this was a road which pilgrims to *Mánasarôvara* seldom came; that we were armed; that we had many people; that report said we were either *Gorkhalis* or *Feringees* come with designs inimical to *Un-dés*; and that measures had been taken accordingly. We endeavoured to remove these unfavourable impressions; and after much conversation the old man seemed satisfied. We wrote a letter in *Hindoostanee* to the *Déba*, informing him that for pious and humane purposes we wished to visit the lake of *Mánasarôvara*; that for defraying our expenses we had brought certain articles from our country for sale; that we had for our own defence certain arms which we were willing to leave in his keeping during our stay in the *Un-dés*. On urging to the *Sehána* the necessity of our speedy departure, he observed that the snow was not yet sufficiently melted; that the communication was never attempted before the *Sancránt* or entering of the sun into the next sign; and that this would happen in fifteen days, when they would accompany us, in case the answer of the *Déba* should be favourable to our intentions. The argument of the road not being open was falsified by the appearance of the *Unias*; but it was thought best to wait an answer from the *Déba*.

From the 5th to the 9th, the thermometer at sun-rise has been generally at forty-six degrees, but in the middle of the day about seventy-two degrees. The

* The head man of a village is called *Shâna*, *Sehâna*, or *Seyâna*.

nights have commonly been clear and serene, but there have been a few slight showers of rain in two of them. About nine it becomes pleasantly warm; at noon it is sultry; about three the heat generally and suddenly subsides, and the tops of the highest mountains are enveloped in clouds, which deposit their contents on them in the form of snow and in very gentle showers of rain in the valley of *Niti*. The changes in the temperature of the atmosphere are very sudden and severe.* In the morning the summits of the highest mountains are wholly concealed by the snow: about noon the ridges between the ravines are cleared, but it remains in the clefts and gorges: and from three to the following morning the mountain has a new covering. This successive deposition and melting go on during the warm months. But, in the cold weather, when the mountaineers are obliged to quit their habitations, and leave them to be taken possession of by such wild animals as prefer them to taking an asylum in caverns and glens, the whole surface of the valleys, as well as mountains, is richly covered with snow, which in some parts melts under the influence of heat and of rain, but in others remains continually. This mass of melted snow on the vast ranges of mountains forms the great rivers which proceed from them.

* On a subsequent day Mr. Moorcroft observes "June 12th.—The temperature of the air varies much in the course of the day and night. At sun-rise, the thermometer is from forty to fifty degrees; in the middle of the day, from seventy to eighty degrees. At eight in the morning the sun overtops the hills which surround the little valley of *Niti*, and blazes with a fierceness of which we were the more sensible from the cold of the morning. About three the heat falls off most rapidly. I have never before experienced so sudden a transition from heat to cold, and contrariwise. At night I am only comfortably warm with almost all the bed clothes I can muster. At sun-rise a thick coarse woollen *Hindoostanee Chapkal* or wrapping gown, over shirt, cotton waistcoat and double cotton coat, is only just sufficient to keep out the cold. At nine the outer coat must be thrown off; at ten it is desirable to get quit of the other; and at noon the rest of the garments are, to say the least, incommodious from the heat. The reverse of this progress becomes necessary from half past three till night. The frequent changes of the temperature produce colds and fevers both amongst the inhabitants and strangers: but, though rather active in their symptoms, they are neither dangerous nor of long continuance. Ordinarily from the morning till about three o'clock, there is an upper and under current in the atmosphere. The clouds are generally white during this time: move briskly towards the north, and change their forms with much vivacity. Their speed is commonly checked as they approach the most lofty mountains, to which they decline, and if they do not come so much within their influence as to burst upon them, they regain by degrees their former course. But about three the clouds become more murky, and stationary, envelope the summits of the mountains, and roll down their sides, discharging their contents in the form of snow upon the highest, and in light showers of rain upon the lower ones. The lower current is formed by the interruption given to the under strata of the higher current by the irregular form of the land beneath, and is almost continually varying in direction. During still nights the dew falls very heavily; but when there is a little motion in the atmosphere, the humidity is suspended above the valley and attracted by the hills. The stars are very brilliant, and the north star is beautifully resplendent. A bed of clear light coloured air in the darkest night overhangs the summits of the peaks which are covered with snow. Once only lightning has been observed: but there has been no thunder during our stay. Does the great height of the mountains carry off the electricity of the atmosphere before it can be accumulated in quantity sufficient to displace a body of air with the violence necessary to produce an explosion? I regret that we have no means of measuring our actual height above the level of the sea. All of us felt much inconvenience through it being necessary to breathe very frequently, even when going as slowly as possible upon an easy ascent. We anticipate great fatigue from this cause on scaling the stupendous heights over which the road lies. The natives recommend a small quantity of coarse sugar to be eaten whilst we are mounting, and speak highly of the power of the kind of spar found near the snow reduced to powder and mixed with water, in diminishing the distressingly quickened action of breathing. This spar they believe to be snow gradually melted and again condensed and crystallized by continual cold, and call it *Himgal*, from *Him*, snow; and *gal*, from *galana*, to melt."

(To be continued.)

THE LEGEND
OF
THE DESCENT OF GUNGA.
(From the Ramayana of Valmiki.)

Pruja-puti being gone, Bhugee-rutha, O Rama, with uplifted arm, without support, without a helper, immoveable as a dry tree, and feeding on air, remained day and night on the tip of his great toe, upon the afflicted earth. A full year having now elapsed, the husband of Ooma, and the lord of animals, who is reverenced by all worlds, said to the king, "I am propitious to thee, O chief of men; I will accomplish thy utmost desire." To him the sovereign replied, "O Hura, receive Gunga." Bhurga,* thus addressed, replied, "I will perform thy desire; I will receive her on my head, the daughter of the mountain." Muheswura, then, mounting on the summit of Himuvut, addressed Gunga, the river flowing in the æther, saying, "Descend, O Gunga!" The eldest daughter of Himuvut, adored by the universe, having heard the words of the lord of Ooma, was filled with anger, and assuming, O Rama, a form of amazing size, with insupportable celerity, fell from the air upon the auspicious head of Siva. The goddess Gunga, irresistible, thought within herself, I will bear down Sunkura with my stream, and enter Patala." The divine Hura, the three-eyed god, was aware of her proud resolution, and being angry, determined to prevent her design. The purifier, fallen upon the sacred head of Roodra, was detained, O Rama, in the recesses of the orb of his Juta, resembling Himuvut, and was unable, by the greatest efforts, to descend to the earth. From the borders of the orb of his Juta, the goddess could not obtain ingress, but wandered there for many series of years. Thus situated, Bhugee-rutha beheld her wandering there, and again engaged in severe austerities. With these austerities, O son of Rughoo, Hura being greatly pleased, discharged Gunga towards the lake Vindoo. In her flowing forth seven streams were produced. Three of these streams,† beautiful, filled with water conveying happiness, Hladinee,‡ Pavunee,§ and Nulinee,‖ directed their course eastward; while Soochukshoo,¶ Seeta,** and Sindhoo,†† three pellucid mighty rivers flowed to the west. The seventh of these streams followed king Bhugee-rutha. The royal sage, the illustrious Bhugee-rutha, seated on a resplendent car, led the way, while Gunga followed. Pouring down from the sky upon the head of Sunkura, and afterward upon the earth, her streams rolled along with a clear shrill sound. The earth was willingly chosen by the falling fishes, the turtles, the porpoises, and the birds. The royal sages, the Gundhurvas, the Yukshas, and the Siddhas, beheld her falling from the æther to the earth; yea the gods, immeasureable in power, filled with surprise, came thither with chariots resembling a city, horses, and elephants, and litters, desirous of seeing the wonderful, and unparalleled descent of Gunga into the world. Irradiated by the descending gods, and the splendor of their ornaments, the cloudless atmosphere shone with the splendor of a hundred suns, while by the troubled porpoises, the serpents, and the fishes, the air was corruscated as with lightnings. Through the white foam of the waters, spreading in a thousand directions, and the flights of water-fowl, the atmosphere appeared filled with autumnal clouds. The water, pure from defilement, falling from the head of Sunkura, and thence to the earth, ran in some places with a rapid stream, in others in a tortuous current; here widely spreading, there descending into caverns, and again spouting upward; in some places it moved slowly, stream uniting with stream, while repelled in others, it rose upwards, and again fell to the earth. Knowing its purity, the sages, the Gundhurvas, and the inhabitants of the earth, touched the water, fallen from the body of Bhuva.‡‡ Those who, through a curse, had fallen from heaven to earth, having per-

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* Siva.

† Literally, "three Gungas." Wherever a part of Gunga flows, it is dignified with her name; thus the Hindoos say the Gunga of Pruyaga, &c.

‡ The giver of joy. § The purifier. ‖ Abounding with water.

¶ Beautiful eyed. ** White. †† Probably the Indus. ‡‡ Siva, the existent.

formed ablution in this stream, became free from sin. Cleansed from sin by this water, and restored to happiness, they entered the sky, and returned again to heaven. By this illustrious stream was the world rejoiced; and by performing ablution in Gunga, became free from impurity.

The royal sage Bhugee-rutha, full of energy, went before, seated on his resplendent car, while Gunga followed after. The gods, O Rama, with the sages, the Dityas, the Danuvas, the Rakshuses, the chief Gundhurvas, and Yukshas, with the Kinnuras, the chief serpents, and all the Upsuras, together with the equatic animals, following the chariot of Bhugee-rutha, attended Gunga. Whither king Bhugee-rutha went thither went the renowned Gunga, the chief of streams, the destroyer of all sin.

After this, Gunga in her course inundated the sacrificial ground of the great Juhnoo, of astonishing deeds, who was then offering sacrifice. Juhnoo, O Raghuva, perceiving her pride, enraged, drank up the whole of the water of Gunga: a most astonishing deed! At this the gods, the Gundhurvas, and the sages, exceedingly surprised, adored the great Juhnoo, the most excellent of men, and named Gunga the daughter of this great sage. The illustrious chief of men, pleased, discharged Gunga from his ears. Having liberated her, he, recognizing the great Bhugee-rutha, the chief of kings, then present, duly honored him, and returned to the place of sacrifice. From this did Gunga, the daughter of Juhnoo, obtain the name Jahnuvee.

Gunga now went forward again, following the chariot of Bhugee-rutha. Having reached the sea, the chief of streams proceeded to Patala, to accomplish the work of Bhugee-rutha. The wise and royal sage, having with great labour conducted Gunga thither, there beheld his ancestors, reduced to ashes. Then, O chief of Rughoo's race, that heap of ashes, bathed by the excellent waters of Gunga, and purified from sin, the sons of the king obtained heaven. Having arrived at the sea the king, followed by Gunga, entered the subterraneous regions, where lay the sacred ashes. After these, O Rama, had been laved by the water of Gunga, Bruhma, the lord of all, thus addressed the king: "O chief of men, thy predecessors, the sixty thousand sons of the great Sugura, are all delivered by thee: and the great and perennial receptacle of water, called by Sugura's name, shall henceforth be universally known by the appellation of Sagura.* As long, O king, as the waters of the sea continue in the earth, so long shall the sons of Sugura remain in heaven, in all the splendor of gods. This Gunga, O king, shall be thy eldest daughter, known throughout the three worlds (by the name) Bhagee-ruthee; and because she passed through the earth, the chief of rivers shall be called Gunga† throughout the universe. (She shall also be) called Triputhaga on account of her proceeding forward in three different directions, watering the three worlds. Thus is she named by the gods and the sages: she is called Gunga, O sovereign of the Vasyas, on account of her flowing through Gang;‡ and her third name, O thou observer of vows, is Bhagee-ruthee. O accomplished one, through affection to thee, and regard to me, these names will remain: as long as Gunga, the great river, shall remain in the world, so long shall thy deathless fame live throughout the universe. O lord of men, O king, perform here the funeral rites of all thine ancestors. Relinquish thy vows,§ O king. This devout wish of their's was not obtained by thine ancestors highly renowned, chief among the pious; not by Ungsooman, unparalleled in the universe, so earnestly desiring the descent of Gunga, O beloved one, was this object of desire obtained; nor, O possessor of prosperity, O sinless one, could she be (obtained) by thine illustrious father Dwilcepa, the Rajurshi eminently accomplished, whose energy was equal to that of a Muhurshi, and who, established in all the virtues of the Kshutras, in sacred austerities equalled myself. This great design has been fully accomplished by thee, O chief of men; thy fame, the blessing so much desired, will spread throughout the world. O subduer of enemies, this descent of Gunga has been effected by thee. This Gunga is the great abode of virtue: by this deed thou

* Sagura is one of the most common names for the sea which the Hindoos have.
† From the root gum, signifying to go. ‡ The earth.
§ The end of thy vows is accomplished, therefore now relinquish thy vows of being an ascetic.

art become possessed of the divinity itself. In this stream constantly bathe thyself, O chief of men; purified, O most excellent of mortals, be a partaker of the fruit of holiness; perform the funeral ceremonies of all thy ancestors. May blessings attend thee, O chief of men: I return to heaven." The renowned one, the sovereign of the gods, the sire of the universe, having thus spoken, returned to heaven.

King Bhugee-rutha, the royal sage, having performed the funeral ceremonies of the descendants of Sugura, in proper order of succession, according to the ordinance; the renowned one, having also, O chief of men, performed the customary ceremonies, and purified himself, returned to his own city, where he governed the kingdom. Having (again), O Raghuva, possessed of abundant wealth, obtained their king, his people rejoiced; their sorrow was completely removed; they increased in wealth and prosperity, and were freed from disease.

Thus, O Rama, has the story of Gunga been related at large by me. May prosperity attend thee; may every good be thine. The evening is fast receding. He who causes this relation, securing wealth, fame, longevity, posterity, and heaven, to be heard among the Brahmans, the Kshatriyas, or the other tribes of men, his ancestors rejoice, and to him are the gods propitious: and he who hears this admirable story of the descent of Gunga, ensuring long life, shall obtain, O Kakootstha, all the wishes of his heart. All his sins shall be destroyed, and his life and fame be abundantly prolonged.

Lieutenant Stuart's Narrative of the Defeat of Hyder Ali by the Mahrattahs.

In the admirable work of Colonel Mark Wilks, 'Historical Sketches of the South of India,' Vol. 2, p. 147,* is a note respecting "an *English Gentleman* afterwards known by the appellation of *Walking Stuart*," who commanded one of the corps of Hyder's army, on the day when he was defeated in his retreat from Mailcota by the Mahrattahs in 1771. The following is the relation of the affair by Lieutenant Stuart:—†

By way of introduction to the battle, I must inform you of the situation of the two armies previous thereto. Hyder whose army consisted of fourteen thousand infantry, and six thousand horse, had entrenched himself in the jungles of Mailcota, and the Mahrattah army consisting of eighty thousand horse, had encircled the jungle, and endeavoured, but in vain, to force the lines. Hyder thus surrounded was cut off from all supplies, which necessitated him to resolve on quitting that place, and march to his capital about ten miles distant from thence, on the last day of April at seven o'clock in the evening. He commanded the execution of this design in the following manner:—to delude the enemy, he ordered fires to be lighted at that hour (the usual time with the sepoys of cooking supper) and instantly began his march, placing the baggage in the front, and forming his army in a single line for the conveniency of passing the defile leading out of those jungles; the narrowness of which made it four o'clock in the morning before the army had cleared it, and arrived in the plain; where he formed in two lines, and pursued the route he thought free from any of the enemy's out parties; but scarce had he marched two miles from the mouth of the defile, when the right wing of his first line, discovered a party of the enemy's horse encamped, which they immediately began to fire upon, who thereupon fled; Hyder foreseeing that this would alarm the grand camp of the Mahrattahs not more than three miles from the place, and that he must expect an engagement in the morning; made his dispositions accordingly. He ordered the baggage to be collected in as square a body as they could; he then formed the cavalry about him, and the infantry about the cavalry, placing the spearmen and rocket boys at the angles, in this manner forming a grand square; in the rear face of which I had the honor to command four of his prime battalions, in the vacancies of which he crowded all the artillery he

* 2nd Edition, Madras, Vol. I, p. 383.

† He was severely wounded after a desperate resistance.—*Ed.*

could. Orders were given to the cavalry, that should any sepoy quit his rank, they should cut him down without asking any questions. Day returning, according to expectation, the whole Mahrattah army appeared in the rear, being within common shot. We saluted them with all the artillery, upon which they halted, finding themselves too near, and we kept on our march. About eight o'clock they began to divide into small parties, and rode full gallop to within a hundred yards of us, which I saw was only to draw away our fire: however they succeeded, for notwithstanding I had given orders to my European sergeants to cut down any man who presumed to fire without order, it had no effect; for upon two sergeants putting my commands into execution, they swore they would murder us hat men (as they called us), and would have kept their oath, but were prevented by the cavalry, who killed eight or ten of the most turbulent, which quieted the mutiny. About nine the Mahrattahs sent a body of four thousand picked men to make an attack on the rear, which they charged with great fury, and for the space of four minutes engaged sword in hand with the front rank; but by the fire of the rear rank over the two first, assisted also by the carbines of Hyder's cavalry, they were so much thinned, that they were obliged to quit the charge. More than half the front rank of this face attacked, were killed on our side, and at least a thousand of the Mahrattahs; however they made another desperate attack upon the same face about eleven o'clock, with at least twelve thousand horse, they were repulsed much sooner, and with less loss than the other party, for Hyder after the first attack, had posted the rocket boys of the whole army upon the angles of the face attacked, and had drawn the artillery out of the other faces of the square behind these angles, loaded with musket grape, so that when the Mahrattahs charged, the rocket boys left the angles to discharge their rockets, and the artillery was run out, which falling upon the flanks of the enemy not only did vast execution, but threw them into a confusion, which dispersed them; the intervals of the attacks were always occupied with parties, endeavouring to draw away our fire, and thus the fight continued till one o'clock, when the artillery of the Mahrattahs arrived, consisting of thirty pieces, not less than forty-two or thirty-two pounders, a heavy cannonade then commenced, for which purpose the whole of Hyder's artillery, consisting of fifty field pieces, and two eighteen-pounders were placed in the rear; on this cannonade both parties seemed to rest their fate. The Mahrattah artillery did vast execution as Hyder's army was so close together; however, his artillery being better served, had its advantage; this continued for about half an hour, by which time, Hyder had nearly reached the skirts of a hill, for which he appeared all the morning to be pushing, having never halted, but during the two attacks described; the Mahrattahs seeing the advantage this hill would give him, and how near he was to it, determined that no time was to be lost; accordingly, they divided into three bodies, the largest of which moved slowly on to our rear, the next galloped to our right face, and the third to the left, in order to make a general charge. This last party appearing before the left face, in which were placed the worst of the sepoys, it immediately gave way, and fled for safety up the hill; upon which the Mahrattahs entered the square; the cavalry of Hyder, who then should have opposed, intimidated at the flight of the sepoys, turned their backs upon the enemy, and rode over the right face of the square to make their escape; the rear being attacked both in rear and front could no longer stand it. Thus victory declared for the Mahrattahs, and a dreadful slaughter began; the Mahrattahs, refusing to give quarter. Hyder, who had remained during the continuance of the action in the front face of the square, quitted his horse and ran immediately to the hill after the left face which had broke, by which early flight he saved himself; descending the other side of the hill, he fell in with a party of his own horse, who fled with him to his capital; the Mahrattahs after a slaughter of two hours were left masters of the field, with all Hyder's artillery, baggage, treasure, many principal officers, and fifty Europeans, whom their mercy spared, as slaughter was out of breath in this action. Thirty thousand men were reported to have fallen, but I think there were not more than 12,000; six on the side of Hyder, and six on that of the Maharattahs.

SITE OF PALIBOTHRA.

To the Editor of the Asiatic Journal.

SIR,—Geography has its invincible problems, which by their obvious interest court enquiry, while they involve difficulties which elude solution. Why are not these abandoned, as disquisitions fit for Tantalus, had he leisure to think? Is the ambition of genius stimulated by difficulties that have never been surmounted? Does the meteor of eminent distinction play over those tracks in the field of speculation in which many have failed? Or rather, is there not such a mutual relation between speculative enquiries and tangible truths, that we cannot renounce all the perplexities of the one, and cultivate the highest attainments in the other? I was led into these reflections by an *Inquiry concerning the Site of Ancient Palibothra*, of which the Second Part has been recently published; an attempt in which complete success is not to be expected, but in which, from its connection with ancient history and modern geography, another step toward a solution is an advance in useful knowledge.

As the principal writers who have engaged in this enquiry have arrived at divergent conclusions, and as the success of the most fortunate union of research and induction can be but comparative, no one hypothesis that has been offered as a solution of the problem can be fairly estimated without adverting to all the others.

The order for a sketch of these, which first suggests itself, is that in which they have been presented to the world: but this would compel us to discuss some points twice, whenever an auxiliary has supported a former opinion by new arguments, or revived on independent grounds, a proposition which its original author had abandoned. I think it will more conduce to a clear exhibition of the steps actually gained in the enquiry, and to a comprehensive estimate of the extent of the territory of the Prasii, its power and riches as an empire,—if we descend the Ganges in this review; beginning at the highest point which has been assigned for the site of Palibothra.

With the reasons given by the principal author, and his auxiliaries, for assuming each station respectively, I propose to connect a brief account of the supposed capital; and then to subjoin the objections which the advocates of rival opinions have stated, or which may occur in taking the present review.

First point assumed.

Major Rennell has assigned the site of Canouj, as a probable alternative, in case the evidence for the identity of Patna be rejected. After giving the grounds on which he deduces the much disputed site, to have been at, or near Patna, he adds:—"But we ought not to omit, on the other hand, that Arrian "quotes, from Eratosthenes, the distance of Palibothra from the western "extreme of India, which is said to be ten thousand stadia only; and that "Ptolemy gives its latitude at 27°; both which particulars apply better to "Canouj than to Patna." ..... "In point of extent and magnificence, Canouj "answers perfectly to the description given of Palibothra."*

Sir John Malcolm records his vote in favour of Canouj in a decisive tone; and, as he refers to no preceding writer on the subject, with the air of advancing an independent opinion. "This city is supposed to be the Palibothra of "the ancients, from the extent, magnificence, and grandeur, which are attri-"buted to it in Indian histories. It is situated about two miles from the "banks of the Ganges, in 80° 13′ east longitude, and in 27° 3′ north latitude."† These additional particulars may assist in comparing it, with other conjectural stations.

Canouj is situate in the province of Agra, on the west or right bank of the Ganges, near the confluence of the Cally, or *Calini*, with that great river. Notwithstanding its celebrity as a city of great antiquity, it is now reduced to a

* Memoir of a Map of Hindoostan, 4to., London, 1788, p. 54.
† History of Persia, 2 vols., 4to., London, vol. 1, p. 328, note.

narrow town, consisting of but one street. The ruins are still extensive; on a broad track for six miles, scattered pieces of brick work, and other vestiges of building, point out the site of this ancient capital of a powerful empire. It is said to have been built more than a thousand years before the Christian era; and is mentioned in Ferishta, as the capital of all Hindoostan, under the *predecessor* of Phoor, or Porus, who fought against Alexander. It continued to be great and populous in the sixth century, when it contained thirty thousand shops in which betel nut was sold. In 1018, it was conquered, though not permanently retained, by Mahmood of Ghuzni. Here are the tombs of two Mahomedan saints, who lie in State under two mausoleums on an elevated terrace, thickly planted with trees; and throughout the grove are seen the fragments of small images. The surrounding plain is covered with ruined temples and tombs; and ancient coins, inscribed with Sanscrit characters, are frequently found among the ruins. The language of Canouj appears to form the ground-work of the modern Hindoostanee.

Of the positive evidence derived from classic authorities in favour of this place, I know of no other, than that Ptolemy assigned 27° for the latitude of Palibothra. As to the other passages from ancient writers which were designed to indicate the site of Palibothra by topographic delineations, or to guide us to it by the stages of an itinerary, those which are most striking and particular are inconsistent with the positions of Canouj, as will appear in discussing the other points assumed. And if we advert to the substantial errors in position which deform Ptolemy's *Map of India*, the coincidence in the latitude of Canouj with his Palibothra is of itself rather a strong presumption against the identity of the two places.

Second point assumed.

Robertson, the historian, travels near two hundred miles lower down the Ganges, to find a station at which learned conjecture may rest. After an apology for differing from Major Rennel, he says: "According to Strabo, [lib. "xv, p. 1028] Palibothra was situate at the junction of the Ganges and another "river. Arrian [*Hist. Ind.*, c. 10] is still more explicit. He places Palibothra "at the junction of the Ganges and Erranaboas, the last of which he describes "as less than the Ganges or Indus, but greater than any other known river. This "description of its situation corresponds exactly with that of ALLAHABAD. "P. Boudier says, that the Jumna at its junction with the Ganges, appeared "to him not inferior in magnitude to that river. Allahabad is the name which "was given to that city by the emperor Akbar, who erected a strong fortress "there. Its ancient name, by which it is still known among the Hindoos, is "*Praeg* or *Piyag*; and the people of the district are called *Praegi*, which bears "a near resemblance to Prasii, the ancient appellation of the kingdom of "which Palibothra was the capital. Allahabad is such a noted seat of devo-"tion, that it is denominated [*Ayeen Akberry*, vol. ii, p. 35] *The King of Wor-"shipped Places*. The territory around it, [Ibid. iii, 256] to the extent of forty "miles, is deemed holy ground. The Hindoos believe, that when a man dies "in this place, whatever he wishes for he will obtain in his next regeneration. "From all these circumstances we may conclude it to be a place of great anti-"quity, and in the same situation with the Palibothra of antiquity."*

For classical support this opinion depends wholly on the passage in Arrian, which Dr. Robertson has not given very closely; but his negligence does not violate the sense. It must be conceded that the situation of Allahabad coincides with Arrian's description of the rivers better than any other which has been suggested. This coincidence is confined to the magnitude of the tributary river; for as to the name of it, the difference between Erranaboas and the ancient as well as modern name of the Jumna is a perplexing circumstance.

As to the argument founded on the sanctity of the territory, by the same course of logic, it might be proved that Jagannath was formerly the capital of all Hindoostan.

* Robertson's India, 4to., London, 1791, p. 196.

Several literary men have expressed a concurrence with Dr. Robertson's opinion: but it was at a time when the authority of the itinerary in Pliny seemed to be neutralized, if not destroyed, by another passage equally circumstantial in the same author; which repugnance appears to the writer of the present essay to have been created by the erroneous construction which the modern interpreters of Pliny have put on an equivocal word. This will be shown in applying the undivided support of Pliny to one of the other points assumed.

Little need be added to Dr. Robertson's account of Allahabad; for details belonging to its modern history will not elucidate the question. This capital of the province to which it gives name is situate at the confluence of the Ganges with the Jumna, in north lat. 25° 27′; east long. 81° 50′. The soil in the vicinity consists of brick dust, mortar, and broken pottery. The Ganges here is about a mile broad, and does not appear to be much augmented by the tribute of so large a river as the Jumna, although the latter is fourteen hundred yards across. Robertson wrote before the native literature of ancient India had been deeply explored. No reliance is to be placed on his assimilation of *Praeg* to *Prasii*; for *Prayág* is merely a word designating the hollowed confluence of two rivers; there are many *Prayágs*, especially along the infant stream of the Ganges.

Third point assumed.

Near three degrees and a half east from Allahabad, is Patna, which Major Rennell considers to be the same with Palibothra, or at least to stand very near the site of that lost city. These are the steps by which he arrives at this conclusion. "Pliny is the only one among the ancients (as far as I know) that "assigns a particular spot for the site of Palibothra; the rest only speaking "generally of its situation. All are agreed that it was situate on the right "bank of the Ganges (that is, *intra Gangem*) and at the confluence of a large "river with it. This river was named Erranaboas according to Arrian (who "had his intelligence from Megasthenes' *Journal*) and was of the third degree "of magnitude among the Indian rivers; and inferior to none but the Ganges "and Indus. I cannot apply the name Erranaboas to any particular river. "Pliny certainly says, that the *Jomanes* (Jumna) entered the Ganges by "Palibothra, between *Methora* and *Clisobara*; [*Carysobara* and *Cyrisoboraca*. "VAR. LECT.] but it is equally true, that, in another place, he mentions the "conflux of the Ganges and Jomanes, and in the very next article says, that "Palibothra is situated 425 miles below that very point of conflux. Strabo "does not give the name of the adjunct river."—P. 49.

Here we must stop to dispel the apparent repugnance between the two passages cited from Pliny. The design, in rescuing the principal passage relied upon by Major Rennell, from the weakening effect of a conflict with the passage which he chose to reject, is not to support his application of the first in every particular; but to terminate the hesitation in giving full credit to the itinerary preserved in Pliny, which the common interpretation of the subsequent passage has a tendency to create.

(To be continued.)

HISTORY
OF THE
SETTLEMENT OF CALCUTTA,
BY JOB CHARNOCK.

Job Charnock was appointed by the English East India Company, governor of their factory at Golgot near Hoogly, where a quarrel arose with the king's people, upon a soldier's going to buy mutton. As the dispute ran very high, Job Charnock wrote to Madras for a strong reinforcement of men, which was accordingly sent him. These troops were quartered at a little distance in the

day-time, and privately drawn into the fort at night, unknown to any but the garrison. Thus strengthened, Job Charnock meditated revenge, and commenced hostilities against the king's people, by attacking Abdool Gunnee, the fouzdar of Hoogly, who being discomfited in the first day's fight, fled a considerable way, and sent an account of his proceedings to the king. On receipt of this letter, the king detached twenty-two Jemadars, with a great body of horse and musketeers, to his assistance. Upon this junction the fouzdar held a council of war; in consequence of which the army was divided into two equal parts, one of which was stationed at Hoogly, and the other sent to Tillianpurrah near Ghiretty garden, and Tannah fort near Surman's. These parties were furnished with iron chains, which they stretched across the river, to obstruct the passage of vessels. Job Charnock, on advice of this step, abandoned the fort, and embarked all the troops, stores, and baggage, on board his shipping: he himself went in a budgerow, ordering his people to fire the villages on both sides the river. When he came to Tillianpurrah, he broke the chain; and being fired upon by the king's people from both shores, returned it from his fleet, and landed a small body to keep them in play. In this manner he fought his way down to Tannah fort, where he forced the second chain. Here the king's people halted; and Job Charnock dropped down to Ingelee. A few days after, the Bengal king marched down against the southern king. When he reached the southern country, Job Charnock went, attended by Benjah Gungaroo, Beyah Boseman, and Dr. Chunderseeker, to prefer a petition to His Majesty, which was delivered by a vakeel, who had instructions to be very loud in his complaints the moment the fleet began to fire, which he was to tell the king was a salute in compliment to His Majesty. The king then enquired what was the purport of his business; to which he replied, that the English company had sent Mr. Charnock out as governor of their factory at Golgot, to conduct their trade under His Majesty's protection; but that the nabob and the fouzdar of Hoogly had, upon a slight dispute about some meat, taken these violent measures, and driven them down to Ingelee; where, adds the vakeel, my master pays his devoirs to your Majesty by a discharge of all his cannon. The king, having heard this story, ordered him to bring his master into the royal presence. The vakeel having reported the substance of his conference with the king, and his order for Mr. Charnock's appearing in person, Mr. Charnock made the vakeel a handsome present, and ordered his army to attend him to the king, by way of Aswaree. Job made a salaam koornis, or low obeisance, every second step he advanced, and stood with folded arms beside His Majesty, who promised to do him justice. At this juncture some of the king's people whispered him, that his provisions were quite expended, which Job Charnock observing created much uneasiness in His Majesty, ordered his people privately to bring an ample supply of every kind, from his fleet, which he presented to the king. This hospitable, generous act, so won upon His Majesty, that he desired him to ask what he had to solicit in return. Job replied, the first command he requested His Majesty to lay upon him, was, to order him to defeat his enemies. The king cheerfully accepting this offer, he quitted the presence instantly, and joining a few of the king's troops with his own, marched immediately against, and routed the enemy, and then paid his koornis to the king again, who loaded him with presents, and granted him a pergannah for Calcutta. After this victory the king returned to Delhi, and Job Charnock took possession of Calcutta, which, after clearing of the jungles, he fortified. That, or the succeeding year, some gentlemen came out with a recruit of stores and soldiers. Job Charnock, upon the arrival of this fleet, sent the king a very handsome present of European things, under charge of his vakeel, Dr. Chunderseeker his physician, and two or three other gentlemen. When they reached Delhi, they learnt that the king lay so dangerously ill, that none but his physicians were admitted into his presence. The ambassadors, considering what could, under this dilemma, be done in execution of their commission, determined to wait upon the vizier, who told them, His Majesty was sorely tormented with carbuncles, which his physicians could not cure, and, that all access had been denied to him on that account. One of the English

gentlemen, who was a physician, undertook the task, and was conducted by the vizier to the king, whom he made a perfect cure of, to the inexpressible joy of the whole court. He was honored with a genteel gratification, and received a present from the company, accompanied with a firmaun excusing them from all duties. The ambassadors, thinking this total exemption from duties might give umbrage to some succeeding Shah, preferred a petition, desiring they might pay a quit-rent, or small annual consideration, which being agreed to by the king, they returned to Calcutta.

CHARACTER OF THE MAHRATTAHS.

The Mahrattahs are well characterized by the Persian compound *Muft Khoor*, eating at other people's expense. A Mahrattah, says the valuable historian of the South of India, is utterly destitute of the generosity and point of honour which belongs to a bold robber; equally destitute of mercy and of shame, he will higgle in selling the rags of a beggar he has plundered or over-reached; and is versatile as occasion offers, to swagger as a bully or to cringe as a merchant when he dares not rob; of his acknowledged and unblushing treachery, the reader may take the following anecdote: A Vakeel of the Mahrattah chief Gokla, conversing with me on the events of the late war, stated, among other topics, as an example at once of Lord Wellington's contempt of danger and confidence in his master, "that he had driven Gokla in an open carriage, from his own to the Mahrattah camp, without a single attendant." I affected not entirely to comprehend him, and asked what the general had to fear on that occasion. "*You know* what he had to fear," replied the Vakeel, "*for, after all, we are but Mahrattahs!*"

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. V, *January to June*, 1818.

CLAREMONT, THE RESIDENCE OF THE LATE LORD CLIVE.

To the Editor of the Asiatic Journal.

SIR,—In the eloquent sentences in which your last number announced to our countrymen in India the death of the Princess Charlotte, allusion is made to Claremont having been built by the first Lord Clive soon after his return from India.

The original site was built by Sir John Vanburgh who inhabited it himself; it was afterwards purchased by the Duke of Newcastle, in 1715, who added much to the extent and magnificence of the park and house.

On the death of the Duke, the domain was again to be disposed of, and Colonel (afterwards Lord) Clive, who was then on the point of returning for the last time to India, purchased it, and under the direction of the celebrated architect, Browne, the house was completely rebuilt, and the park and grounds new modelled under his superintendence at the cost of £100,000.

On his final return from India, Lord Clive passed many of his solitary moments at this magnificent place; but the charms of its exquisite scenery, the caresses of his friends, the acquirement of high rank and of almost unbounded riches, had no effect in relieving his mind from the fatal effects of despondency and gloom, and the conqueror of India suddenly enshrouded his glories and his name on the 23rd November 1774.

Claremont afterwards passed into the several hands of Lord Galway, the Earl of Tyrconnel, and Mr. Charles Rose Ellis, from whom it was purchased in 1816, by the country, for Prince Leopold and his illustrious Consort.

Since writing the above I have looked into a History of the County of Surrey by Manning and Bray, and am induced to send you an extract from that work, which exactly agrees with my account of Claremont, but enters more into detail.

Claremont Park is situated near the village of Esher, about five miles from Kingston and seventeen from London. Sir John Vanburgh, so well known for his particular style of architecture, bought some land here, and built a low brick house, for his own habitation, upon it. The spot he chose was in low ground, without the advantage of prospect. Thos. Holles Pelham, Earl of Clare, bought it of Sir John, and was created Duke of Newcastle, August 2, 1715. He made it his habitation, and added a magnificent room for the entertainment of large companies, when he was in administration. He increased the grounds by further purchases, and by enclosing parts of the adjoining heath, and it now contains about four hundred and twenty acres; the other part of the estate contains about sixteen hundred acres in several farms. The Duke adorned the park by many plantations, under the direction of Kent. One of Kent's most common designs at Claremont was a small lake, edged by a winding bank, with scattered trees, that led to a seat at the end of the pond. On a mount in the park he erected a building in the shape of a castle, and called it *Claremont*, from his own name, by which the place has been known ever since. Sir Samuel Garth has mentioned it in a poem printed in his works. Mr. Whateley, in his "Essay on Gardening," speaks of part of it with much approbation—"where you may wander with secure delight," and saunter with perpetual amusement.

After the death of the Duke, it was purchased by Lord Clive, the conqueror of India. When setting out on his last voyage, he gave directions to Mr. Browne, so well known for his taste in laying out grounds, but who used to consider himself as of still greater skill in architecture, to build him a house and model the grounds, without any limitation of expense. He performed the task much to the satisfaction of his Lordship, who did not regard the cost, which

is said to have been more than £100,000. Browne had been often employed to alter houses, but this is said to be the only complete one he ever built. It forms an oblong square of forty-four yards by thirty-four. On the ground-floor are eight spacious rooms, besides the hall of entrance and the great staircase. In the principal front, a flight of thirteen steps leads to the great entrance, under a pediment supported by Corinthian columns. The situation is well chosen, commanding various views of the water and plantations in the park. Whilst Lord Clive was owner, he was at the expense of varying the line of the turnpike-road, in order to add a few acres to the park, in effecting which he cut through a hill to the depth of thirty feet, or more, the doing of which helped to raise a high causeway over some low ground, to take off what would have been a steep ascent. This ends near the seventeenth mile stone from London. The ground so gained has been planted, and the trees and shrubs grow luxuriantly. Lord Clive died in the year 1774, after which this estate was sold for, perhaps, not more than one-third of what the house and alterations originally cost. It was purchased by Viscount Galway, an Irish Peer, of whom it was bought by the Earl of Tyrconnel, also a Peer of that kingdom, who made it his residence till 1807, when he sold it to Charles Rose Ellis, Esq., who occupied it until 1816, when it was purchased by Government for the country residence of his Serene Highness Prince Leopold, and his Consort the Princess Charlotte.

When Lord Clive purchased Claremont, it was his original intention to raise a structure according to the rules of Indian architecture, after a model of one of the gateways and wings of the palace at Delhi; but his better taste prevailed, on being told that, if he persisted in it, he would certainly be called the "Great Mogul."

I am, Sir,

YOUR CONSTANT READER.

CONQUEST OF CUTTACK.

To the Editor of the Asiatic Journal.

SIR,—As no well connected account of the conquest of the province of Cuttack by the British troops has ever appeared before the public, that I can recollect, I transmit the enclosed.

Yours, &c.,

November 22, 1817. AMICUS.

The conquest of the province of Cuttack in 1803, in addition to our colonial possessions in the East Indies, was an event of some importance, inasmuch as it connected the territory under the supreme government in Bengal with that under the presidency of Fort St. George, exclusive of other advantages in point of revenue and commerce.

A recital of some of the operations that occurred in that part of the Mahrattah war by the British troops, under the command of the late Major-General (then Lieutenant-Colonel) Harcourt, may be interesting to your readers, together with some general account of that most interesting province; I have therefore been induced to arrange a few memoranda upon that subject, for which much allowance must be made at this time, thirteen years having elapsed since the events occurred, consequently during so long a period much has been forgotten; but I shall endeavour to acquit myself under such circumstances, as far as a well disposed inclination will admit of. The length of the province, extending in a N. E. direction from Ganjam to Jellasore, is about three hundred miles, and from the sea coast at Point Palmyras west to the Birmull Ghaut, or Pass, is about two hundred miles.

The aspect of the country upon the sea coast and to the westward of it for about twenty miles, is low, covered with wood, totally inundated from the sea at spring tides; into this extent of swamp and forest the numerous rivers that have their sources at very considerable distances, among the woods, hills and mountains to the westward, discharge their streams, in many channels, similar to the Deltas of the Ganges and Brahmaputra rivers at the bottom of the Bay of Bengal, but on a much smaller scale. At a distance of about twenty miles from the sea coast the country rises considerably, with a fertile, dry, healthy soil; and at about twenty miles more to the westward the country is elevated into hills, mostly covered with thick forest, abounding in valuable wood for

building, some yielding resin, and various valuable woods, highly eligible for the purpose of the cabinet-maker and for dyeing. The wood produced on the sea coast is principally the Soondry, from which wood-oil is extracted, and the Janool.

Under the ancient Hindoo government this province was generally governed by the Raja of Pooree or Jagannath, much divided under various subordinate tributary chieftains. At the period when Mahomedanism was introduced into Hindoostan, one of the Mussulman leaders, well-known by the designation of Callapar, invaded Cuttack; a desperate battle was fought between his followers and the Raja's army, who was defeated and fled with the idol into the woods and wilds to the westward, but not until the idol had received considerable marks of their fury: but it subsequently was brought back to the temple, terms being adjusted at this time with the Mussulman government at Cuttack. I have been informed the Mahrattahs expelled the Mussulman government about 1738, in whose possession the city and province of Cuttack continued until 1803.

In August 1803, an arrangement for attacking the province was made under the presidency of Fort St. George, and for this purpose a part of the northern division of the army under that presidency was ordered to be in readiness to proceed on that expedition from Ganjam. A detachment, consisting of two companies of His Majesty's 22nd Regiment and a part of the 20th Bengal Native Infantry together with some artillery and civilians, joined from Bengal by sea, amounting altogether to about four hundred and fifty Europeans and two thousand Native Infantry, with six field pieces and one iron heavy twelve-pounder. This force moved about the 10th of September 1803, from Pidghy, near Ganjam, upon the narrow sandy space, about a mile wide, enclosed by the sea on their right hand and the Chilka Lake on the left, to Manickapatam, where the lake communicates with the sea, in a channel about a mile wide; attended by a fleet upon the lake of about one hundred boats, that they had equipped at Rhumba to transport some of the military stores, with provisions, fuel, &c. It was at Manickapatam that the first opposition was expected, but the Mahrattah officer in charge of this frontier retired without making any opposition. This very important occurrence enabled the detachment, not only to cross the Manickapatam river unopposed, but also to proceed and take possession of the town and temple of Jagannath,* the sacred will of the idol having been first ascertained by the officiating high priest, by sending an infant into the temple, through whose innocent mind he was pleased to communicate his determination to place himself under the protection of the British government. This event happened about the 18th September when the weather, which had hitherto been fair, soon changed, and became tempestuous and wet, with torrents of rain. At this place were landed, with great difficulty and exertion, some battering ordnance and stores from Bengal; but to move them was impracticable for want of cattle, and the only piece of ordnance to be used in reducing the forts and city of Cuttack was the iron twelve-pounder beforementioned. The bullocks being small, fifty of them carefully yoked could hardly move it. The usual artillery yokes and tackle sent from Bengal were so large for those animals, that in training them they jumped through the yokes; and by very respectable authority the government was informed, such was the difficulty in equipping the detachment with draught and carriage bullocks, that they were, comparatively with the animals of similar kind in Bengal, not bigger than rabbits. The temple containing the idol is an ill-formed mass of decayed granite, about four hundred feet high, situated not far from the sea, at the S. W. extremity of the town; a most unhealthy dirty place, principally inhabited by an ill-looking, sickly population, chiefly Brahmins, with others attached to the various departments dependent upon the idol.

The detachment marched from Jagannath on the 24th of September about three o'clock in the morning, the weather cloudy, threatening a tempest, which

* Jagannath is an epithet of Vishnu, compounded of the Sanscrit words Jagat, the world, and Nath, Lord: Lord of the world.

commenced about sunrise, with thunder, lightning, and a deluge of rain. The tract pursued by the troops (for road there was none) was over a soft, loamy soil, intersected by numerous ravines and rivulets, generally fordable, or nearly dry, but the rain soon swelled them to a great depth. Upon their banks the Mahrattah forces took post, and disputed the passage all the way to Ahmedpore, a distance of about fourteen miles. The officer in command of the advance greatly distinguished himself that day for his judgment in directing the operations in crossing those torrents, and the passage of the whole of them was effected, after some delay, with little loss; but at the intended ground of encampment it was necessary to dislodge the Mahrattah army, who had got possession of it. Since the rain commenced falling, it was the only well raised, dry spot of sufficient extent to receive the camp. After a contest the Mahrattah forces were compelled to relinquish it, but from the inclemency of the weather the camp equipage and stores, and ordnance, did not all come up for two days, when the storm abated, and not without considerable damage to the ammunition and grain.

After the encamping ground was in possession of the officer commanding the advance, and the usual posts established for guarding the camp, which was surrounded by a good deal of wood, the troops not on duty took refuge under such shelter as could be obtained from trees and other cover, and the tempest raged with great violence the whole of the succeeding night and day. But dreadful to relate, on relieving the sentries, many could not be found, and the unaccountable cause was not ascertained until daylight on the following morning, when many of their mangled bodies were discovered in the skirts of the adjoining woods, partly devoured by leopards, with which this part of the country was greatly infested. The raging of the elements prevented their cries or any resistance they might have made being heard, and the darkness of the night favoured the couching of these voracious beasts, who must have sprung upon and seized their prey without being previously seen.

The detachment was not prepared to move from Ahmedpore until the 1st October. The path lay through a country very much inundated, and the next encampment was taken up about eight miles in advance on the road leading to Cuttack, and was the only dry spot of ground that could be discovered of adequate extent for the purpose. It was soon ascertained that the damage to the grain and ammunition stores, arising from the inclemency of the weather, and against which no precaution could provide, was considerable; but situated in a country highly cultivated and well inhabited, supplies of provisions were obtained from it in abundance, the peasantry exhibiting a most satisfactory degree of confidence reposed in the British troops and their commander amidst the horrors of warfare. But to remedy the loss of ammunition was not so easily effected, notwithstanding all the books in the detachment were estimated, how far they would contribute in the article of paper, to replace the damaged musket ammunition.

The Mahrattah army having taken up a position about five miles distant on the road to Cuttack, an unsuccessful night-attempt was made to surprise them; but the intelligence proving incorrect, the anxious commander, after wandering about the whole night with a large proportion of the force under his command, returned to camp about daylight in the morning without finding one enemy, and all who were out that night will long remember the many deep sloughs and inundated rice fields that were waded through on that dark excursion. However, about the 3rd of October, after crossing about five miles of country mostly covered with water, the Mahrattahs were at length discovered, and they approached to meet the advanced guard sent out to explore the country for another dry spot to encamp on. They came forward on both flanks of our small force with infantry and cavalry, and maintained a contest for several hours, and then retired, having sustained some loss. Ours was not great, certainly not so much as might have been expected from the numbers of the enemy, reported to be at least ten thousand horse and foot; but their principal force was reported very much to exceed this amount, and with some artillery were

encamped in a strong position near Muckundpoor, about five miles further on the road towards Cuttack, in which about one thousand men from the detachment completely surprised them the following night, and notwithstanding the loss was not great on either side, the confusion and alarm created in the Mahrattah army was prodigious, and they did not halt or collect again until they reached Cuttack, distant about twenty-five miles. The weather now cleared up, and the detachment advanced into a higher and drier country and took possession of the town of Peeply. It was here the Raja of Jagannath, whose fortress lay distant about fifteen miles to the westward, proposed to make common cause against the Mahrattahs, dividing the spoil; but the commander returned no answer further than assurances that no enmity was intended, and that if he, as a tributary chief to the Mahrattah government, did not act against the British forces, no injury would be offered to him. But with this he did not appear satisfied, expecting at least a good slice of the country contiguous to Peeply, including a part of the space through which the Dâk road lay; but no further communication took place for the present, and the detachment advanced to Cuttack, and encamped about the 12th October on the south bank of the Cutjoory (a branch of the Mahanuddy river), about one mile wide, fortunately for the detachment at this time easily fordable. No time was lost in crossing the river, with the intention of attacking the Lolbaug fort on the opposite bank, which was found to be abandoned by the enemy, and a reconnoissance was immediately made upon the Banobatty fort, distant about a mile and a half, situated upon the south bank of the main branch of the Mahanuddy river. The enemy were actively employed in burning all cover in the vicinity of the fortress, but their endeavours were unavailing, for their governor had inconsiderately permitted very substantial stone and mud walls to be erected within fifty yards of the margin of the ditch, which was found to be of considerable width, from thirty to one hundred and thirty feet, twenty feet deep, and full of water, in which an ancient stock of alligators had increased a numerous progeny from distant periods. The fort was of a rectangular form, containing an area of about eighty acres, enclosed with double stone walls of various dimensions, and a large square cavalier in the centre, considerably elevated, to command the adjoining country. Where the ditch was narrow the walls were very high, the exterior none less than twenty-five feet, and the interior some as high as fifty. The garrison was reported to consist of about two thousand men, mostly Arabs and Sikhs, and they had about twenty pieces of ordnance of various description mounted on the walls. The only avenue leading into the fort was through three gateways, well built, and defended with numerous picturesque stone battlements; a solid stone causeway was here laid across the ditch leading to the outer gate, which the enemy were actively employed in breaking up, and with the stone building up the outer gate, leaving for ingress and egress only a very small wicket; and in the work they had so far advanced, that no time was to be lost in interrupting them. A part of the garrison mounted guard outside the fort gateway and bridge to cover the party working upon it. The artillery was brought to open upon the fort the ensuing morning at daylight, under cover of some buildings and batteries hastily constructed. Their fire soon compelled the guard at the gateway to retire into the fort, and the working party to abandon their object of closing it; but they had covered a very strong pair of doors with large masses of stone to the height of ten feet, leaving a wicket open six feet raised from the ground, to which a plank was placed for ascent and descent, which could at any time be drawn inside the wicket and the door closed.

Where the walls were not formidable, the ditch was sixty feet wide, so that the greatest difficulty was to cross the ditch—to fill it up was impracticable; the commander of the detachment therefore determined to attempt the gateway by forcing the wicket, a storming party of about one thousand men being ordered upon this service, with a six-pounder. After some discharges the fastening to the door gave way and it opened, upon which an officer and some men advanced to the wicket, ascending the plank, when a contest took place, in which the serjeants' long pikes were found to be of critical importance, in reaching

the enemy placed on each side within, defending the entrance with their sabres. The storming party succeeded, and entered singly through the wicket; fortunately, as they advanced to the second gate, a gun placed for its defence missed fire, when the party rushed forward, and finding the third gate open, penetrated into the body of the place, in which a severe conflict lasted for about two hours, with much carnage, and few prisoners were taken. Many of the garrison fled in all directions, swimming across the ditch, and joined a body of horse about five miles distant, commanded by Ballajee Koonjur, the Mahrattah provincial commander-in-chief, who had very wisely removed the government treasure from the fort and placed it on elephants, to be ready for a speedy flight whenever the fort might fall. This officer had in former times been opposed to British troops, and from experience then obtained, saved the treasure. The force under his command was reported to amount to about one thousand five hundred horse and foot, about two hundred of the former well mounted and armed. To obtain this treasure now became a very interesting object, and all the force that could be spared and equipped was sent in pursuit with as little delay as possible; and although great exertions were made, and some of the exhausted elephants fell into the possession of the pursuing detachment, the treasure escaped, and the Mahrattahs, after ascending the Birmull Ghaut at the western confines of the province, fled with it to Nagpore. The detachment took post at the bottom of the Ghaut for about three weeks, and were after that time severely afflicted with the forest ague; of about eleven hundred men which that force consisted of, about five hundred very soon died, the remainder in a very debilitated state were with difficulty removed to Cuttack, where both Europeans and natives were sadly debilitated for many months. Thus terminated the operations for the reduction of the capital and the S.W. part of the province. Doubtless the rainy season and inundated state of the country prevented the Mahrattah horse from being as active as might have been expected, and the province altogether was contemptible.

About the end of September a force was sent from Bengal to attack the northern part of the province. At the town and factory of Ballasore, situated in a flat country, the river is deep but narrow, its banks marshy, and at the mouth the bar is shallow, but passable at spring tides for vessels drawing about fourteen feet. The troops and stores were conveyed in vessels to within about four miles of the town, when they landed and marched to the fort and factory, which they got entire possession of after a long contest, but with little loss. A battalion of Native Infantry and a detachment from the Governor-General's body guard marched from Jellasore, and soon joined at Ballasore, and continued their route to Cuttack, and then entire possession was obtained of all that part of the province under the immediate government of the Mahrattahs. But extensive tracts remained to be settled, appertaining to the tributary Rajas, who professed submission but tendered no tribute; and the Raja of Jagannath continued to assert his claim to some districts situated between the city of Cuttack and Jagannath, and endeavoured to obtain possession by force; upon being resisted, his troops laid waste all the adjoining country with fire and sword. The trouble and confusion continued, under the most patient forbearance on the part of the British government, with endeavours to settle the Raja's expectations in an amicable manner, until November 1804, when the horrid cruelties perpetrated by the Raja's officers on some prisoners taken in an action with his troops, by mutilating our native soldiers, which, added to the outrage of destroying and depopulating an extensive tract of fine country, compelled the British government to send an adequate force for the reduction of his power, which was found to be considerable, and in connection with all the other tributary chieftains in the province.

The Mahrattahs having been expelled, it soon became necessary to take some measures regarding the universal Hindoo pilgrimage resorting to Jagannath. The liberal and benevolent policy of the British government was the cause of a proclamation being issued, that the taxes and fines hitherto levied upon all descriptions of pilgrims, at numerous barriers established for that purpose by

the Mahrattah government, should be totally done away, and all Hindoos had full and free permission to approach the object of their religious veneration at all times and seasons without any restraint whatever. When this notice became promulgated and generally understood over the extended regions inhabited by Hindoos in various parts of India, they lost no time in endeavouring to benefit by it, and the multitudes that entered the province for that purpose, particularly as the festival of the Rutjatra approached, were immense. The first consequence thereof was experienced in a scarcity of food, which was severely felt over the whole provinces. The parts that suffered most were the towns and villages on the high road, to whom application was made for grain. Not being able to supply the demand, the importunity from very numerous famishing crowds soon became intolerable, added to the nuisance created by so many Hindoos performing the usual ablution after performing the calls of nature, spoiled all the water, and compelled the inhabitants to fly, pursued by voracious multitudes: the former obscured themselves in the woods, but the improvident pilgrims suffered severely, and the attention of government was soon excited to prevent the recurrence of so dreadful a disaster. In this measure originated the necessity of levying a sufficient impost upon all and every pilgrim proceeding to Jagannath, to defray that expense necessarily incurred to provide for their sustenance, and the maintenance of good order among them; for it never could be supposed that a Christian government would spontaneously contribute towards the encouragement of a barbarous superstition among its subjects, any further than the feelings of humanity might dictate: and I apprehend this is the branch of revenue upon which the proprietors of East India stock have received congratulations, from a well-meant but mistaken zeal, in a late very respectable character, who happened to visit Jagannath soon after this assessment upon the pilgrims was established.

The extreme veneration of the Oreah Hindoo natives, together with all of that caste generally, for the religious character and person of the Raja, rendered it a matter of some doubt in what manner to proceed on account of his unwarrantable and cruel proceedings, for although he was an infant, and the acts of his government were those of his ministers and officers, it was all done in his name. The Mahrattah being a Hindoo government, they never hesitated at any time to adopt much the same policy towards this Raja (as Bonaparte did to his holiness the Pope) seizing upon his temporal property in levying by force a heavy annual tribute, and realising from the temple the greatest possible pecuniary fines from the pilgrims, amounting altogether to a very considerable sum annually. The independent chieftains generally omitted to pay any tribute until called for, and generally withheld it until they had been worsted in battle, with the probable prospect of the loss of all their lands; then and then only were they induced to pay: and this was not unsatisfactory to the Mahrattah local government in Cuttack, as it afforded an excuse to the Raja of Berar, their immediate sovereign, for maintaining at a great expense a large military force; it encouraged military adventurers from all parts of India to seek for service in the province, serving with any party that would pay them most, and this led to the granting of lands, particularly to a colony of Sikhs, for military service. The Mahrattahs had built a stone fort at Sarrunghur, about four miles to the S.W. of Cuttack, upon the skirts of the Jagannath Raja's woods, to check the depredations committed by his subjects in that part of the country; but the situation was ill-chosen, and being in many respects incomplete, it had never been occupied by the British troops: but now it was thought advisable to establish a force in it sufficient to prevent an enemy taking possession, as well as to support any operations that might be adopted in that direction towards Koordah, the ancient name of the stronghold and residence of the Raja. A force of not much less than seven thousand men, infantry and cavalry, regular and irregular, with a proportion of artillery, moved in various directions to attack the Raja's army, very strongly posted in Koordahgur, and garrisoned as reported by not less than twenty thousand men, of whom some were mercenaries and foreigners, mostly foot, with a small body of horse, but they were mostly composed of the Oreah inhabitants, an

athletic, hardy race, and if well attached, not deficient in resolution and personal bravery, using the matchlock gun, sword, and spear.

Koordahgur, the residence of the Raja, is situated about twenty miles S.W. of Cuttack; (but the extent of country under the immediate management of the Raja is considerable: particularly among the woods and hilly country to the west, the limits probably have never been accurately ascertained). It is enclosed by a belt of impervious forest, perhaps to the depth of many miles, carefully trained to grow into a close mass of the most thorny thickets. The only avenues to the interior were through defiles strongly fortified: the principal entrance was from the eastward, communicating with the road leading to the town of Peeply, and this was carefully strengthened; there were two other accessible entrances into this stronghold, one from the N.W. and the other from the west. To distract the attention of the enemy, it was thought advisable to make three separate attacks, the principal to be directed on the N.W. and west, which being little exposed to notice, and not so much frequented from the wild countries still more to the westward, were not so much strengthened, and the mass of forest was not so deep. The route pursued by the troops was along the south bank of the Mahanuddy river, a country beautifully picturesque with hill and dale, the views on the river uncommonly fine. The enemy sometimes appeared in ambush, and their attack was more alarming than disastrous. In one part of the river they had mounted some small guns on a high bank commanding the navigation, and cutting off the trade with Cuttack; the guns were soon removed, and the party fled. The three attacks on the entrance into the wood were by agreement simultaneous, and all succeeded, after experiencing much resistance in penetrating through the depth of forest; but it terminated by opening into a beautiful vale of an oval form, about three miles long by two in width, the whole cultivated with a fine crop of rice nearly ready for reaping. It contained also a fine mango grove, and a neat village; but the Raja resided upon a hill at the south end of the vale, the approach to which was strongly stockaded and fortified with several barriers and a well constructed stone wall enclosing a part of the summit of the hill, in which the Raja and his family had very long resided with his principal officers and domestics. When the different columns of attack met in the vale, the encampment occupied a large part, and the Raja's troops retired to the barriers at the foot of the hill fortress, some parties remaining without, who attempted to re-occupy the fortified entrances into the wood that had been forced and partly demolished, thereby attempting to enclose and cut off all communication with the force encamped within. A few alerts from our troops in the night soon disconcerted this plan of operations on the part of the enemy, and artillery being placed to command all the avenues leading to the hill fort, the range of the numerous garrison, reported to be about twenty thousand men, became much circumscribed. A deficiency of provision and other causes soon occasioned the multitude to disperse, for which they took opportunities in the night, until the number might be reduced to a garrison of about a thousand men.

After three weeks' operations, ascertaining the real strength of the works, which it was extremely difficult to discover, as no native could be induced to describe them, and from their complicated and irregular form, when partly described, were not easily intelligible. A large space was enclosed at the bottom of the hill with a ditch and rampart, very much covered by plantations of bamboo, the whole extent of which was occupied by parties using matchlocks and jinjal guns, having an open clear space of about two hundred yards extent around it; from this barrier parties issued in the night close up to the batteries. To discover the nature of the works upon the hill was impracticable until the outer barrier was forced; therefore, after some cannonading, the commander resolved to storm it in two places. The officer commanding the principal force, very gallantly leading, received a jinjal shot that struck and destroyed his gorget, and another that passed through his hat, without being much hurt. After a short conflict the troops penetrated, pursuing the Raja's soldiers, who retired rapidly to the interior stockades, of which

there were several, constructed on the slope of the hill, which was very steep. In forcing these works, the principal storming party was much exposed to a very heavy fire from works on the sides of the hill, but it was ill-directed, till at length they gained the foot of the stone wall and gateway, leading into the body of the place on the summit of the hill. With great zeal and exertion a heavy iron twelve-pounder was drawn up to the gate, with the intention of forcing it, but a projected stone wall entirely covered it, and was a great disappointment to this project; ladders were applied, but at this juncture the other party, that had been conducted by an unfrequented track to a place where the stone wall terminated in an unfinished manner on a precipitous part of the hill, met with little opposition, and at this place climbed up with great difficulty upon the top of the wall into the body of the place, and immediately proceeded to the gateway, from whence they drove the enemy and let the principal force in, when the whole proceeded to the Raja's dwelling, from which he had recently fled with the garrison, through a gateway on the south side of the hill. The troops being much exhausted, were not able to pursue for more than a few miles, and thus terminated the capture of Koordahgur; but such was the adherence of the natives to the Raja's family, that to settle the country while he was at large was found impracticable. Several very active and well concerted projects to capture him and disperse the remainder of his adherents, though executed by very able and enterprising officers, did not succeed; but he became alarmed at a proclamation issued for his apprehension, and at length opened a communication with an officer confidentially employed (proposing to surrender upon terms), who was despatched without delay, and after a very arduous excursion into a remote and wild part of the country, received into his custody Muckund Deo, the young Raja, then eighteen years of age,* and conveyed him to camp, upon terms highly beneficial to his real interest and happiness, and quite satisfactory to the British government, who now found no difficulty in tranquillizing the whole province.

One chieftain who possessed the inundated unhealthy country on the sea-coast, near to Point Palmyras, the Raja of Kunka, had worsted the Mahrattah generals upon all attempts to subdue him; they having embarked troops and guns in large unwieldy flat-bottomed boats, almost unmanageable, in the vicinity of the sea, and in the mouths of the larger streams, their expeditions usually terminated in surrender to the Raja's lighter vessels, that were narrow and very long, rowing one hundred oars, with their sides well barricaded to cover his men. They expertly and quickly moved round the Mahrattah boats in all directions, moving out of the way of the fire of their guns, and killing their men with their matchlocks, until the whole were captured and barbarously carried into slavery; but few of their prisoners lived long, from the extremely unhealthy nature of the climate, in which only those could live who were born in it. The Mahrattahs' dread of this chieftain and his country was very great. The gun-brigs sent from Calcutta could navigate but few of these streams, at low water many being dry, and the Oreahs were very expert in stockading the streams and throwing up cover, from which they could be enfiladed. The channels leading to the Raja's stronghold were much obstructed, situated in one of the most unhealthy salt marshes that can be conceived. A well-concerted enterprise captured some of the Raja's boats, and then our troops proceeding in them, soon made their way to Kunkagur, when the chief came out and surrendered. Thus terminated the principal operations of the British troops in subduing this fine province, in March 1805; it was soon after this period put entirely under the authority of the civil power.

Cuttack is not surpassed in variety of soil and produce by any province under the British dominion in India; some parts of it are as yet probably unexplored and unknown. The soil on the sea-coast is mostly alluvial and

* The inhabitants in the adjacent country as he passed came out and prostrated themselves on the ground in the most humble act of adoration, which added to the alarm and apprehension expressed by his relatives and adherents, rendered this service a matter requiring considerable management; and before the Raja would consent much soothing conciliation was required.

soft loam, in some parts sandy. A very valuable manufacture in salt is carried on through its whole extent. A little removed from the sea, rice is produced, and generally cultivated over the whole province, in several different kinds, with many other species of grain and pulse, aromatic roots and spices, also some valuable dyeing drugs, the sugar-cane, and in the hilly country, Indian corn and some wheat. The hills abound in a variety of granite, some of it a fine grained compact stone; some species of laminated schistous, from which good slate might be cut. In some parts iron ore is to be found, and from the beds of the mountain torrents gold dust is said to be collected; but all the produce of this extensive and fertile province is probably not ascertained. When the rivers filled with the periodical rains, large logs of various kinds of timber were brought down with the stream from a considerable distance; among them was soon recognised very good teak and other valuable timber, but the forests are extremely unhealthy, and can only be explored in the months of April and May, when the exhalations and forest ague are least noxious; but in some parts of the hills, the clove orange is produced in great perfection. The banks of the rivers, particularly contiguous to the hills, are very beautiful and picturesque; the Mahanuddy and Bitturny are the most considerable streams. The city of Cuttack was computed at that time to contain one hundred thousand inhabitants. It is situated between two branches of the Mahanuddy river, that diverge about three miles to the westward of the city, and in the rainy season nearly insulate it.

I shall now conclude with a few remarks on the climate, such as it was experienced in part of 1803, 1804, and part of 1805. The periodical rains did not commence so early as in Bengal, and were comparatively light until September, when the rivers swell and overflow their banks; the clouds dispersed, and the weather became serene and settled in November. A mild winter was experienced till the end of January, but in no instance did I perceive the thermometer below 60° of Fahrenheit. In February and part of March, the most dense mists were very frequent in the morning, continuing until near noon, followed by clear and serene evenings and nights; hot winds prevail in April, May, and June, and then the summer heats are very oppressive, and severely felt in tents and temporary habitations; but the nights are mostly cool, and this hot season is frequently refreshed by tremendous storms of thunder, lightning, and rain. Upon the whole, it was considered as a preferable climate for an European constitution, to the more humid atmosphere of Bengal, and certainly the aspect of many parts of the province much more interesting, the waters abounding with a great variety of sea and river fish, the champaign country, hills, and wilds with many varieties of game, including many of the most ferocious animals and serpents.

On the site of Palibothra.

(Continued from page 118.)

It is to be recollected, that the site of Palibothra, now only a subject for speculation, was once a matter of fact; and that the information derived from *eye-witnesses*, however disjointed the particulars might stand in the reports of unconnected travellers, could involve no contradiction. The repugnance which we find in some of the ancient authorities must have arisen either from erroneous combinations by the authors using the first materials, or from mistakes in transfusing the intelligence from one language to another. In some cases, a double translation from some Indian authority to the Greek, and from the Greek to the Latin, may not only have conduced to the misconstruction of equivocal words, but given a mistaken confirmation by its own echo.

The second passage in Pliny is; *Amnis Jomanes in Gangem per Palibothros decurrit, inter oppida Methora et Clisobora.** Could a writer of common sense, after stating that it was 425 miles from the confluence of the Jomanes and

* Plin. Nat. Hist., lib. vi, chap. 22.

Ganges to Palibothra, fall into so palpable a contradiction as to say that the "Jomanes entered the Ganges by Palibothra?"* The key to the true meaning of Pliny's words is furnished by Pliny himself, in a contiguous part of the same chapter. *Sed omnium in India prope, non modo in hoc tractu, potentiam claritatemque antecedunt Prasii, amplissima urbe ditissimaque Palibothra; unde quidam ipsam gentem Palibothras vocant, imo verum tractum universum a Gange.* "But the first in eminence for power and fame, not in this district only, but of "all well nigh in India, are the Prasii, the city of Palibothra being the largest "and the richest; hence some call the NATION ITSELF PALIBOTHRA, yea, in "deed, ALL THE REGION FROM THE GANGES." As brief a notice occurs in a treatise of Major Wilford; which, as information derived from Indian sources, is a valuable corroboration of our classic guide. "From the Baliputras, [*i. e.*, the "princes of that royal line,] the INHABITANTS OF THE GANGETIC PROVINCES "were denominated PALI-BOTHRAS, and PALI-POTRAS."† In accordance with these authorities, the passage in Pliny which has been the innocent cause of so much perplexity may be thus represented in English: "the river Jomanes "runs, through the Palibothri, [*i. e.*, the territory of the Palibothri] into the "Ganges, between the towns Methora and Clisobora." Here is an intelligible reason for subjoining the names of the two towns, if they be regarded as definite local points, marking what district of the TERRITORY was intersected: whereas if Pliny had meant to say, that the Jomanes divided or washed the CITY of Palibothra, the addition of those towns were absurd.‡ If this translation be admitted, the accounts in Pliny are divested of repugnance; and Robertson's assumption of Allahabad loses its only collateral support, or rather its only support; for though the quotation from Arrian is adduced as the foundation of his opinion, yet when Pliny's aid is withdrawn, there is nothing to indicate the confluence of the Jumna and Ganges as the place.

Although we have occasion to use only that part of the Itinerary in Pliny which traverses India, and but a small part of that, as bearing immediately on the point; yet it may be useful to extract the whole, as showing his authorities for the distances, and extending the fixed positions by which their general correctness may be assayed.

"That our description of the earth may be understood, let us attend the "footsteps of Alexander the Great. Diognetes and Bæton, THE SURVEYORS "OF HIS EXPEDITIONS, have written,—that from the Caspian Gates to Heca- "tompylos in Parthia, it is as many miles as we have stated; [said above to be "133] thence to Alexandria in Aria, which city this king founded, 566 *mill.*§

* See the above quotation from Major Rennell, or the usual construction of the passage in any modern author.

† *Asiatic Researches*, 4to., vol. IX, *Essay III, on the Kings of Magadha. Ibid., p.* 100.

‡ It is remarkable, that a similar difficulty in the *Peutengerian* Tables, has caused Major Wilford to abandon, as inexplicable, a specific route recorded there. After determining several stations in those itineraries by the aid of an intimate acquaintance with the old names of places preserved in the elder native writers, he comes to one from Tahora to Patna. "There is," he observes, "another route in the *Peutengerian* Tables, leading from Tahora (or Tahaura in "Major Rennell's Map,) to Elymaide, or Patna. *From Tahora to Palipotra* 250 *coss; to the "Ganges*, 500; to *Elymaide*, 250;—in all 1,000 coss or 1,228, Brit. M. Here we see that Pali- "potra cannot be, either Patna, or Rajamahl: besides the distance is too great in a direct line. "[*Asiatic Researches, vol.* IX. *Essay II. Anu-gangam, or the Gangetic Provinces*, p. 61.]" Major Wilford then proposes an arbitrary substitution in the numerals, which at last is pronounced by himself inadequate to explain this route.

Perhaps this knot is a counterpart of the other, and to be untied by a correspondent tension of the depending cord;—thus, from Tahora to [the frontier of] Palipotra 250 coss; to the Ganges [Allahabad] 500; to Elymaide [Patna] 250;—in all 1,000. This mode of explaining the route supposes the territory of the Palibothri to have extended in part beyond the Jumna, perhaps 50 coss westward, or to the district embraced by the Sadi river.

§ The notation in the original is either by Roman numerals, or words at length, and seldom the latter. I have preserved the numerals where any difficulty occurs which cannot be solved without some conjectural change or supplement. The conversion of the original measures into the Roman mile of 5,000 feet is a possible avenue to error. Add to this, the various readings of some of the figures, the *lacunæ* and other casualties incident to MSS. and we cannot indulge the affectation of making every interval of the Itinerary correspond with the actual distances as far as they have been ascertained.

"Thence to Prophthasia in Drangiana, 199 *mill.* Thence to the capital of "Arachosia, 515 *mill.* Thence to Ortospanum, 250 *mill.* Thence to Alexandria "L *M.* (in some copies different numbers are found); this city stands at the "foot of Caucasus. From that to the river Cophetes, and the Indian city "Peucolaitis, 227 *mill.* Thence to the river Indus and the city of Taxila, 60 "*mill.* To the celebrated river Hydaspes, 120 *mill.* To the Hyphasis not less "famous, XLIX—CCCXC; which was the limit of Alexander's expedition; never-"theless, he passed the river, and devoted altars on the opposite bank. The "conqueror's own epistles acknowledge this. THE REMAINING DISTANCES "WERE TRAVERSED BY SELEUCUS NICATOR. To the Hesudrus, 168 *mill.* To "the river Jomanes, as many (some copies add five *mill.*) Thence to the Ganges, "112 *mill.* To Rhodopha, 119 *mill* (others give CCCXXV *mill.* in this interval;) "to the city Calinipaxa, 167½; (others have CCLXV *mill.*) Hence to the con-"fluence of the rivers Jomanes and Ganges, 225 *mill.* (most accounts add 13 "*mill.*) To the city of Palibothra, 425; to the mouth of the Ganges, 638 *mill.* "*passuum.*"

An examination of the first part is only proposed as enlarging the test of general correctness. Much will depend on the true meaning of *itinerum ejus mensores*, which I have translated SURVEYORS OF HIS EXPEDITIONS, rather than surveyors of his marches. I suppose, that these geometers measured the high or king's roads on the great line of his expedition, after he was in undisputed possession of the country, and that they threw out all the military detours made in pursuit of collateral conquests; and therefore, that Alexander's route from the Caspian Gates to the Indus, as described in Pliny, has no other deflections than those prescribed by the nature of the ground; and that it corresponds with the inverted route of Mr. Forster between the same points, as the most material part of it is laid down in the map to Elphinstone's *Caboul*. The most southern point in Alexander's route, must therefore *not go farther south* than Candahar, which a grand curve, taken to avoid a region of mountains, comprehends. The previous distances will tally sufficiently, if we place the capital of Arachosia near Candahar. Moving thence to Pliny's Ornospanum, 250 Roman miles in a north-east direction, will carry us to Ghuzni. L *M.* to Alexandria under Caucasus—in some copies the numbers are different, say C —brings us to the vicinity of Caboel.

I am not ignorant that *Alexandria Paropamisus* "is a point which all "geographers have placed in the neighbourhood of Candahar:" but this cannot be the Alexandria of Pliny, distant only 227+60 Roman miles from the Indus. Whether the identity of Candahar with this Alexandria, can be supported on other classic authorities, or on native traditions, is a distinct subject for consideration.* But I will just observe, while passing on, that in Major Rennell's map of the *Countries between the Source of the Ganges and the Caspian Sea*,† the relative situation of Candahar to Attock on the Indus, is nearly that of Cabool to the same place in Elphinstone's map.‡ Not that Candahar, in the former, is out of its true position more than 53 minutes; yet, in respect to Attock, which is also misplaced, it is full two degrees too high. Now if the object be to identify local stations, and not fugitive names, the site of Caboel may succeed, in the ultimate judgment of geographers, to some of the relations which had been falsely assigned to Candahar. From Alexandria under Cau-

* The ancient city is sometimes said to have been founded by Lohrasp, a Persian king who flourished in times of very remote antiquity, and to whom also the founding of Herat is attributed. It is asserted by others, *with far greater probability*, to have been built by Sekunder Zoolkurnyne, that is, by Alexander the Great. [*Elphinstone's Caboel*, p. 423.] These two traditions are at variance; and as the illustrious envoy delivers but an incidental opinion respecting their comparative probability, I trust I may adduce the two following passages from himself, for comparison with the accounts, in classic historians, of the localities of the Alexandria in question: "The country round Candahar is level," p. 394. "The district of Cohdaumun," [immediately dependent on the city of Caboel, and edging from it north,] "lies, as its name implies, on the skirts of the mountains," p. 435.

† Memoir, p. 102, edit. 1788.

‡ Account of the Kingdom of Caboel, and its Dependencies, by the Hon. Mountstuart Elphinstone, Resident at Poona, 4to., London, 1815.

casus; Pliny makes it 227 Roman miles to Peucolaitis. The travelling distance from Cabool to the next considerable place, I do not find expressed any otherwise than in coss; and as the length of a coss varies, even under the same government, 95 coss cannot be converted with certainty into British miles; but I should think 227 Roman miles not greatly to exceed the interval, and then we may halt at Peshawur. The ancients attributed to India a narrow tract west of the Indus; and Pliny, under this arrangement, calls Peucolaitis an Indian city. Major Rennell identifies Peucolaitis with Pukholi,* a province east of the Indus, the capital of which is thirty miles beyond that river, but then he supposes the dominion of Pukholi to have extended anciently to the westward as far as the Cophetes or Attock river. This amounts to the same thing; but provincial divisions, and the local masses of population, have undergone so many changes since the time of Alexander, that it is perhaps safer to identify places rather than names, unless where those names have descended to the present time by uninterrupted tradition. The next stage furnishes a remarkable example of this. From Peshawur to Attock is 45 British miles. Pliny says, "thence to the river Indus and the city of Taxila, 60 *mill.*" Was Taxila then on the Indus? The words do not necessarily imply this; they may intend no more than that the Indus was crossed in going to it, and that the whole distance was 60 miles =57 British. This would leave about 12 miles between Taxila and the Indus. Major Rennell infers that Attock must stand on, or near the site of Taxila.† Major Wilford, on an apparent resemblance of names, founds an argument for placing the same city on the Sawn river, at least 60 miles from the Indus. "Taxila," he says, is called, in Sanscrit, "*Tacshila:* "and its true name is Tacsha-Syala, according to the natives, who call themselves Syalas; *its ruins extend over the villages called* RUBBAUT *and Pekkeh,* "in Major Rennell's map of the countries between Delhi and Candahar. The "royal residence is pointed out by the natives, at a small village near Syala, to "this day, and is a little to the north of Rubbaut."‡ The validity of this speculation has had a practical assay from the most competent judges. "The "heaviness of the rain prevented our marching from Rawilpindee on the "day after we reached it; and as we were near the place which Major Wilford "supposes to have been the site of Taxila, a party determined to set out in "quest of the ruins of that city. In the course of a circuit of about 40 miles, "we saw the *ruins of some Gucker towns,* and of *some others still more ancient, "which had suffered the same fate from the Mussulmans;* we also saw one or "two caravanseras here called RABAUTS; and we heard of an obelisk of a single "stone, fifty or sixty feet high, at a place called Rawjee, which was too distant "to visit; but we met with *no ruins of such antiquity as to have any pretensions to a connection with Taxila.*"§ We may therefore halt about 12 miles from the Indus.

Forster remarks, that almost as many cities have preferred claims to be the Palibothra of India, as of old contested for the birth-place of Homer.‖ Before proceeding with the review of these, I must devote a paragraph to the letter of your respectable correspondent Mr. William Young. That gentleman considers the question to have been settled since the year 1775, the date of his conversation with the Brahman at Patna. But how does this appear? Not in the passage which has been cited from Sir John Malcolm's recent work: not in Major Wilford's dissertations in the *Asiatic Researches:* not in Colonel Francklin's subsequent *Inquiry:* not in the suspense indicated in the following quotation, a suspense more enlightened than premature decision; "The ques"tion then, where Palibothra stood, seems now to be brought to this issue, "either to adopt the opinions of Jones and Rennell, that it was at Patna, or

* Memoir, pp. 116, 118, 119, 121.

† *Memoir,* p. 92. Again; "Taxila must have been very near the Indus, to allow of its "being 120 miles from the Hydaspes." *Ibid,* note. And previously; "Taxila, and the Indus, "are mentioned as one and the same place by Pliny," p. 61, note.

‡ *Asiatic Researches, Essay II, Anu-gangam, or the Gangetic Provinces,* p. 51.

§ *Elphinstone's Cabool,* p. 78.

‖ *Journey from Bengal to England,* London, 4to., 1798, vol. i, p. 70.

"the opinion of Wilford that it was at Rajamahl."*, As the professed writers on the subject have not agreed, so neither is there any expression of general concurrence in those who mention it incidentally. Sometimes an author traversing a distinct field of literature, which touches in some part the history of ancient India, is compelled to advert to the subject, and yet has not room for a detail of arguments; he therefore adopts an opinion, and gives a name as an authority. Hence in different works of reputation, each of the rival opinions is confidently followed to the quiet exclusion of the others. The rest of Mr. Young's letter will demand attention when this review reaches Patna.

We have now entered the Punjaub with Pliny. The map in Elphinstone's *Cabool* is the best authority for the course and distances of the rivers;† the journal of the mission instructs us intimately as to the nature of the country; forming together a valuable auxiliary to the commentator on this part of the Itinerary. Not that the ancient road might not have, between the extreme points, many divergencies from the modern route; but we acquire, by consulting that work, measured intervals which may be depended upon, whether the old stages and the new can be identified, or merely compared. In some places, the local difficulties are so intractable as scarcely to leave the traveller an alternative as to the line of road: in other parts, circumstances, which, if we contrast modern with ancient times, may be called new, have produced—or destroyed—the root, the trunk, or the branches of a great road. A city planted in a new soil is the seed of a main road; on which towns rising near engraft so many branches. Changes in the division of territory, and in the relations of contiguous states, are among the slightest things which affect the traveller's safety or convenience, or disturb his route. The lodgments of predatory tribes, on intermediate sites, almost inevitably cause detours, for the guarantee of protection; the expulsion of similar hordes, or their reduction under the reign of public law, leaves the shortest track free to the cultivators of commerce and peace. The improvements of art, and the new creations of nature; the opening HERE, of artificial passes through ridges of mountain, the transformation of desert into cultivated tracts by aqueducts for irrigation; counter-encroachments THERE, by shifting hills of sand, choking neglected canals, and covering plains once fertile; with the spontaneous deviation into new channels to which the rivers of India are eminently liable; whether recorded in history, or not remembered beyond the age in which they occur, must have prescribed, a correspondent change in the halting-places for the caravan. The last class of vicissitudes may have even obliterated the old lines of communication.

"To the celebrated river Hydaspes, 120 *mill.*" 12 added to this for the possible distance, by the most liberal construction of Pliny's account, of Taxila from the Indus, will make 132 Roman miles, as the utmost sum to which we can bring the road from his materials. Let us compare this with the narrative of the present Resident at Poona. "The whole of our journey [on the return "of the mission] across the tract between the Indus and Hydaspes was ABOUT "160 miles; for which space the country is among the strongest I have ever "seen."‡ "The GREATEST BREADTH of the Doab between the Indus and Jhelum "(Hydaspes) appears to be AT THE POINT WE CROSSED IT; from Attock to "Jellalpore Ghaut, 114 miles horizontal distance."§ The term "about," in the first passage, disclaims precision; but by the liberal permission of Mr. Arrowsmith I have seen a MS. copy of the original journal, in which the distances of every stage are set down in miles, furlongs, and poles: the total distance is 158 m. 4 f. 15 poles. This, as the travelling distance, may be reckoned to

* *Researches concerning Ancient and Modern India, by Q. Craufurd, Esq.*, London, 8vo., 1817, vol. ii, p. 335.

† *I. e.*, through the district at which we have arrived. Arrowsmith's *Great Map of India*, 1816, includes the two routes of the Hon. Mountstuart Elphinstone, and other new delineations, originating with the mission, within the limits of India; and it gives from intelligence of later origin, the sources of the Indus, the Sutlej, and the Ganges, with which we are not at present concerned.

‡ *Elphinstone's Cabool*, p. 78.

§ *Ibid.* Appendix D. *Extract from Lieutenant Macartney's Memoir*, p. 659.

exceed Pliny's about 35 Roman miles. But before we consider Pliny's sum as incorrect, it may be proper to consider two alternatives: either the ancient road might have another direction, the extreme points being the same; or it might have another direction, and cross the Hydaspes at a nearer ferry. Of both these alternatives, the same work, from which so much information directly in point has been obtained, will enable us to estimate the probability. "In the course of the second march, we passed a ridge of hills, which would "have been difficult to cross, had not the Mogul emperors,* with their accus- "tomed magnificence, cut a road through the solid rock. This road is about "three-fourths of a mile long, and paved with great masses of hard blue stone, "well fitted in, and still in good repair."†....."The second range was the "Neela hills, 25 miles N.N.W. of Jellalpore Ghaut, on the Jhelum. The pass "through this range was very difficult, and above five miles through, it wind- "ing along the bed of a torrent course.....A fort on the south side of the "pass built by Ootum Singh, about half way through, commands it, and duties "are collected from merchants. This pass.....I am told, is a better road than "the King's one, which leads direct from Rawilpindee to Rotasgur."‡ These quotations make an opening for the first alternative. "Before we reached "the Hydaspes we had a view of the famous fort of Rotas; but it was at a "great distance, owing to our having left the main road, and crossed fifteen or "sixteen miles lower down than the usual ferry at Jhelum."§ This extract ren- ders the second alternative highly probable; and the next, which at first seems opposed to it, is not really so, but gives it stronger countenance. "The "hills..came to the edge of the river, which being also divided by islands, "presents exactly the appearance one expects from the accounts of the ancients. "So precisely does Quintus Curtius's description of the scene of Porus's bat- "tle correspond with the part of the Hydaspes where we crossed, that several "gentlemen of the mission, who read the passage on the spot, were persuaded "that it referred to the very place before their eyes."‖ Now, as Alexander was opposed by a powerful armament, had to force a military passage, and was obliged to mask his preparations for it, it is likely that he crossed at some other part than where the common road met the river. If the ancient ferry were higher or lower than Jellalpore Ghaut, the entire interval might be so shortened as to correspond with 132 Roman miles. From circumstances which come out in the examination of subsequent stages, the ancient ferry was probably higher up the river.

The first detour made by Colonel Elphinstone's party in search of the imaginary site of Taxila was a deflection to the south; and the departure from the main road through the last stages, a deflection to the north. The first increases the travelling distance; and the last, both the travelling and horizontal dis- tance.

"To the Hyphasis, not less famous XLIX—CCCXC." Here Pliny—let us not say Pliny, but the exemplar of the copies, takes a long step, or rather flight; passing two intermediate rivers, the Acesines and Hydraotes, without notice. Another MS. has "XXIX—CCCLXXX;" another, "XXIX—CCCXCV." No two sums occur thus in any other part of the Itinerary; and without a conjectural emendation, the confusion is desperate. I apprehend that, by one of those casualties to which MSS. are liable, a line has been omitted; and that the first set of numerals is a fragment of the number of miles from the Hydraotes to the Hyphasis, and the last set expresses the total of Alexander's progress in India measured by the King's road. The passage, made intelligible by a short supplement, will then stand thus:

"[To the Acesines, 61 *mill.* To the Hydraotes, less in volume, but not in distinction, 75 *mill.*] To the Hyphasis, no less famous [L]XXIX *mill.* CCCXCV."

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* Shah Jehan. *Lieutenant Macartney's Memoir*, p. 644.
† *Elphinstone's Cabool*, p. 75.
‡ *Ibid.* Lieutenant Macartney's *Memoir*, p. 645.
§ *Cabool*, p. 80.
‖ *Ibid.*

Recapitulation.

To the Indus and Taxila	60
——— Hydaspes	120
——— Acesines	61
——— Hydraotes	75
——— Hyphasis	79
	395

That Pliny, who gives a total nowhere else, should interpose one here, is sufficiently accounted for by his subjoining these words : " which was the limit of Alexander's expedition."

I have filled up the above supplement from Lieutenant Macartney's Memoir.* " The horizontal distance from Jellalpore Ghaut to Vizeerabad Ghaut, across this " *doab*, is 44 miles"..." The distance from Vizeerabad Ghaut to Meannee Ghaut " on the Ravee, 55 miles horizontal distance." Lieutenant Macartney does not give us the number of miles between the Hydraotes and Hyphasis ; but diverging from the track of the mission to cross somewhat higher, the interval measures 60 miles on the map. Which sums, respectively, equal in Roman miles, travelling distance, the sums above assumed.

" To the Hesudrus, 168 *mill.* To the river Jomanes as many (some copies " add five *mill.*)" Measured on the map, the interval between the Hyphasis and Hesudrus, PURSUING THE ROAD TO DELHI, is 55 miles=69, travelling distance ; and we collect from the journal of the mission that it is 210 miles travelling distance from the Hesudrus to the Jomanes. 69+210=279=295 Roman. Neither the parts, nor the total, answer to Pliny's numbers ; and for this reason : if we cross with the mission, we get too near the confluence of the Ravee and Sutlej, contracting without occasion the interval between those rivers, and enlarging that between the Sutlej and the Jumna. In order not to desert the Itinerary, but to assay its possible accuracy, we may divide the entire distance on the map into nearly equal parts, by attributing to the ancient road a higher direction. What is known of certain stations in the ancient line of communication, and the former state of part of the country intersected by the present line, will support this distribution ; 1, The ancient road passed through Hastinapore ; and the intermediate section, traced for it, ought therefore to diverge from the modern route, before reaching Delhi ; 2, The magnitude ascribed by two classic historians to the desert as an obstacle to invasion from the Punjaub, affords reason for believing, that between the Hesudrus and the Jomanes it was formerly more extensive, reaching higher. There is evidence in the native historians that, since the rise of the empire of Delhi, cultivated tracts have been won from it ; " In the year 1356, between the hills " Mendouli and Sirmore, the emperor Feroze cut a channel from the Jumna, " which he divided into seven streams ; one of which he brought to Hassi, " and from thence to Beraisen, where he built a strong castle, calling it by his " own name. He drew soon after a canal from the Caggar, passing by the " walls of Sirsutti, and joined it to the river of Kera ; upon which he built a " city, named after him, Ferozabad. This city he watered with another canal " from the Jumna. These public works were of prodigious advantage to the " adjacent countries, by supplying them with water for their lands, and with " a commodious water carriage from place to place." " We learn also from the " *Ayeen Akbérry* that Feroze founded the city of Hissar, and dug a canal from " the Jumna to it. And we find, moreover, that the canal from the Jumna at " Kunjipore to Delhi, was the work of Feroze ; and is probably one of the " seven channels mentioned by Ferishta." " Again, it is said that Feroze " turned the course of a large rivulet which fell into the Sutlej, from Hirdar in " the province of Sirhind into the Selima, a small rivulet that ran southwards

* *Elphinstone's Caboul*, pp. 660, 661.

"towards Sunnam."* I infer, therefore, that to avoid the desert, a detour was made in ancient times, intersecting the Hesudrus and Jomanes respectively, at much higher points than the modern route. It is impossible to conjecture particular stations where the points of intersection might fall, so as to satisfy many minds, or not to leave, unmentioned, alternatives of equal or greater probability where there is so much latitude, especially as Pliny does not give the ancient names of any places on the two rivers. The old line might go through Rahoon, and crossing the Hesudrus at Machewaruh, fall in with the present road to Delhi at Sirhind, and touching Umballah, coincide with it as far as Thanasur, and then strike off to Bregy Ghaut, above Kunjpoora; or taking a higher direction from Umballah, it might penetrate by Mustaphabad and Booreah, and after cutting the Jumna, go through Seharunpore, Deobund, Kutoolie, and Mirumpore; which last course seems the more likely. The travelling distance must be increased by detours from 295 to 336, to bring it up to Pliny's measures.

Thence to the Ganges, 112 *mill.* Major Wilford deduces this station to be Hastinapore,† from evidence that the royal road passed through it; and with his deduction all the distances coincide. The site of Hastinapore, a city of which the ruins can be still traced on the old channel of the Ganges, is in lat. 29° 8′ 30″ N. and long. 77° 55′ E. by Arrowsmith's large map. The horizontal distance from the higher ferry on the Jumna to this spot, is about 76 British miles, which will easily expand into 112 Roman miles, travelling distance.

"To Rodopha 119 *mill.* others give CCCXXV [read CXXV] *mill.* in this interval." Major Wilford speaks as if this place could be identified with the modern Hurdowah:‡ but this seems an error of the pen occasioned by a digression respecting the route from Hastinapore to Thibet. I am not aware of a better guide to the possible site of Rodopha than to take a town, which owes its rise and note with the traveller to some local advantage which will always operate, corresponding nearest with the distances of the communicating stations each way: 119 or 125 Roman miles, travelling distance, reduced to British miles horizontal distance (say 80 by the map) will bring us to Ramghaut, or the Ford of Rama, on the Ganges. Near the banks of great rivers, circuits of prodigious sweep are frequently necessary, to avoid torrent gullies and marshy jungles: this is a ground not for any uniform allowance, but for occasional latitude while the road accompanies the Ganges. "To the "city Calinipaxa, 167½ *mill.*" Major Rennell, in a passage already quoted, observes that Canouj is possibly the *Calin ipaxa* of Pliny. Major Wilford says, "the true name was Calinibasa, implying its being situated on the "Calini, a river which retains its ancient name to this day; but the town is "now unknown."§ Now Canouj stands on the Callee-nuddee, or Calini; and its distance on the map from *Ramghaut*, the stage last assumed, 118 British miles, will correspond sufficiently with 167½ of Pliny's miles, travelling distance.

"Hence to the confluence of the rivers Jomanes and Ganges, 225 *mill.*" The travelling distance by the modern route is always to be preferred to the distance on the map, if it can be obtained, because it simplifies the comparison; and if any allowance be requisite on account of a possible change in intermediate sections of the road, the excess or deficiency is seen at once. The travelling distance from Canouj to Allahabad is 205 British miles, according to Forster, who went by Lucknow; =217 Roman miles. By Rennell's tables, from Canouj to Lucknow, 75; and thence to Allahabad, 127; to which add the length of Lucknow, 7; =209 = 221.

Having travelled with Pliny, as a conductor up to this point, I apprehend that the result tends to establish the general accuracy of his Itinerary, as far

* Rennell's *Memoir*, pp. 72—74; citing Dow's *Translation of Ferishta*, and the *English Translation* of the *Ayeen Akberry*.

† The seat of the war of the *Mahabarata*, an heroic poem in Sanscrit, some remarkably curious episodes of which have been translated by Charles Wilkins, LL.D.

‡ Asiatic Researches, vol. ix, p. 55. § *Ibid.*

as can be expected at this distance of time, and under the disadvantage of several conversions of the measures of different countries to one denomination.

In proportion as it has that effect, it cannot be considered to militate either against Major Rennell's or Major Wilford's application of the Itinerary to the chief and ultimate point in question; for they both appeal to its authority, although their deductions from it are repugnant. I would here remark, that if in pursuit of this enquiry, it has been necessary to point to any proposition in their works which subsequent information has shown to be untenable, the inference is intended to apply to the single point corrected or superseded. No genius can supply the deficiencies of the historian, by constructing an hypothesis, which the researches of the traveller will in all parts corroborate. All acknowledge their general success in eliciting unexpected light from obscure materials. The English School of Oriental Literature has made itself illustrious; and the names of Rennell and Wilford will always shine among its ornaments.

The obscure notices left by the ancients respecting the site of Palibothra may be compared to the equivocating legacy of hidden treasure, in one of Æsop's fables, which the proprietor of a vineyard desired his son to dig for: in this instance, as well as in the fable, the explorers have been cultivators, perhaps beyond their intentions; if they have not found any remains which can be certainly identified with the antiquities sought, the pains with which they have turned up every part of the field have been rewarded with the fruit of much positive knowledge.

Pliny's Itinerary thus concludes: "To the city of Palibothra, 425; to the mouth of the Ganges, 638 *mill passuum*.

Major Rennell was the first to assign PATNA as the site of the capital of the Prasii. After the passage which has been adduced at the commencement of the THIRD POINT ASSUMED, he thus proceeds:—

"Palibothra, by the account of Megasthenes, who resided there, was of very great dimen-
"sions, being 80 stadia in length and 15 broad. If we reckon these measures to produce 9
"miles in length and 1¾ in width, it does not exceed the dimensions of some of the capitals of
"the Indian viceroyalties. The ruins of Gour in Bengal are more extensive; that of ancient
"Delhi much more so. The plans of the Indian cities contain a vast proportion of gardens
"and reservoirs of water, and the houses of the common people consist of one floor only, which
"may account for their enormous dimensions.

"As Pliny's Itinerary enumerates the particulars of the whole distance between the Indus
"and the mouth of the Ganges, and particularizes the site of Palibothra, it could hardly be
"doubted that some very large city stood in the position assigned to it; but I *had* always a
"doubt of its being the capital of the Prasii visited by Megasthenes. *Late enquiries*, made on
"the spot, have, *however*, brought out this interesting discovery, that a very large city, which
"anciently stood on or very near the site of Patna, was named Patelpoot-her, (or Pataliputra,
"according to Sir William Jones); and THAT THE RIVER SOANE, whose confluence with the
"Ganges is NOW AT MONEAH, 22 miles above Patna, ONCE JOINED IT UNDER THE WALLS OF
"PATELPOOT'HER. This name agrees so nearly with Palibothra, and the intelligence alto-
"gether furnishes such positive kind of proof, that my former conjectures respecting Canouj
"must all fall to the ground; notwithstanding that Canouj was unquestionably the capital of
"a large kingdom from very early times.

"I consider the above information as too clear and positive to require any proofs from
"ancient authors; and therefore the following examination of Pliny's Itinerary is intended
"rather to show his great accuracy in geographical subjects, than as a proof of the above
"position; although it may serve that purpose also."*

Major Rennell's examination of the previous distances as far as the Hyphasis, offers no satisfactory solution of the difficulty in the second stage. This review will therefore omit it: but the following remark of itself contributes a practical standard of the accuracy of Pliny, with a comparative scale for the application of his numbers:

"The conflux of the Ganges and Jumna ON THE MAP is 990 of Pliny's miles from the Beyah
"(*Hyphasis,*) and 1,032 above the mouth of the Ganges; and the ITINERARY makes the length
"of the first interval 969, the other 1,063.

"Palibothra he places 425 miles" [from the conflux of the Jumna and the Ganges],—"or

* *Memoir on a map of Hindoostan*, edit. 1788, 4to., pp. 49—51.

"so many parts in 1,063 of the distance from that conflux to the mouth of the Ganges; and "this is the point we are to attend to. Patna indeed is only 345 of Pliny's miles below the "present conflux; and this difference of 80 of Pliny's, or about 44 geographical miles, however "considerable it may appear to those who expect nice coincidences in such matters as these, "*does not*, in my idea, *lessen the general authority of the Itinerary;* because if we admit only "what is literally proved, Palibothra must still have been situated within 44 miles of Patna. "And as the people there have a tradition that Patna stands on, or near, the site of Patelpoot-"her, it rather proves to me EITHER *that there is an error crept into the copies* of the Itinerary, "—which, however, proves in general as much as is required, OR *that the point of the conflux "of the Jumna with the Ganges has undergone a change*... It would be unnecessary to enter so "far into a discussion of these differences, had not Pliny assured us, that the distances were "measured, and that by order of Seleucus Nicator.

"Strabo gives the distance of Palibothra above the mouth of the Ganges at 6,000 stadia; and "though we cannot fix the exact length of the stade, we can collect enough to understand that "6,000 stades, laid off from the mouth of the Ganges, would not reach far, if at all beyond "Patna; 1,050 to a degree is the proportion fixed upon by D'Anville. Nor must we forget "the passage of Arrian *in Indicis*, in which Palibothra, the chief city of the Indians upon the "Ganges, is said to lie TOWARDS THE MOUTHS OF THAT RIVER."*

Major Rennell then makes a transition to Canouj, as an alternative probable in the next degree to Patna; which passage has been already quoted under the FIRST POINT ASSUMED. But such a supposition is inconsistent with the slightest reliance on Pliny's Itinerary.

"Pliny's Palibothra, however, is clearly PATNA; and it is probable that Strabo meant the "same place, by the distance from the mouth of the Ganges.

"Patna is the chief city of Bahar, and is very extensive and populous, built along the "southern bank of the Ganges, about 400 miles from Calcutta and 500 from the mouth of the "river. Having been often the seat of war, it is fortified in the Indian manner, with a wall "and a small citadel. It is a place of very considerable trade. Most of the saltpetre imported "by the East India Company is manufactured within the province of Bahar. It is a very "ancient city; and probably its modern name may be derived from Pataliputra, which we "have supposed above to be the ancient Palibothra.† The latitude of Patna is 25° 37′ north."

It seemed due to Major Rennell to cite very fully the foundations which he was the first to lay for this hypothesis. In reviewing these, it has occurred to me that minute objections may be offered to his details in the construction of Pliny; points on which a difference of judgment may be sustained, but which I am neither desirous to advert to as materially affecting his conclusions, nor to acquiesce in silently as perfectly accurate.

First, as to the distance of Patna from the conflux of the Jomanes and the Ganges IN PLINY'S MILES: this is said to be 345 of those. But in Major Rennell's own tables, the distance, passing through Benares, is but 238 British miles by the way of Buxar, and 248 by the way of Daoadnagur; say, including the main street through Benares, 253 miles=267 Roman miles, leaving a deficiency of 158 miles; and as the measures of the modern road to Patna, and those in the Itinerary to Palibothra, are both alike travelling distances, nothing can be gained towards making up the deficiency, by converting either into horizontal distance. I am aware, indeed, that D'Anville and others HAVE ASSUMED that Pliny turned the Greek stadia into Roman miles, at 8 to a mile, and upon this ground have turned Pliny's miles into stadia, and then made another conversion of the stadia, sometimes into coss, sometimes into British, and sometimes into geographical miles, upon principles equally arbitrary. Others HAVE ASSUMED that Pliny found part of the distances expressed in coss, and then have gratuitously determined by what scale he reduced them to Roman miles. If we look back to the primary authorities, it may indeed be conceded, as next to certain, that the first part of the Itinerary taken from Alexander's surveyors was originally expressed in stadia; but, on the other hand, from the limit where India commences, it is probable that they might adopt the standard measures in coss, either in all the parts of the royal road which they found already measured, or at least in those parts which they had not time to survey. The same may reasonably be supposed of the rest of the line, from the Hyphasis to the mouth of the Ganges, said to be measured by Seleucus Nicator. This would form a sufficient ground for dispensing with

* *Memoir*, pp. 52—54. † *Ibid*, p. 62.

exact agreement between the numbers of the Itinerary and the ascertained distances; but let us leave Pliny's numbers and denominations as we find them, content to make any small uniform allowance which can be supported on a general scale of comparison. Why should we suppose that he did not know the true module of the stadium employed in his original Greek authorities compared with the Roman mile, or transmute his figures by two gratuitous reductions? Patna, then, is 158 Roman miles nearer the junction of the Jomanes and Ganges, than Palibothra was according to Pliny's Itinerary.

Major Rennell has said, that this difference *does not lessen the general authority of the Itinerary*. Certainly not. Pliny's is a connected account; not to be shaken, like an isolated notice stating but one numerical point which conflicts with other ancient authorities, and may therefore be wholly incorrect.

The next resource is this possible alternative: *that there is an error crept into the copies*. I have met with a variation, in the *Preface* to Bertius' edition of Ptolemy,* which may countenance this in some degree. Pliny's Itinerary is there cited; giving several numbers differently from the current copies. Among others:

"Ad oppidum Palibotra.... 325."

Bertius cites no MS. for this reading, if it deserve to be so considered, and and not as an error of the press. The preceding interval from Calinipaxa to the confluence of the Jomanes and Ganges is given as 635 *mill.* which is a monstrous variation from the received text of Pliny, and from the truth. As the sum in Bertius wants authority, so neither does the diminution go far enough. If we contract the distance to Palibothra by a gratuitous alteration of the numbers, we at the same time shorten the distance to the mouth of the Ganges, and thus disturb the proportions of the whole line, leaving a chasm of 127 miles to be filled up by some other accommodation to hypothesis: of which the readiest would be, to take *quantum sufficit* of the Delta of the Ganges and convert it into a bay with lagunes. In fine, conjectural emendations should not be admitted, unless the information with which they are made to correspond is altogether positive.

By the same canon I would try the other alternative, *that the point of conflux of the Jumna with the Ganges has undergone a change*. Has this idea the countenance of any positive information? Is there any tradition to that effect, any vestiges of a deserted channel, as in the cases of the Soane and the Cosa rivers, to which Major Rennell refers? Suppose, for the sake of argument, that the junction was carried 150 miles higher, or up to any point between the present channel of the rivers which might leave a sufficient interval,—the previous part of the Itinerary would be perfectly inexplicable, the entire scale would be dislocated. If conjecture would supply a lost leaf in the book of knowledge, or even an obliterated line, let it be founded on some evidence.

In Francklin's *Enquiry*, the distance from Allahabad to Patna, exhibited in six stages, amounts only to 108 coss = 216 British miles;† but possibly the main street of each intermediate town is omitted.

I have contested the proposition, that "Pliny's Palibothra is clearly "Patna," merely that the THIRD POINT ASSUMED may rest on its true grounds. Some persons may be induced to admit its probability, independent of any support derived to it from Pliny.

First, the passage in Arrian has been appealed to, thus translated by Dr. Vincent:

"The largest city in India is Palimbothra, at the confluence of Erranaboas and the Ganges. "The Erranaboas is the THIRD IN RANK of the Indian rivers, and larger than those of other "countries; but UPON JOINING THE GANGES, ITS NAME IS LOST."‡

In a citation already given, Major Rennell has candidly said, "I cannot apply "the name Erranaboas to any particular river;" but subsequently Sir William Jones discovered, in the *Amera Cosa*, a classical Sanscrit vocabulary of high antiquity and authority, a native epithet applied to the river Soane, which

* Folio, Amsterdam, 1618. † Vol. i, p. 44. ‡ Vincent's *Ancient Commerce*, 4to., p. 19.

closely approaches the name preserved by the Greeks in its radical consonants and sound. This epithet is HIRANYABAHU, *the golden armed;* and though accompanied by several others, it has the precedence of the rest, immediately following SONA, the name in common use.*

Strabo, though he does not give the second river any name, also places the capital of the Prasii at the confluence of two rivers. Hence Patna would be excluded, were it not for the well-supported tradition, on which Major Rennell relies, that the *Soane formerly joined the Ganges under its walls.* This tradition has received a complete corroboration from the testimony of your intelligent correspondent W. Young, Esq. His vivid and interesting description of the country in the vicinity, depicted from local knowledge, and illustrated by the answers of the natives to his enquiries, requires that we should reason on the circumstance as if the old point of confluence was recorded in history to be Patna. But what does this authenticated tradition surmount? An objection which unrepelled would operate as a decided negative. But it is illogical to build on the dissipation of a negative, as if an affirmative were proved, while other objections remain unanswered.

Your correspondent's description of the bank of the river would likewise form a good answer to any objection founded on the disproportion of the breadth of the modern city to its length: but independent of the encroachment of the river, the insensible declension to which a city is liable which has ceased to be the seat of empire, is enough to repel any such objection.

As to the testimony of the learned Pundit, who was an oracle in the Hindoo law, how far his historical contributions can be supported by Indian authorities, the production of those authorities will decide.

The remote antiquity of Patna, and the mention of it in native works under the name of Pataliputra, is abundantly attested.

"Even in their dramas," remarks Sir William Jones, "we may find as many ancient characters and events as a future age might find in our plays, if all histories of England were, "like those of India, to be irrecoverably lost; for example, a most beautiful poem by SOMADEVA, comprising a very long chain of instructive and agreeable stories, begins with the "famed revolution at *Pataliputra* by the murder of King NANDA, with his eight sons, and "the usurpation of CHANDRAGUPTA. And the same revolution is the subject of a tragedy in "Sanscrit, entitled, *The Coronation of Chandra*, the abbreviated name of that able and adventurous usurper."†

Patna is likewise intended in the following passage:

"On the banks of the river Bhageerathee there is a remarkable city called Pataleepootra, "where there was formerly a Raja, endued with every noble quality, whose name was "Soodarsana."‡

The essays of Major Wilford, to be afterwards cited, contribute some valuable gleanings from native poems and other works, tending to dispel some of the obscurity which veils the history of Pataliputra when it was a royal city; although his conclusions are unfavourable to the claim of its having been the capital of the Prasii *at the period to which the classic authorities refer.*

Not to deprive Major Rennell of the support of any virtual auxiliary, I subjoin the note attached to the passage above cited from Dr. Vincent's translation of Arrian *in Indicis:*

"After all the disputes about the site of this city, I subscribe to Sir William Jones's opinion, "that it was at the confluence of the Soane and the Ganges; for the Erranaboas, c. iv, is "coupled with Kossoanus and Sonus, and the want of ruins at this junction is no argument "against it, if we consider it, as Arrian does, a city built of wood and plaister. Patna is not "twenty miles from this junction, and some of our English gentlemen have found an old "name for it, resembling Pali-putra."

The first remark which I shall offer upon this commentary is, that the occurrence, in a preceding chapter, of Erranaboas as a distinct river from the Sonus, is, upon the face of it, an objection to their identity. Sir William Jones had

* *Amera-cosa*, p. 44.
† *Tenth Anniversary Discourse*, by Sir William Jones, *Asiatic Researches*, 4to., vol. iv, p. 6.
‡ *The Hectopades*, translated from the Sanscrit, by Charles Wilkins, LL.D.

anticipated such an objection, and to obviate it, supposes that Arrian, or his original authority Megasthenes, mistook an epithet of the Soane for a distinct river, and multiplied rivers in his catalogue which had no separate existence: but this supposition will scarcely allow the passage to predicate anything distinctly, or leave any part on the correctness of which we may rely.

The second observation which Dr. Vincent's note gives occasion for, is, that he seems to prefer the present junction of the Soane and Ganges to Patna. We may still consider him, however, as an unwilling ally of Major Rennell; and if he had lived to see the evidence which has since accumulated, that the confluence was formerly at Patna, and that the *old name* which he speaks of so slightingly, is tangibly preserved in extant Indian authorities, he must either have quitted the neighbourhood altogether, or taken refuge at Patna.

The positive objections to Patna are, chiefly, if not solely, the disagreement with Pliny's Itinerary in the distance at which this city stands from the confluence of the Jumna and Ganges, and the absence of any hills within a circuit of thirty miles. Some comparative objections to Patna may evolve, when we come to consider the grounds on which the fourth and fifth points have been assumed, and to present all the ancient notices relating to the subject in one fasciculus.

Independently of the classical authorities, the native testimonies that Patna anciently bore the name of *Pataliputra* lay a foundation for a strong presumptive argument in its favour. That ancient name is sufficiently like Palibothra in sound to allow us to suppose that it might be transmuted into the latter by the Greeks. When this single circumstance is announced, for the first time, to the reader of a dissertation on the subject, it is calculated to have the same effect as the discovery of it originally had on the Oriental scholars who first met with it; the striking resemblance in the name comes upon the mind with a force approaching that of internal evidence. The researches of Major Wilford, and the enquiry of Colonel Francklin, furnish, however, what for the present I shall call a counterpoise to it. On which side the preponderance lies, the reader must decide, when their attempts to identify the site of another ancient city called *Bali-putra* and *Paliputra* have been laid before him.

(To be continued.)

A JOURNEY

TO

LAKE MA'NASARO'VARA IN UN-DES,

A PROVINCE OF LITTLE THIBET.

BY W. MOORCROFT, ESQ.

(Continued from p. 111.)

When we arrived, the *Niti* river, about ten yards broad and from two to four feet deep, sent down a rapid stream of greenish but clear water. The two following days were very hot: the stream was on the 3rd at least a foot deeper, and considerably broader; and the water is clay-coloured and turbid. I have frequently observed that the water-mark early in the morning upon the stones in the river was a foot and even eighteen inches above the level of the stream at that time of the day, and that the river always rose considerably towards the evening. This is easily explained by the cold of the night produced by the snow on the mountains suspending the melting process, and of course interrupting the supply until the heat of the following day quickens it again. Such a surface of mountainous country, in such a state, along with a vast declivity of the beds of the rivers, will afford a more satisfactory explanation of the real sources of the *Ganges*, than the deriving it from a lake which must have some continual source of supply itself.

The birch trees upon the sides of the mountains, as well as the small rose bushes, are just breaking into leaf; the furze is just coming into blossom. The natives have some barley, of which a few blades appear, and they are engaged in getting into the ground the *awa jou*, *pháphur*, and *chua*. This is, it is presumed, their spring; and our rains must be their summer, as their harvest is cut before the middle of September, when the people go in search of a milder climate.

This morning (the 9th) I saw a beautiful crop of rock crystal shooting out of an exposed layer of quartz, which had formerly been a vein in a mass of very hard stone. These mountains, which are primordial, would, if examined by an able and careful lithologist, throw great light upon the natural history of the mineral kingdom; for here, at almost every stop, he might come in sight of the surfaces of rock which have never been altered by the hand of man, but have alone been subject to the laws of composition and of destruction, induced by the operation of natural causes.

With the exception of grain of various kinds, which is to be obtained at an exorbitant rate, little eatable is to be procured in *Níti*. The only animal food which we have had has been two or three lean goats. There was no want of kids or lambs; but the owners would only sell such as were ill or extremely old. This country, at the present season, gives no fruit. The inhabitants have no gardens, and the only esculent vegetables which we could find, were the *Bathua* (Chenopodium album), a small quantity of self-sown *pháphur* about three inches high, and some rhubarb, the leaves of which were only just springing from the ground; yet, even in this early state of vegetation, the flowers were thrown out on the sides of short finger-like processes and yielded a sweet smell. The vital principle seems to be most rapidly called into action amongst the vegetables of this climate, to compensate for the long period during which they remain in a torpid state. Our diet was certainly of a very frugal kind, and would not have been considered luxurious even in the cell of an anchorite: but our beverage was water of so excellent a quality as to make up for the scantiness and uniformity of it. We had been promised by the Pandit, that we should have an opportunity of seeing and probably of killing some *Barals*. The first part was verified; for they made their appearance amongst the furze bushes, almost immediately above our heads, and at the foot of the bare rocks, but never came within gun shot. Although we were told that the richer *Marchás* sometimes ate animal food, I believe that this occurs very seldom. They are much subject to fevers from derangement of the intestines, brought on from vegetable diet little seasoned; and several have the *Gegha* or *Goitre*.

13*th*.—This day two *Uniyas* arrived at *Níti* with a letter to the *Sihána*, which neither they nor he could decypher. However, a meeting was held upon the substance of the message which they brought, by the head persons of the principal villages in this neighbourhood. The letter was supposed to be a formal rejection of our desire to enter the country. This conclusion was drawn from the refusal of the *Déba* to accept our present, and from the verbal notification to us of the decease of the *Lama*, and of large bodies of troops having been detached to all the passes leading from the mountains into the *Un-dés*, to prevent the entrance of any white people, or persons wearing white clothes, into the country, until after the election of another *Lama*. This message was of course very disagreeable to us; however, we were resolved not to return without having made every effort in our power to succeed in our original project. The people of *Níti* confessed that they were alarmed at the reports which had been circulated respecting us, previously to our arrival; but that on seeing more of us, they had sent a *Fúniá* or *Vakil* to the *Déba* of *Dábá*, stating, that they believed we were men of character really intending to go to *Mánasaróvara*, having merchandize to dispose of, and not harbouring any evil design against the general welfare of the country. We knew that the *Vakil* had been despatched two days subsequently to the departure of the first two *Uniyas*, but we placed little dependence upon the impression he would make. The commencement of his mission certainly took off much from the accustomed dignity of his post; for, in attempting to ride upon a bullock, he with difficulty

mounted, in consequence of being very drunk, and fell off four times before he was able to reach the top of the mountain.

16*th.*—Another great meeting took place. The *Uniyas* insisted upon our not being permitted to pass; and the *Seyánás* of *Níti* and *Gomasalé*, Arjun and Gujar Mall, were decidedly against us, especially the latter. Hardeb was sent back with money to the brother of Nathu, a relation of Ramkishen *Seyáná* of *Malári*, who had shown an inclination to assist us, to bring bullocks immediately, that we might attempt proceeding by the road of *Kieulang*, and we laid in ten days' provision for all our men, in order that we might loose any time at *Malári* in collecting it. Ramkishen acquainted us with the opinion of the council, said he would hasten all our operations at *Malári*, and Hardeb was ordered to bring a *Jowári* (who had made an offer to us of conducting us in three days from *Malári* into the *Un-des*) with promises of safe conduct to *Níti* and back, and of reward for his services. Hopes were entertained, that in some way we should still succeed by persuasive means with the people of *Níti*. However, we thought it right to take all such measures as might appear likely to gain our point without loss of time.

Another meeting was appointed two days afterwards at *Gomsale*. In the course of this morning two persons had come from *Negi*, Bhawaní Singh, with a letter requesting the loan of 100 and 1 rupees, to be repaid either in carriage of articles, in provision, or in specie, with interest at two per cent. per mensem, and a bond for the amount, along with a statement of the prices at which we should receive provisions. He said that he understood we were delayed, and advised our getting on quickly.

In the evening Amer Singh, the son of the *Seyáná* Arjun, declared to the Pandit, that, if we would place confidence in him, he would take our baggage to the frontier, would make an arrangement with the *Déba* by becoming surety for us, and would go with us to *Mánasaróvara*, after which he would settle in *Jowar*, as he was apprehensive that the *Negi* would have recourse to some harsh measures with him, in consequence of his quarrelling with Jowahar Singh, and causing his servant to be beaten. He said, if the council at *Gomsale* were friendly, it would be well; if not, he had five bullocks, and would see what was to be done in respect to the further number required. His father was convinced that we were persons to be depended upon, and was privy to the transaction. As it seemed on many accounts preferable to take the *Dábá* road, the old Pandit on our part went to the father and son in the night, to take their oaths for the performance of their covenant. The next day Hardeb returned with an account of Nathus's brother having repented of his declaration, of Ramkishen's slackness, and of his not being able to purchase any bullocks although at double their value. It has been agitated whether the *Seyánás*, altogether shall become sureties for us: but as yet this motion has been negatived. Once it was proposed, that we should leave our property at *Níti*, and go on with clothes and provision alone. This was of course rejected by us as ridiculous. It was then submitted, whether we would allow them to take it and sell it whilst we should stay for the proceeds: this was rejected likewise, and we declared our determination to march alone, if they would not assist us with cattle.

The *Funea* arrived on the 19th, and by him it appeared clearly that it depended solely upon the people of this country to give us an introduction; for the *Déba* said he hoped the *Níti Marchás* would not give us carriage, observing, "if they have not conveyance for their baggage and provision they cannot come; but if provided with carriage, as there are no troops hereabouts, there is no method of preventing their entry into the country." The *Funea* also hinted, that a moderate present to the *Déba* would overcome all difficulties.

22*nd.*—Amer Singh says, that we shall certainly break ground to-morrow; but as yet we see no preparation, save amongst ourselves.

23*rd.*—Still difficulties are started against our proceeding, until there shall be a general consent of the heads of villages, to enter into a security for our

good conduct with the *Déba* of *Dâbá*. We have had no small degree of difficulty in causing Arjun to fix terms for the hire of his cattle. At length we have fixed, that each bullock shall carry the accustomed loads of two men and not exceed five rupees. Understanding that all the people concerned in our affairs were drinking at Arjun's house, we made a bottle of brandy into a kind of punch, well sweetened, and sent it in hopes that its influence might be beneficial to our cause; in the opinion of the party it had only the fault of being too limited in quality.

24*th*.—We were disturbed during last night by the shoutings of men and almost continual barking of dogs. Two large bears had broken into a sheep and goat pen, and carried off one of the goats.

We rose at a very early hour to prepare our baggage for loading, as nine bullocks had been brought to *Níti* the night before, but after being ready for two hours, without Amer Singh or any of his people coming, we sent word that we wished to proceed. This brought old Arjun, who desired us to delay our journey three days longer, when everything should be ready. His reasoning was very unsatisfactory, and we urged him to fulfil his contract. In consequence of our remonstrances, he promised that we should begin our march to-day, even if Gujar would not consent, although he was particularly anxious to obtain his concurrence to the measure. After waiting another hour, Gujar made his appearance and made many objections to our journey. He (Gujar) received a present of ten rupees, but I had reason to believe that he expected more. Arjun had five, and we had friends amongst the women, in consequence of medicines given to them, as also of silver rings and other trifles, which I had distributed. After a delay of two hours more we took our leave of *Níti*; my companion and myself then mounted on a *chouri* bullock.* We were told that the first march was to reach *Gûtang*, a place five coss distant, where we were to halt two days. This compromise we were really happy to make, for it was evident that it was the intention of the people to detain us at *Níti* as long as possible, for objects of their own.

Left *Níti* at 11h. 20l. After travelling a mile, the people would not go any further, saying they were not prepared to proceed to *Gûtang*, and that they would be with us the following day. They wished to solemnize the anniversary of the death of one of the villagers which happened by accident twelve months ago, and their march to *But'hant (Bhootan)* at the same time; and, notwithstanding their promise, it was understood that they would take up two days in this festival.

Our encampment was on the slope of a hill situate between the foot of high, mouldering mountains and the river *Dauli* not farther than a mile in direct distance from *Níti*. However, we had made a start, and were in a better posture for defence in case of any attack being made upon us than at *Níti*, for in front of us there was a deep rivulet, on our right looking towards *Níti*, whence only we had anything to apprehend, was the river *Dauli*, and, on the left flank, mountains which could not be turned without immense difficulty.

25*th*.—Rain fell during the night, and, as the cattle had been turned loose to graze the preceding day, I resolved to go towards the rocks. We had heard the call of birds which we took to be pheasants. I was three hours in reaching the base of the line of rocks, which seemed not quite three miles from our encampment; and though I climbed as slowly as possible, I was obliged to stop every five or six paces to take breath; and the persons who accompanied me were affected in the same manner. In respect to game my search was unsuccessful, but I met with many plants; amongst others were two kinds of rhubarb. One I took for the Rheum palmatum, the other was much smaller. I cut up the roots of many large plants. The leaves in several instances sprung from a little sound bark, which surrounded a large portion that was rotten. Those which were hard were detached from the sound part of the bark near the surface of the ground; but these shrunk much in drying, and had but

* The Yak of Tartary. Bos grunniens.

little of the rhubarb taste, colour, or smell, whilst the sound fragments of the root of the preceding year were marbled like the cut surface of a nutmeg: some were yellow, and had the peculiar qualities of the rhubarb, with a very large proportion of a bright colouring matter which stained the finger of a gold tint; but I presume that the best time for taking up the roots is in September. If the quality of this root should be found to equal that of the *Levant*, the quantity procurable here at an easy rate would be very great.

We have learnt that the carousals of last night were kept up so long as to have prevented the partakers from undertaking any kind of business.

26th.—Early this morning I went up the mountains. The ascent was very laborious from the great difficulty of breathing which we all experienced; yesterday, out of five people, two only were able to go as far as I did: to-day only one out of four could keep company with me, and he requested me to return, as the cold made him suffer much. The wind blew fresh up the mountain in the line of direction which I was taking; but I found that I could not take above five or six steps straightforwards without stopping to take breath; I therefore ascended by zigzags of eight or ten paces, which afforded the opportunity of having a side wind in each oblique line. After a toilsome ascent of five hours, I reached a small flat of tableland, which, if alone, would have been considered as of great height; but was of minor importance in the presence of rocks of such stupendous loftiness as those which hid their summits in the clouds. This was covered with a dark green carpet, formed by a short narrow-leaved grass of a springy nature, and enamelled with small blue polyanthuses in tufts, with anemones and ranunculuses, but not with any of remarkable brilliancy of colour. After collecting all the varieties within my reach, I prolonged my march, following the track of a *chounr* bullock up the hill. I was obliged to continue my oblique march; but, on turning my back to the wind, felt a sudden fulness in my head accompanied by giddiness, and fearing apoplexy, I threw myself on the ground with precipitation. After a short time the gasping for breath became less frequent, the action of the head was less violent, and I quitted the turf; but although I walked as leisurely as possible, I was twice again attacked with the same symptoms, and thought it most prudent to desist ascending any higher. The imperious necessity for stopping to breathe at every four or five steps was only felt whilst ascending; when the impetuous action of the heart was reduced by remaining quiet in one place, no difficulty in breathing was perceived, nor was it felt in descending, even in a run where this was practicable; but several times at our encampment, when about to fall asleep, I have been interrupted by the same sensation. Although not particularly aware of any remarkable degree of heat or of cold, yet I found my hands, neck, and face very red, and the skin sore, and blood had burst from my lips: a circumstance which I do not recollect to have happened to me before.

27th.—Hearing nothing from the *Níti* people, a messenger was despatched to learn the cause of their not coming. He went off about ten in the morning, and said that he found all the inhabitants fast asleep from the effects of intoxication. Men, women and children were lying in one promiscuous heap upon the floor. With difficulty he awoke two people, who stated that Arjun would be with us in the evening, and that we should assuredly march the following morning. They had killed several goats, and burnt the entrails and some other parts on an altar, but had feasted on the remainder. When a person dies, it is customary to invite all the relations and friends of the deceased to a supper and dance. The night is spent in feasting and drinking at the expense of the property of the deceased; and not unfrequently the revelry is attended with bloodshed, as was the case last night, three persons having been wounded with swords.

In the evening Arjun came, and promised that we should start in the morning; but desired to have a bond of indemnity against any mischief that might be done by any of our party in *Un-des*. This was complied with, we promising to pay five times the amount of any damage done.

June 28th.—Thermometer, fifty-one and a half, depart at seven A. M. At 3,605 paces cross melting snow. At 5,917 came to our halting ground on the bank of the river. This is called *Gútang nacli.* Here we found the goats and sheep belonging to the *Marchás* of *Ghomsáli*, *Pharkia* and *Níti*, who are going to *Bhootan* with grain. Two P. M. thermometer in tent 74°. In the evening Amer Singh and Gujar's son arrived. Rain continued great part of the night.

29th.—Thermometer 50°, morning cloudy and rainy. Leave our ground at six A. M. At 1,560 paces the *Dauli* is joined by the *Hiwangal*, which rises from the *Nar Naráyan* mountain of *Bhadra Nát'h*, and is a considerable stream. The joint stream is about 25 yards broad. Proceed over blocks of stone along the left bank of the *Dauli*, which hurries down its bed a great body of snow water. At 2,370 paces a bed of snow forms an arch, under which the river runs; this bed was about 40 yards long and 10 thick. At 2,680 paces arrive at another, over the edge of which we proceed. At 3,109 paces reach another, which like the former passes over the river. At 3,580 paces cross on a *Sankho* to the right bank; river about 16 feet broad, but rapid; ascend a difficult hill. At 4,630 paces reach its summit. This is the road for the early part of the season; at a later period the best road is along the right bank of the river. The stream is about 700 feet below the top of the ascent just mentioned. At 7,350 paces cross a broad watercourse called *Patarpáni*, proceeding from the mountains, and carrying a considerable body of water due E. into the bed of the *Dauli* about a mile distant. On the other side of the river another watercourse, coming from the east by south, empties itself into the great stream.

We have been obliged to comply with the extravagant terms of the *Níti* people at the rate of 14 *Timáshás** for every load, and a bullock was rated at two loads, that is 25 *Timáshás;* we wished that there should be a stated weight; but this they would not comply with, and a cow was entered as being equal to a bullock. This proved unused to carry burthens, as she three times threw off her load; at length disengaging herself from what she carried, she ran away, and I was obliged to dismount and put her load on my bullock. The *Níti* people had proposed to carry flour for us to *Dábá* at a moderate price on goats, but we could not bring them to specific terms before we started, and were obliged to keep this matter open, notwithstanding this renders us still more liable to be imposed upon. To-day they insisted that three goats were equal to the hire of one man; and although this rate is higher than the absolute value of the goats, we were obliged to submit to the imposition. At *Níti* our *Bareli* rupees were current in payment for five *Timáshás;* at this place the carriers will only consider them equal to four; this circumstance explains one reason of the delay in settling the rate of hire.

June 30th.—Thermometer 46° at sunrise. It has rained great part of the night, and the summits of the neighbouring mountains are sprinkled with snow. Yesterday the first part of our march was through a narrow gulley giving course to the *Dauli*, the bed of which was formed by the union of the base of mountains of great height. Those, which were principally composed of sand-stone, had their feet concealed by a large slope of sand and small pieces of stone, and their summits were ragged and rapidly breaking down. Of this description for the most part were those on the left bank of the river, and their craggy irregular tops were far removed from the channel. Those of the right bank were principally of granite of a green colour, where washed with the water, and blue, blackish and brown above. The face of these, though by far more perpendicular than the other, and in most instances almost entirely so, showed manifest signs of the destroying power of the weather. Some of the blocks of stone, which lay in the channel of the river, were of a kind of pudding stone, the insulated pebbles being of a reddish or bluish colour, and the cementing material of green granite; were these masses in situations where they could be worked, they would furnish most beautiful slabs, as their union is most intimate, and the friction of the water alone has given to many of them the smoothest surface

* The silver coin of *Sunagar* and *Latakh*, which should weigh, as the name imports, three *máshás*, the fourth part of a rupee, but the present currency has been much debased.

imaginable. At the union of the *Dauli* with the *Hiwangal*, we took leave of trees; the last we saw being birch and small firs on the right bank of the *Dauli*, just after the other stream had fallen into it. The character of the mountains before and on each side of the slope, on which we were encamped last night, is of a different nature; though bold in their forms, their outline is rounder, less abrupt, and the line of their summits more continued and agreeable.

I awoke at a very early hour and was immediately seized with difficulty of breathing and great oppression about the heart, which was removed for a few seconds by sighing deeply. When on the point of falling asleep, the sense of suffocation came on, and the sighing became very frequent and distressing: however, as the air became a little warmer, this affection somewhat subsided. Several of the people are suffering from headaches, colds, and affections of the intestines, apparently attributable to the great and sudden changes in the state of the air, as in the middle of the day, the thermometer often stood 30° higher than in the morning.

March at Six.—At 3,020 paces, desert the *Dauli*, within two coss from its source at the foot of a mountain called *Gangá-nóli*. At 5,360 paces, commence ascending the *Ghâti*, or pass which separates *Hindoostan* from *Un-des*. Ascent very steep and difficult. We rode upon our bullocks the whole of the ascent, which was a mile and three-quarters. At 7,470 paces, reach the summit, where we find a heap of stones, on which is a pole with pieces of rag attached to it; and as it is customary for every caravan or even for a single traveller to add his mite, we ordered a bit of cloth to be suspended in our name. This custom is supposed to entail the accomplishment of the objects of the journey to every one who observes it. We pass over an extensive plain thickly covered with large stones, upon which the bullocks tread with extraordinary firmness. This plain is bounded on every side with mountains; those behind are covered with snow without any mark of vegetation; those before are equally bare, but without snow. Distance this day about five miles and a half.

The first ascent was very steep, but not so difficult as the second, which is called the *Niti Ghâti*, or pass. Here our conductor, Amer Singh, had some fears, that our progress might be impeded by some guards from *Dábá*, and whilst ascending, called to the Pandit, who had got the start of him, to examine whether there were any watchmen on the summit. He appeared not a little gratified on learning that there were not any. The height of this pass is so great and long, that a very small body of resolute men on the top, might defend it almost against a large army, merely by rolling down stones.

We found the sun hot about eleven, when we began to climb; but it was stated that about three it became so cold that it would be scarcely possible to support it; however I conceive this to be an exaggeration. In some parts of the stony plain, the snow lay in masses, over which the bullocks trod without hesitation; and in others, it was melting. Part of this gently ran over the surface into ravines, and part soaked into the ground, and probably broke out in springs at distant places. Between the *Niti Ghâti* and the northern face of a hill adjoining a stream called the *Jandú*, there was not the smallest trace of vegetation. The distance was about one-half coss; but just on the brow of the hill declining to the river, were some bushes of furze and green mounds formed by a kind of moss, which is remarkably close and firm. The stony plain was of great breadth and was intersected by deep and broad ravines, which took off the melting snows. These ravines all ran towards the North and East, and are the sources of various streams which joining in their course, give rise to the *Sutlej*. The last range of hills had been represented as not so high as many in *Garwal*. However from the view which I have had of them, it appears to me that they are higher; and the general difficulty of breathing experienced by us in passing them, comes in conformation of this opinion.

We encamped on some flat ground on the bank of the *Jandú*, a river which receives the *Sheku*, and another branch from the northern face of the great *Himalaya* range. It was extremely hot when we arrived, and as there was no natural shelter, I laid myself on the ground under a thick blanket. Though

oppressed with desire for sleep, I found it impossible to indulge the inclination, in consequence of oppression in breathing, the moment I was dropping asleep; and deep sighing only proved a temporary relief. At three o'clock the wind became very violent, but abated in the morning a little before sunrise. Two *Uniyas*, going to *Níti* with salt, here met Amer Singh, and started, as he said, many objections to our proceeding. He thought it prudent that they should return with us, lest they might spread some report that might be prejudicial to us.

July 1*st.*—Thermometer at sunrise 41°; march at 5-35 A.M. At 3,205 paces, reach the summit where there is a heap of stones. Here we found the two *Uniyas*, one of whom was busied in lighting a fire, into which the other threw some incense, which he had previously bruised on a stone. He then leisurely walked round the pile of stones, in the midst of which was a statue having a piece of cloth tied to it, and whilst walking, uttered a long prayer. To the east was the sacred mountain near the lake of *Mánasarôvara*, tipped with snow, and called *Cáilas* or *Mahádeó ka Ling*.* Turning his face towards this mountain, and after raising his hands with the palms joined above his head, then touching his forehead, he suddenly placed them on the ground, and going on his knees pressed his forehead to the ground. This raising the hands, and prostration of the body and head, was repeated seven times, the other *Uniya*, less devout perhaps, contented himself with three salutations and a short prayer.

Came to a large plain divided into several portions by broad ravines, and having several broad but not high hills on it. The only marks of vegetation upon it are low bushes of the furze, which may be called Tartarian, and small mounds of the compact moss beforementioned, with here and there a small tuft of a thin silky grass just springing up. Patches of snow still upon the ground, and splashes of water in which the feet sunk considerably; although I give our *Níti* friends credit for detaining us as long as possible, I nevertheless think we should have found some difficulty in passing these plains ten days ago, from their then swampy state. At 5,400 paces, leave some snow in a hollow close to the left. At 5,840 paces, come to another heap of stones, and descend rapidly along a ridge between a water-course, now dry, to the right, and one to the left, having a stream running down its bed. At 6,000 paces, descend. At 6,960 paces, encamp on the left bank of the *Chastu* river, the source of which bears S. 70 W. and springs from the northern base of the great *Himálaya* ridge. The bed of the *Chagla* river is about the sixth of a mile broad, pebbly and fleet, with several small but rapid currents running down it. The rivers to the south of the great *Himalaya* ridge are narrow, from the sides of the hills being very steep and their bases forming a narrow angle with little valley. Those which rise on the northern base of the same ridge have broad flat channels, the water draining into them more slowly from the table-land, and the more gradual and gentle slopes of the hills.

A hunter, whom we have long employed unsuccessfully, this evening brought in a female *Baral*. It was about the height of a hog deer,† (Cervus porcinus) with its legs and feet much like the sheep, and some similarity in the head, but the ears were thinner and narrower. It had eight teeth and two horns which curved slightly backwards. Its hair was very hard, and on the neck close to the skin grew some fine wool. Its general colour was ash or grey, but it had its shins and tail darker than the rest, and under the belly it was nearly white. It had four stomachs and a gall bladder: a vesicular tænia was in the mesentery, but I broke it in endeavouring to extract it. Were it not fanciful to suppose a chain in the works of nature, I should say that this animal was the link between the deer and the sheep.

In crossing the plains I have seen no insects save a few small yellow butterflies; no reptiles but a little active lizard of a dun tint; no game, and no birds save the red *Túti*, larks and linnets: but at our encampment there were ravens of a large size with a loud caw, an immensely large eagle on the wing, and a

* There are two mountains of this latter name, one near *Gangotri*, the other at *Cáilas*.
† Seems to be Ovis Ammon. C.

blue pigeon with lighter plumage than that common in *Hindoostan*. I conceive that no trip would be more instructive to the physiological Botanist than one across the mountains which separate *Hindoostan* from *Tartary*, as plants of the same kinds vary in their size, tints and strength, according to the difference of their situations. Some time I thought that I was mistaken, but having seen the habitudes of many flowers differ extraordinarily in different places, and as the difference between those on the summits of gigantic mountains, and at the bottom of profound glens was presented very frequently to my eye with intermediate shades in intermediate places, as to elevation within a short space, I was enabled to recognize their identity of family after a little time without difficulty. At sunset high wind arose. Thermometer 54°.

July 2nd.—Thermometer 5°, A.M. 44; wind subsided during the night. The general direction of the rivers which we now meet with is E. by N. although they rise from S. 70 W. As the cattle had strayed, we were delayed until half past eight. At 5,168 paces, the mountain, along which we have come this moment, ends parallel to the left one. At 6,845 paces, arrive at our encamping ground, which is bad, as there is only one small spring from which the water is taken by a small ladle as fast as the hole fills, and this is very slowly. Here we found a square tent of black blankets pitched with four poles at the corner, and belonging to some *Uniyas* who had come from *Dábá* to graze their goats. As the water was not in sufficient quantity for the supply of the *Uniyas* and the *Niti* people, another well was dug, which gave what was required for cooking; but that for drinking was brought nearly three coss. An *Uniya* woman, wife to one of the goatherds, very good naturedly filled the water vessels of those persons who came to the little well, and did not take up her own part till the different candidates for water received the quantity which they asked for. She had rather a pleasing countenance, was of middle stature, and about thirty-five years old. There was much of curiosity in her looks at seeing us, but nothing of fear or impertinence. Her dress was woollen, and of the same form with that of the men. Her boots was likewise woollen, and much diversified by patches of various hues. Her hair, which was of a deep black, was plaited in tresses from the forehead down to below her waist, where the plaits to the number of fifty, after each being terminated by a cowrie shell were assembled in a band of leather, which was tipped with a tassell of red worsted thread: her head lappet, if I may so name it, was of leather and extended from the forehead down the back to the waist, but in the latter part gradually ended in a point. At the forehead it was bordered with silver, and from this rim hung seven rows of coral beads, each row consisting of five, which were terminated by seven silver *Timáshás* that played upon the forehead. The crown of the lappet was studded with small pearls distributed in seven rows, and the lower part was decorated with green stones something like turquoises but marbled, with coral beads, and many bands of silver and of a yellow metal, probably gold, about a finger's breadth. A stiff band of leather something like a soldier's collar was placed loosely round her neck, and ornamented with five rows of coral beads. The collar was secured with a button and clasp of silver. In her left ear was a coral bead set in silver, and in her right were two smaller beads in the same material. On her right thumb she wore a square gold ring with characters engraved on the table.

On quitting the spring in the way to our encampment, we saw some of the *Bampo Marchás* sitting by their loads, with a dead sheep lying on the ground in its fleece, but having the entrails taken out; on a dish lay some of the intestines cut in lengths like black puddings, and I was led by this to enquire what they were and how made; and from the intimation which I received, was a little surprised to find the borders of *Bhootan*, well acquainted with the art of making black puddings. The carcase of the sheep was afterwards, I understood, roasted whole, by being frequently turned in a fire of furze roots.

This day we were treated with some chops from our *Baral*, and we found the flesh juicy, tender and high flavoured. There was a *Bhootan* priest sitting with some shepherds from the neighbourhood, cheapening small wooden bowls turned out of knots of horse chesnut. They are very durable, the knotty structure preventing them from either breaking or warping. In the evening there were

some peals of distant thunder, and an appearance of much rain; however we escaped with a few drops, the mass being attracted by the hills to the north. The *Uniyas* had dogs with their flocks, which were fierce and much disposed to attack strangers.

July 3rd.—Thermometer at 5—58°. Marched at 5—10, as our conductors were anxious to reach *Dábá* at an early hour. Road leading over a dry gravelly plain, much cracked, and with little vegetation, except here and there some low bushes of furze, small tufts of a silky grass springing out of this cleft, and a woolley plant like that commonly called "everlasting," perhaps a kind of dittany. A snowy peak in front. The road lies over a plain of great length but not of above seven coss in breadth, and consisting of many levels or steps broken by deep ravines, the edges of some of which are as level as if executed by art. On the south, the plain is bounded by the last *Himalaya* ridge just tipped with snow in stripes like foot-paths, extending along the windings of the ridges: on the north, by the *Cáilas* mountains, the summits of which are marked more distinctly with snow, and the bases of which descend to the level of the plain by easy slopes and diminishing swells, forming a succession of steps separated from each other in the length of the plain by breast-works of broken ground. Behind, the mountains seem to meet in an angle near *Mahádêva-ka Ling;* but the plain seems to expand before us till it is shut in by stupendous mountains, whose sides, as well as craggy summits, are apparently very thickly covered with snow. To the left or rather to the S.W. are the mountains of *Baschar:* At the distance of about two miles, a little to the W. of N. is a most extraordinary face of broken ground. This represents pyramids in some places joining their tops but separate at their bases, in others, separate at their tops but clustered at their foundations: but tresses of various proportions and forms; and no inapt resemblances to ruined castles and fortifications in piles above each other.

The town of *Dábá* is perched upon the top of a rock, which juts out towards the river with an irregular declivity, and is surmounted by the highest eminence in the whole line which defends it from the N.W. At 5,306 paces, the river close below, and a few cultivated fields, which are the first we have seen in this country: encamp near a rivulet in the town.

It was considered proper that Amer Singh should announce our arrival to the *Dêba*, and enquire when we might wait upon him. It seems that there are three personages of importance here, the *Lama*, the *Wazér* and the *Dêba*, who is properly the head zemindar. The *Wazér* was absent on business towards *Mánasa-rôvara*, and his son officiated for him. Amer Singh reported, that the *Dêba* and *Wazér's* son were very angry with him for having afforded us carriage, as without this assistance we could not have come on; and he had more reason to be displeased, as he had sent two messengers to forbid our entering *Un-des*—Amer Singh made excuses; saying they had delayed from time to time furnishing bullocks under the expectation of our being wearied and giving up the idea of proceeding; but that, so far from this producing the effect which he expected, we threatened to make him advance not only the expense of our stay at *Niti*, which was considerable, from the number of people we had with us, but also to pay the charges of the whole of a journey which by his not forwarding us was likely to end in disappointment. But the *Dêba* still remained displeased.

In the evening there was a consultation betwixt the *Wazér's* son, the *Dêba* and the *Lama*, at which were present Amer Singh, the old pundit, a sircar and a *jouar* man. It was stated by the *Déba's* people that it was necessary to report the matter to the military chief who resided at the court of *Gortope*, a place about two days journey distant and who exercised a general governing power over the country.

July 4th.—Thermometer 54°.—Amer Singh sent word, that the council was ready to receive our visit; and we set out towards the government house, which was about a hundred yards distant, accompanied by a few servants. The house on the outside was not of a very imposing aspect, though built of stone. Over the door a large dog was tied, which eyed us with attention, but did not attempt

to molest us. We passed through several passages and small anti-chambers full of people, into a low room of about eighteen feet square, in the middle of which was a small carpet for us to sit on. Immediately in front of us on a ledge raised about a foot, sat two young men, one of whom was represented as the *Wazér's* son and the other as the *Déba*, each upon their cushions; on their right, and forming the upper end of another line of persons extending from one side of the room to the other, the *Lama* was seated upon a leather cushion, next to him a priest, and then an interpreter; The *Seyánás* of *Niti* formed an opposite line; and we were seated in the centre of a square of people, who, if not very clean, were at least orderly and respectful in their behaviour. The young men were large in their persons, the *Wazér's* son particularly so, and about twenty-five years of age; the *Déba* was somewhat older; in the features of both the *Tartar* character was observable, though not in any very great degree. The *Lama* was about sixty with a shaven head, dark complexion, serious and wrinkled countenance, and features of a common caste. The priest beside him was still darker, more ugly, and more greasy in his clothes, reclining partly on the floor, and partly on the ledge on the upper part of the room; near to the *Déba* was a young woman of pleasing face, wife to the *Déba* and daughter to the *Wazér*, with a pretty child in her arms, and the left returning line from the *Déba* was begun, by a writer of dark countenance. The *Wazér's* son was dressed in a large loose coat or gown of woollen stuff, striped blue, yellow, green, and red alternately about a finger's breadth, and said to be manufactured at *Guinnak* the capital of *Chinese Tartary*. His hair was collected into one large plait which hung down his back, and he had no beard. The *Déba* had on a dark green woollen gown, and his hair was plaited in the like manner. His beard was plucked out, but he had reserved a thin mustachio on the upper lip; both the *Wazér's* son and the *Déba*, wore broad rings on the right thumb. Their ostensible use was for defending the thumb in drawing the string of the bow: but it served very conveniently also for trimming their tobacco pipes, which lay in readiness beside them. These were about eighteen inches long, in the form of the *English* pipe, but made of iron, decorated with embossed work and a rim of gold, and a circle of the same metal at the union of the bowl with the stem. A small japanned table was before each, and on them were implements for writing with two round wooden boxes japanned, and a large red and white china tea cup. The *Lama* had before him also a japanned long and low stand upon which was a round box. When we entered the room, the *Déba* was correcting a letter, which he had written to the commander of *Gortope*, and which he read over, desiring Amer Singh to explain the substance of it to us. He read with a distinct articulation, with occasional pauses. The language was soft; and the substance, as far as we could collect it, was as follows: That Amer Singh and other *Seyánás* had brought along with them two *Mahants*, and twenty-five followers, who were desirous of proceeding on a pilgrimage to *Mánasarówará;* that the first representation of their being *Gorkhalis* or *Feringees*, was a mistake: and that the arms which they had with them, were only sufficient for their protection during so long and hazardous a journey as that which they had undertaken. That the *Seyánás*, had entered into an engagement that these were real *Gosains*, who brought merchandize to defray their way expenses, and that they would be responsible both in their persons and property, that they should demean themselves peaceably and properly whilst they should remain in the country, paying for everything they might require, and taking nothing by force; and as they had been put to much unnecessary expense by their being delayed at *Niti*, the *Déba* trusted, that the chief would give orders for their being allowed to proceed without delay. The *Déba* caused also a written agreement to be drawn out on the part of Amer Singh himself, to the truth of the above deposition in the name of several *Seyánás*, and to which he affixed his seal. The letter was forwarded to the chief of *Gortope* after the consent of the *Lama* had been received.

It was stated that the *Lama* had never before left his college on matters of business; and we were to consider this as a great compliment paid to us.

Between the *Lama* and the *Wazér's* son was an empty place which was supposed ordinarily to be filled by the *Wazér*; and before this was laid down our present at our first coming into the chamber: enquiries were made whether we could drink tea or eat parched meal, which we declined on the score of having just risen from our repast, but which we could not accept in our character of *Hindoos*, these people having no caste; a large brass dish half filled with butter and wheat flour was placed before us as some return for our present, and we took our leave.

Yesterday a person came to us from the *Déba* to enquire after our health. He looked about my small tent with much curiosity, and observed that my friend's half boots were like those of a *Feringee*—I had taken the precaution of having my *English* shoes furnished with long turn up toes and tags at the heels, and this not being done to the others excited his suspicion. The redness of my face, which from being exposed to a hot sun and cold wind was almost wholly deprived of skin, particularly attracted his attention. The explanation given was, that, before this pilgrimage I had been but little exposed to the sun which had produced the effect which he saw. The same enquiry was made by a very black priest who came on the part of the *Lama*, and who said that if such was the influence of climate, he supposed he should become white, if he were to go to the country I came from; in about two hours after our visit was paid, the *Wazér's* son, the *Déba*, the interpreter, the *Déba's* wife and sister came to look at our finery, and admired several things but found all our articles vastly too dear; and I think in general they were right; for we had affixed prices in some measure to make up for the expenses to which we had been subjected by imposition and delay. The *Déba's* wife fell in love with a ring which she actually asked for and of course obtained. Five "children of a large growth," who were extremely inquisitive, were desirous of knowing the contents of a bundle of my clothes; they were made in the *Hindoo* fashion. The *Déba* was anxious to see our guns; but, from his mode of handling them, it was clear that he knew little of the use of fire arms. We offered our guests tea, which they refused, but they partook of some sweet biscuits, gingerbread, and sugarcandy. After a stay of an hour, they left us apparently satisfied with the reception which they had experienced.

July 5th.—Thermometer at sunrise, 48°; the town of *Dábá* is situated partly upon irregular eminences forming the side of a flat ravine descending rapidly to the river *Tiltil*, and in the bed of the ravine itself. Its situation, construction, and appearance, are altogether unlike anything which I have ever seen before. The ravine or bay, is surrounded by heights consisting of strata of indurated clay and thick beds of gravel. Some of these heights are above three hundred feet in elevation, others are less. They are broken into masses of various shape by the torrents of snow-water which fall down their sides. Some are like large buttresses with pointed tops; and others, though of greater height, are surmounted by flat spaces. Their sides are full of excavations, to some of which are wooden doors, and others are merely caverns; of these, some serve as houses, but the greater part as granaries or rooms in which the inhabitants deposit their property, when they leave their houses in the town for a warmer situation during the most severe season of the year, when the ravine is nearly choked up with snow, so that *Dábá* is only to be considered as a summer residence. The houses are of stone, two stories high, white washed on the outside below, surrounded with a band of red and French grey above, and having terraced roofs surrounded with parapet. The tops of the walls are decorated with lines of pieces of different coloured rags tied to strings. The inside is very filthy; the floors of little yards, which lead to them, being covered with bones of sheep and goats, fragments of bones, and locks of wool. From the ground floor, which is raised, a wooden ladder leads to the terrace, which in the *Wazér's* house is divided into an enclosed verandah that serves as a chamber of audience, and into an open space used as a promenade by all the family. The town is divided into three parts, *viz.*, a college, the residence of the *Lama* and his *Gelums*, or monks; a nunnery; and the houses of the *Wazér*, *Déba*, and the laity in general. Immediately in the centre of a semi-

circular sweep, formed by the houses, are temples or mausolea of *Lamas*, with smaller ones attached to them. These are circular at their base, diminish by smaller circles, and terminate in a point covered by plates of copper, like umbrellas, and gilt; in the centre above these, surrounded by horns, and painted of a red colour, stands an irregular building with one door, and surmounted by a square smaller building tiled with brass gilt and decorated with grotesque figures; it is the temple of *Narayan*, or the great spirit. The parapet of this building was adorned with masses of black hair, formed, I believe, of the tails of the *Chouri* cow reversed, plaited and intermixed with pieces of some shining substance, and having on their tops iron tridents.

This morning was dedicated to a visit to the temple, and afterwards to the *Lama*. A priest, by order of the *Lama*, opened a locked door, on which was a ring attached to the centre of an iron embossed shield-like plate inlaid with different metals. This led to the porch of the temple, lighted by an opening in the roof to the East. The side walls were painted al fresco on a white ground, with a bold sketch of some deity, with large staring eyes, and enveloped in a kind of glory. The doors being thrown open, we entered an apartment of about thirty feet square, lighted only from the door, and from two large silver lamps on attached pedestals of the same metal, about eighteen inches high, placed upon a low japanned stool in the middle of the floor. At the upper end of the temple and immediately fronting the door, was a figure of *Narayan* of copper gilt, in the *European* sitting position, and about twenty feet high. The hands were lifted up, with the palms gently inclined forwards, as if in the act of benediction. These, with the feet, were the only parts exposed; the rest of the figure was draped with narrow robes of silk. On his right hand was a smaller figure of LACSHMÍ; and on his left, that of a *Lama* crowned with a conical cap and dressed in pontifical robes. These figures, also well executed, were likewise of gilt copper; a flight of small benches descended from the feet of each of the last figures, on each side of the room, as low as the foot of the throne, having a space clear before. On these was arranged, in rows, the greatest assemblage of *Hindoo* deities I have yet seen. They were of brass, exhibited great variety of countenance, and much better proportion of parts than I have before witnessed. The whole of the group just mentioned were placed in a recess, bounded by pillars reaching from the roof to the floor, and separated from the body of the temple by a wooden screen about four feet high, furnished with shelves descending in gradation to the floor. On the upper range were the effigies of deceased *Lamas* carved in wood, with their mothers, and the principal persons of their household; a large gilt pyramid was on one side of this screen, half concealed by a silk veil, and another elevated figure, something like a sceptre, on the other; each on a large gilt stand. Lower down was a gilt chest; and on the floor, in the space fronting the door, was a low table, on which were ranged several rows of brass, silver, and gilt or golden bowls, containing water for the use of the deity. A small quantity was poured into my hands, part of which I drank, the rest washed with and threw over my head, as I was directed by the officiating priest; we had a carpet spread on the floor in front of the deity, and immediately under a large expanded umbrella. I had given a present on my first entrance, and afterwards added another trifle for the particular use of the priest in attendance, who desired us to come forward, and examine more minutely the figure of the deity, and receive a portion of his sacred vestments, consisting of a stripe of a white silk gauze, which was put round our necks. In returning, we saw masks of leather in imitation of the heads of stags, tigers, bears, and demons, worn at the celebration of some great festival, ranged on shelves; and on wooden frames, piles of sheets of writing within small planks of wood, like the boards of books without backs, lying on open lattice-work tables.

On leaving the temple, we were desired to turn some wooden cylinders supported on iron cylinders, in recesses in a wall, and to go round the building seven times, a ceremony which it seems is prescribed to those who wish to have an audience of the *Lama* after a visit to the temple. Whether this was mentioned merely to enhance the sanctity of the place or the personage, or

was really the custom, I know not, but the ceremony was interrupted after one round, and setting the whirligigs, by a message from a priest, that Amer Singh was wanted elsewhere. He understood the signal, and went to a small door, which when knocked at, was opened by a laughing ugly fellow, who pointed to four coils of shawl wool, for which a bargain was immediately struck.

We were desired to make another turn round the temple, and were afterwards led up two very steep flights of stairs towards the *Lama's* apartments. Over the first door hung a string to which were attached some leaden pipes, in imitation of the iron ones used for smoking. In an open apartment, up a third flight of stairs, surrounded by a verandah, on a small and thin cushion placed upon an old mat, the bishop of the diocese was seated. We each made a present of a rupee, and three for the *Gelums;* the latter he would not touch, but sent for the steward to take charge of, and ordered that they should say prayers for us three times, after which the money should be divided amongst them. His manners were mild and conciliating. To our interpreter he signified that he did not approve of our design of building a hospice at *Mánasaróvara.* We stated, that we should attend to his opinions, even if our money had been in greater plenty than it now was.

At the suggestion of Mr. H. I laid the string of beads which I usually wore round my neck, at his feet. He was struck with the circumstance, rose, beckoned to two *Gelums* to accompany him, and after a short absence, returned with a pot of sour milk, some butter in a bladder, a kind of cheese, and a cake of sweetmeats, which it was signified, was considered so good as to be thought worthy of being presented to the deity. He also brought a string of wooden beads, which he desired me to accept, as a mark of friendship in return for mine, and which I accordingly put on; we departed highly pleased with the manners of the prelate. In the evening we paid a friendly visit to the *Wazér's* son.

July 6th.—Thermometer at sunrise, 46°; I had caused the Pundit and Amer Singh to enquire for wool, in order to purchase a quantity and forward it to *Niti*, and have this day the mortification to find, that the people dare not sell any until we shall have received permission to buy from *Gortope.* This is caused by strict injunctions to all the owners of flocks, not to sell any shawl-wool except to the *Cashmirians* or their agents, in consequence of a representation having been made to the government that the *Jouaree* merchants had bought some last year, and that the *Cashmirians* would suffer if any of this kind of wool were to pass into the other's hands.

During the period that the *Un-des* was governed by *Rajas* of the *Rajpoot* caste of *Súrajbans*, and subsequently that it passed under the dominion of the *Chinese*, the independent *Tartars* of *Ladák* were extremely troublesome to the inhabitants by their frequent inroads, and only ceased their depredations in consequence of this country being given in *Jagir* to the *Dela Lama.* The sacredness of this personage, who is the head of the religion of the *Tartars*, caused them to desist from their incursions, and probably would have the same influence in the event of any alteration in the current of trade: but to this it is likely that they would make great resistance.

July 7th.—Thermometer 42°; the *Wazér* made us a visit and stayed nearly an hour. I observe, that the priesthood and the immediate officers of government are in easy circumstances, as also are the goatherds, but the rest of the population are plunged in the most abject poverty, and literally clothed in rags.

July 8th.—Thermometer 46,° at noon in a tent, 73°. We have heard that an answer has arrived from *Gortope.* In the evening I went to enquire the determination of the government upon our affairs, and was informed that in the following morning the letter should be read to us.

July 9th.—Rained.—Thermometer at sunrise, 50.° It being past eleven, and not hearing any intimation of our presence being desired, I proceeded to the Government House, and found the council sitting, assisted by a number of people whom I had not seen before. I addressed myself to the council; and as

we had been informed that a letter had arrived from *Gortope*, I begged to learn the sentiments of the Governor in respect to us, and their final determination upon them. The *Wazér* said, in reply, that the Governor of *Gortope* had signified to him, that intelligence had been conveyed to him, about three years ago, that some *Europeans* were about to come into the country; and whether we were the persons alluded to or not, he wished to see us, and the goods we had brought, of which he requested an exact inventory to be forwarded to him, and prohibited any sale till he should have inspected them. I told them, that although we had suffered much from delays, yet that, out of respect for the authority of government, we were ready to go to *Gortope*, or even to *Lassa*, should it be required of us, as we had no other than honest intentions; but as we were ordered to go by the government, it was but reasonable that we should be furnished with carriages. After much altercation, it was agreed that cattle were to be ready in three days; and that as many as could be procured should be purchased, we taking the responsibility of the measure upon ourselves. In an hour the interpreter came to say that we should have the requisite bullocks, and we are to start in three days from this date.

In the evening we went to see the temple of *Narayan* again, and to pay our parting visit to the *Lama*. We found the old man in a small cell just large enough to allow of three people sitting down; with a raised bench of brick, fronted by a railing of wood, with a little door in the centre. Although early, he was retiring to rest or meditation; and considering the wealth of the college, which is reported to be very great, was a real and edifying picture of humility. He wished to know very particularly if we should return by *Dábá*. We answered certainly. He was much pleased with our attention, and putting out his hand to take hold of my friend's white gown, he being a little nearer than me, said, "I pray you let me live in your recollection as white as this cloth." There was something particularly affecting in his manner and utterance, and I could not help bending over his outstretched hand with emotion, as I took leave of him.

I mentioned that there are a college and a nunnery. The *Gelums*, or monks, seem a happy, good-humoured set of people, dirty, greasy, and in good ease. They carry on a considerable trade in sheep's wool and salt, in exchange for wheat and barley. Of the nature of the institution I could learn little. Of the paraphernalia of the temple, the resemblance with those of the Romish church was very striking. The *Gelums* observe celibacy. There is a nunnery, the rules of which are said to be severe. Commerce with man is punished by solitary imprisonment and a heavy fine.

July 10*th*.—Thermometer 48°; this evening we purposed to mount a hill, on which formerly was a house belonging to the *Raja*; and there still remains a temple. In our way, passing close to the house of the *Wazér*, we found him, the *Déba*, and several servants, shooting at a mark with bows and arrows. There was novelty in the contrivance of the target. The bull's eye was composed of two parts, the inner one about four inches in diameter, was of wood, convex, and painted black in the middle, with a circle of red on the outside. This was placed in a roll or cushion of cloth, which is fitted tightly. The arrows were tipped with wooden balls, some of which were solid, and others hollow, with four holes in the end, which caused a whistling sound as the arrow flew through the air. When the arrow missed the target, and struck against the butt, it fell to the ground; if it hit the soft shell of the target, it did not disengage the bull's eye; and no arrow was accounted a shot, but that which dislodged the eye from the target. When struck out, the eye did not fall, but dropped a few inches lower than the circle, where it was held by a string from a upper projecting rod. This is altogether not a bad contrivance, as it prevents disputes. These people pull the bow more in the English manner than in that of the Chinese, their neighbours and masters; but their instruments are very indifferent and they are not formidable archers. They use also the sling, but I had not an opportunity of seeing them exercise with it. Leaving the archers, we ascended to the top of a hill about 300 feet above the level of the lower town, along a zigzag road, and

through some winding passages excavated with little art in the strata of gravel and indurated clay. The inside of this temple was by no means so rich as that on the other side, and the priest complained of poverty. He said he felt an interest in our welfare, and recommended our departing without delay, as the governing people were not good, and we might, if we stayed long, be caught by severe weather and perish. We thanked the old man for his good advice, and left him more substantial proof of our regard, for which he was very grateful, and placed round our necks small stripes of gauze. During our stay, the *Gelums* began an evening hymn, which was not unmusical; but, in a very small cell sacred to Bhavani, three persons were making a noise not unlike the quick chirping of grasshoppers. There were small statues of the last *Súrajbans Raja*, his son, daughter, priest, treasurer, and other persons of his court. As it is the custom here for a considerable portion of the property of every person who dies in affluent circumstances to go to the Church, and as likenesses are sent to the priests, who pray for the repose of their souls, as in the *Roman Catholic* faith, I apprehend the series of figures represented the whole of the court; and in this idea my belief was strengthened by observing some females of different age and character on a bench, immediately behind that on which the *Raja* was seated. The head-dress of two of these was very similar to that of abbesses. The *Raja*, whose resemblance was here preserved, in consequence of the frequent inroads of the *Ladákis*, and of his father being killed by the *Tartars*, was sent by the principal people to request the protection of the *Chinese*, who accorded it, and assisted him against the invaders. But in an earthquake his house was precipitated along with himself and his household into the plain, and the *Chinese* afterwards availed themselves of his death to take this country for their own use, and after a certain period to give it to the *Dela Lama*.

At this last temple there were few musical instruments; but at the great one, we saw some prodigiously large brass and copper trumpets, made of tubes, which shut in and drew out like telescopes, and had small mouth-pieces or pipes which were distinct. There were also drums of great size, set in frames, and beat upon their sides.

There are granaries in the rock on which the small temple is situated, in which they say that there are many thousand maunds of rice for the use of the people generally, in the event of any great exigency; and this is certainly a very prudent precaution, as scarcely any grain is raised in this country, and the inhabitants are dependent for their annual supply of rice and barley on the marchás of *Nití* and *Jouar*. Shortly after the period that the *Gorkhas* made an irruption into the territories of the great *Lama*, the *Chinese* government ordered thirty thousand maunds of rice to be taken out of the magazine, which is in fact the property of the public; but how the funds are provided I did not learn.

July 12th.—Thermometer 51°. The *chounr* bullocks arrived at day-break; and having paid for their hire, as well as for the food of two horsemen, who were to accompany us, into the hands of the interpreter, we struck our tents and took leave of *Dábá*. At 4,906 paces, arrive at the summit of hills, said to contain gold. To the right are clay hills broken down by melting snow into strange looking projections and hollows. Scarcely the slightest appearance of vegetation, and yet a hare was seen upon these heights. At 5,116 paces reach a narrow pass, through which we go and descend to a stony plain, then enter a very deep watercourse now dry, of which the banks are perpendicular, of vast height, and formed of beds of gravel. I examined their structure with great attention, in hopes of finding some traces of marine productions, but was disappointed. At 7,230 paces, came to a plain sloping to the *Satúdra* or *Sutlej*. It came from the S. W. by W. and ran N.E., receiving here the *Tiltil;* breadth eighty yards, depth three feet and a half. The current was so rapid that I could scarcely keep my footing. On the plain were two very beautiful poplar trees, in which were many goldfinches, which regaled me with a song while I sat under the shade of the trees waiting for the party, having reached the river half an hour before they arrived.

The broken ground in the neighbourhood of *Dábá*, and which we did not lose sight of until we quitted the bed of the *Tiltil*, was very extraordinary in appearance. The right bank was of great height, and the melting snow had cut the clay, of which it was formed, into channels, leaving intermediate ridges, which from difference of hardness, or being acted upon by the water in different directions, was fashioned into great diversity of figure; in some places representing castles, fortifications, houses, and masses which baffle description.

We have passed three villages to-day, all painted, and of different colours. These are winter residences of the inhabitants of *Dábá* and *Dong*.

Just at the point when we began ascending, the valley narrows suddenly to a channel only just sufficient to give passage to the water. The hills, which are stated to be rich in gold, are granite of mixed colours, the red predominating, with horizontal strata of quartz and small fibrous veins of a white material like agate, descending perpendicularly: where the rock has been exposed to the weather, its surface is broken into small pieces, having little more cohesion than clay burnt in the sun. This decomposition is effected, I suppose, in consequence of the different materials of which the mass is composed not being intimately united, and water entering the fissures, where it congeals, and bursts the structure.

The gold here is separated by washing, there being no fuel in the neighbourhood, or rather no wood; for, from the appearance of some of the hills, I apprehend that they hold coal. In the bed of the *Sutlej* were many large flowering shrubs, which I take to be a species of the tamerisk. I have found it from three inches high to eight feet, in situations more or less favorable. The yaks and goats were very fond of the foliage. I observed, that the bite of the yak is quicker and nearer the ground than any other species of neat cattle I am acquainted with, a peculiarity which fits them for the short and scanty herbage of an *Alpine* country.

We have descended much to the *Sutlej*, notwithstanding the mountains are high, which intervene between this river and *Dábá*, and the heat is great. In the tents the thermometer stood at 96°. Distance come this day 7,525 paces.

July 13*th*.—Thermometer at sunrise, 56°, march at 6° 30′. This plain is stony, about half a mile in breadth and length, bounded partly by heights and partly by the *Sutlej*. It is full of shallow pits, made by persons who have dug for gold dust, and left heaps of stones by the sides of the excavations. At 300 paces, ascend to another flat, which has likewise been dug. At 1,835 paces, reach a small flat, where there has been cultivation; caves of gold mines in the rock to the left, now deserted. At 5,975 paces, reach a house, near which are two gold mines, with tunnels under the surface. Heretofore the excavations were perpendicular. The earth is dug out and carried to the brook to be washed. At 6,182 paces, arrive at the ground for encampment near the village of *Damoo*, situate half way up a rock on the right bank of a watercourse, in the direction of which we travelled most part of this day, consisting of a few red houses, and many caves, with two or three temples.

In the evening killed seven hares. There are great numbers of these animals. They are shorter in their bodies, longer in the hind legs, and somewhat smaller than those in England. Their fur is much finer and longer; altogether they are much paler generally. The under part of the neck is fawn colour, sides greyish, belly white, and the thighs are furnished with thicker and longer furs than the rest of the body, and of an ash or lead colour mixed with grey. When disturbed they fly to the mountains, but frequently stop and rise on their hind legs to look at their pursuers. Their flesh is well tasted; and they are very prolific, as in two there were eight young ones. Some cultivated land under the grain called *ad'hi jou*, well irrigated.

July 14*th*.—Thermometer 52°; leave our ground at 5h 25l. At 5,780 paces, much saline efflorescence on the ground, supposed to be soda, cracked under the foot like slightly frozen earth. The skeletons of two wild horses were

lying in the valley. In various parts of the road we have found many skulls of the male *Baral*, with enormous horns: some have at least been from fifty to sixty pounds weight. We meet again with rhubarb, which he had long lost sight of. At noon, thermometer in the tent, 75°; on a high hill to the right three wild horses suddenly made their appearance, probably for the purpose of coming to water; after looking at us for some time, they went off at a smart trot. They were too far off to afford a very clear view, but seem to be about thirteen hands high, a bay colour ran along the upper part of the neck, and the back and sides were of a fawn or azure colour. Their heads appeared thick and short, but well carried; their bodies round, short; general shape compact, clean, and tail thinly furnished with hair.

July 15*th.*—At sunrise, thermometer 41°; march at 5h. 40l. At 574 paces, a bed of snow in the watercourse. The plashes of water on the surface of the ground melted during the day, are frozen in the night. Road ascends to 1,934 paces, when we reach the level of a beautiful plain about a mile and a half broad, with mountains to right and left, and narrowing to a gorge about three miles in front. Mountains on left have snow falling upon them. At 4,800 paces, reach the right side of the valley, which declines to the North: a stream arises from a bed of melting snow, direction N. 65° E. At 5,240 paces, a second bed of snow. Middle of the valley stony with two currents of water. Animals of a fawn colour about twice the size of a rat, without tails, and having much longer ears than rats; *Q. Marmot?** They burrow in the ground, and seem to associate with a smaller species of the same form and general character, but of a much darker colour; perhaps younger ones only. One of this sort was shot yesterday, being taken for a young hare; which it resembles in its mode of jumping and sitting on its hind legs. At 5,551 paces, the valley narrows to six hundred yards; surrounding hills said to contain gold, which is sometimes found in lumps of considerable size. At 9,786 paces, encamp; at 11 A.M. cloudy; high wind; begins to rain; afterwards hails, and this alternately with strong wind till sunset, when the atmosphere clears and the wind falls.

July 16*th.*—Thermometer at sunrise, 34°; our tents frozen. March at 6h. 45l. Along the left bank of the stream which we followed yesterday, saw close to our ground a large pair of horns attached to a skull, which I supposed to have belonged to the *Baral* or wild sheep, but was said by the *Uniyas* to be an animal called *Douga*. At 1,905 paces, large fragments of frozen snow fallen into the water from the rocks, almost choking up the channel which is not above seven yards broad. The frozen snow or rather ice, when broken from the edge of the projecting banks under which the water flows, divides into pyramidal or conical nails, the small part downwards. Red stones, something like cinnabar of antimony, with black shining crystals, interspersed through their substance. Large lumps of green granite glazed over in parts with a kind of green glass, in the bed of the stream. At 2,000 paces, enter into a narrow defile of frozen snow, which the stream has cut through and deserted. A ledge of about eight feet thick is suspended to the rock at each side, leaving a narrow passage between them, 94 paces long. At 2,435 paces, came to another defile of ice. At 3,420 paces, rhubarb plants in plenty. At 6,375 paces, our stream joins another; and the road leads to a plain, on which were two wild horses and a prodigious number of hares. At 8,025 paces, reach the bed of a clear, broad, and rapid, but not deep river; plain dug in many parts for gold. Having crossed the river, and reached our ground at 1 P.M. and 11,962 paces, we encamped. We killed this day one hare, and two grouse, or birds of this class, of a fawn colour, feathered legs, broad feet, covered with a pad of horn, divided into many points, like shagreen, and having two long thin tail feathers. This river, which rises near *Gongré*, goes past *Gortope*, then close to *Laták* or *Ladák*, and is said likewise to proceed to *Bokhara*, where probably it falls into the *Ammoo*, *Dijhon* or *Oxus*. The mountains on each side of this valley or plain, which is about five miles across, dip much to the N.W.

* Probably a new kind; as all the known species of Arctomys have short ears or none. In other respects seems to agree with the genus.

July 17th.—Thermometer 39°. Ice or water near our encampment Saw some *Brahmini* geese,* and small shrikes hovering over the river. At 336 paces, ascend the foot of the mount, ranging with the river, which runs about eighty yards to the left. At 1,360 paces, the plain is divided into an upper step about two miles broad, and a lower one, in which is the river following the middle of the lower step or valley, and about a mile in breadth. Many wild horses on the upper step. At 3,200 paces, myriads of small flies, very troublesome. At 4,905, road very uneven from hillocks and hollows. The surface of the ground covered with salt. At 5,720, the various currents which divided the valley unite and form a large and clear stream, of considerable rapidity. At 6,000, a very large but dry watercourse leads to the river. At 8,600, a valley opens from two or three miles broad, and covered with large pebbles. Heat very great. At 11,278, come to five currents of a river, which we cross. This river rises from mountains covered with snow lying S. 75° E. and falls into that just mentioned. *Gortope*, formed by some black tents at a considerable distance, bears from hence N. 5° E. The intervening plain, and indeed as far as the eye can reach until it is bounded by a pass to the N.W., is covered by prodigious bodies of sheep, goats, and yaks, amongst which is a small number of horses. The number of cattle cannot, I think, be less than 40,000. At 14,000 paces, reach the town, or rather assemblage of tents in clusters, made of blankets surrounded by hair ropes fixed to stakes. Over the tents are variously coloured shreds of silk and cloth as flags.

We had only just pitched our tents and arranged our baggage, when a messenger arrived from the *Déba* and *Wazér*, desiring us to pay them a visit to-day, and we should proceed to business the following day; the terms of the message were too pressing to admit of delay, accordingly we proceeded to the house of the *Déba* with our presents. It was enclosed by a fence about four feet high, and surrounded by the same litter of bones, horns, and scraps of wool, that we had remarked at *Dábá*. After entering an enclosure, we stopped a few seconds at the close of a small yard, in the front of which were some matchlocks and bows and arrows, piled in a kind of guard-house; and we were desired to go through a low door into a room, about twenty feet long. At the opposite end, on a raised bench of earth, covered with a carpet and cushions, sat an elderly man, bare headed, and clothed in a greasy yellow damask gown. This was the *Déba*. On the right hand from the *Déba* was a dark complexioned person, who was his younger brother; and on his right again, a rather fair young man, who was the son of the late *Wazér*, and now shared the authority of government with the *Déba*. The *Déba* had rather a shrewd countenance. His brother had a sullen expression, and was ill-favoured. The young *Wazér* had a pleasing face, of the *Tartar* kind. We had cushions placed on the side of the room, opposite to the young men; and our attendants with those of the household occupied the lower parts of the chamber. Some conversation passed through the medium of our interpreter, which turned upon our usual place of dwelling, and the articles we had brought with us, of which an inventory was handed to the *Déba*, and after being looked over by him, given to the *Wazér*. The apartments were built of sods. The roof was flat, made of branches of trees laid across, covered with sods, and having a square hole near the centre, which answered the double purpose of letting in light and giving vent to smoke: the sides of the room were hung with dirty yellow silk. On the right hand of the *Wazér* were two dogs. The *Déba* sat at the upper end of the room on a platform of sods two feet high, covered with an old carpet, on a cushion faced with *China* satin. Before him was a little long table, on which were a box with barley-meal, a blue and white large *China* tea-cup, a thing like a small lead tea canister, used as a spitting pot and a greenish jasper tea-cup, less than the other. This latter was frequently filled by a boy, from a large earthen tea-pot with a pale coloured lid, apparently cold. Superstition in eastern countries attaches to jasper cups the property of splitting, if poison be put into them; and this trait, at first blush, does not speak in favour of the morality of our *Tartar* friends.

* Anas Casarca.

Over his head, to defend him from the earth of the sods or other annoyance, were two or three pieces of common chintz, and at the right corner was a small square apartment, made by a chintz curtain, in which was a light. As the *Déba* lighted his pipe from a chafing dish of charcoal, which was on the floor, I suspect him to be a worshipper of the sun and fire; and this suspicion is strengthened by the long hymns which our attendants chanted on the road, at the first appearance of that luminary.

Our interview was very long; but it was easy to see that the impression of our being either *Gorkhas* or *Feringees*, (so the *Tartars* call *Europeans*) wore off either by the representations of the *Déba* of *Dábá*, or by the weight of our presents. Particular enquiry was made for pearls, and cups of crystal. Round the *Déba's* neck was a string of beads, thick in the middle and squeezed in at the ends, each bead about an inch and a half long, of a black substance resembling elastic gum, and marked with a deep circular impression made by a kind of seal. At the bottom was a small oblong, rounded gold box, with a little turquoise stone in the middle of the lid. In each ear he had a long pendant, consisting of a large pearl between rows of small turquoise stone set in gold. All the three persons mentioned had on their tail, which is twisted from three plaits, a gold circular ornament in lieu of a rosette. This is generally larger than a crown piece, half an inch thick, with a raised edge defended by very beautiful filigree work enriched with some decoration of the turquoise. This is really an elegant trifle, and with the exception of a dagger case, and an etui for long iron sticks to clean the throat of their tobacco pipes, was the only real decoration, betokening taste, I have seen in the country.

July 18*th.*—This morning we displayed our goods as detailed in our inventory. After we returned a *Cashmirian Vakil* from the *Raja* of *Laták* sent word, that he was ready to buy our goods, if the *Déba* did not close with our terms. He said that he should be glad to open a commerce with *Hindoostan* for goods of that country in exchange for the productions of *Laták*. That place, he said, was about sixty coss or ten days' journey from *Gortope*, and the same distance from *Cashmir*. He mentioned a place called *Busheer*, twenty days' journey from *Laták* and ten only from *Bokhara*. The road through *Cabool*, from *Delhi* to *Bokhára*, he represented as very circuitous. From *Amritsir* to *Laták* the journey was from twenty to twenty-five days, and the best season for it was the hot weather or the rainy season, but it would be preferable to go in the former and return in the latter period. He purchases shawl wool on advances at thirty *negis* per rupee; the first quality sells in *Cashmir* at twelve *negis*, and the second fifteen *negis* per rupee. The best wool comes from the neighbourhood of *Ouprang Kote* near *Mánasarôvara.*

July 19*th.*—The *Latákis*, as well as the *Uniyas*, are not able to grow grain enough for their own consumption, but are supplied by the inhabitants of the hills. The *Uniyas* procure their grain from the *Jowaries*, the *Marchás*, and other traders, through the passes as far as *Baschar*, the *Látákis* from the *Cashmirians.* The supply of grain is highly important to the *Uniyas* as they live on barley meal and rice, which they eat with their tea. Animal food seems to constitute only a small portion of their diet.

The shepherds are now beginning to shear their sheep and goats, *Jowáries* and *Baschar* merchants are purchasing sheep wool which they manufacture into *Pankis* and blankets; and those from *Laták* are collecting the shawl wool. I purchased a small quantity of the latter, at the rate of twenty-five *negis* per rupee. The *Latákis* require thirty. The *Déba* hinted that he might be disposed to give twenty; and this in the beginning it may be prudent to take, until a footing be established. It is important to show, that he will receive more advantage by dealing with our agents in future than with the *Latákis.* These have some shawl goats, but not in numbers sufficient to supply the *Cashmirian* market. However, if a portion of the quantity raised in *Un-des*, can be diverted from the usual line, they may be compelled to keep more goats themselves. Still without much success, as the cold is not so severe in the neighbourhood

of *Laták* as to the eastward, in which direction the mountains are higher, and covered constantly with a larger quantity of snow.

July 20th.—At a little distance from us, and close to the river, two people are engaged in preparations for making paper. They have two large bags of old paper, that has been written upon, and manufactured from the bark of the root of the *Lathbarisa*, formerly mentioned. A few large flat stones are placed near the edge of the water, where a portion of the stream has been divided from the main current by a low piece of sod. On the grass are two frames of wood, covered on one side with fine cloth, and the other is open, forming a shallow tray. The workmen begin by dipping some of the old paper in the water, then beating it upon a flat stone with a small round one, till it is reduced to a pulp. One of the trays is then placed in the broad part of the canal, leaving a space for the water, to run under it. The pulp is put into a geer pump with water, and worked into a paste; it is then poured on the cloth, and as this is sunk two or three inches in the stream, the water rises through the cloth into the tray, and mixing with the pulp, dilutes it. The impurities, which swim, are picked out, and the pulp agitated by the hand until it is supposed to be sufficiently clear, when the current of water is lessened. The workman sees if the cloth be equally covered with pulp; and if any part look thin, he stirs the water with his finger immediately over another, that is too thickly covered, and raises a cloud of paste which his finger leads to the thin spot, and by making a little eddy, the motion of which he gradually diminishes, the pulp is made to subside. By a repetition of this simple process, the sheet becomes of an equal thickness throughout; when it is carefully raised out of the water and placed horizontally on the ground to dry, till the greater part of the moisture is drained off, when it is gradually raised, and when nearly dry, the frame is set upright: when perfectly hard, one corner of the large sheet is raised from the cloth, and the whole detached by the hand. However this paper is very inferior as to evenness to that made in *Hindoostan*.

July 21st.—At about ten o'clock we were visited by three *Tartar* musicians from *Laták*, one played on the hautboy, another on drums, and the third sung and danced. The airs were very similar to those of the *Scotch*; and the tones of the hautboy resembled strikingly those of the bagpipe. This instrument had eight holes for the fingers, and one for the thumb, with two reeds, and a metal tube, with a broad slange concave upwards and convex downwards, in which the reed was inserted. The reeds were tied together with a piece of string about two inches long, that the loose one might be ready to be changed instantly. The musicians began with an overture not unlike that of Oscar and Malvina, as far as comparison may hold between the execution from two instruments and that of a full band. They then sang the words without music, and so went on with the instrumental and vocal performance alternately.

The *Déba* and *Wazér* made their present, consisting of two large trays of rice, one coarse, the other fine; three lumps of butter sown in skins, and eight sheep. The butter was rancid, a circumstance which in this country does not lower its value. The exhibition of the articles of my small medicine chest and of some surgical instruments appeared to give much satisfaction; and both the *Déba* and *Wazér* were pleased with a few drops of oil of peppermint on sugar.

July 22nd.—This morning I received a message from the *Déba* to visit him as soon as possible. He proposed a new rate of valuation for the coin, in which our advance for wool had been made to him. This proposal was a gross roguery, as we had weighed the rupees and found that one of them was equal to 4½ *Latáki Tímáshás*, and had ascertained the goodness of the silver. He had, too, of his own accord, offered to allow that rate. I told him, that we had placed the fullest confidence in his honour, and had considered the bargain of the day before as binding on both parties: however we were in his power; and we wished him to receive the twenty-five rupees, which would have arisen out of the transaction as it at first stood, in the light of a *nazar*. I declined giving five *Sirinagar Tímáshás* in lieu of a rupee, as I had been informed that the *Déba* alone refused them, and probably through the influence of the *Latáki* merchants. During

the arguments on this subject, the young *Wazér* spoke to the *Déba* several times in an under voice, held down his head, seemed confused, abashed, and ashamed of the trick played by the *Déba*. The latter, obviously pleased with having carried his point, said, that heretofore no shawl wool had ever been sold except to *Latáki* merchants; that there was an order of government inflicting the loss of his head on any man that should sell this wool to any other person; but that in consequence of our having come from a great distance, being as he was fully aware, persons of consideration, and as he was pleased with our conduct, he had departed from the general rule and had put us on the same footing with the *Latákis;* that we should in future be placed on the same terms as they; and he would engage that no third person should enter into competition with the two parties for this article. I expressed my satisfaction with his promises; and begged that he would give me a list of the things he might be likely to want from *Hindoostan*, as the *Europeans* sent many articles of great utility and beauty to that country. He said, that a sword, and large pearls of a rose colour, pear shape, and free from flaws or irregularities, would be most acceptable. He gave me a drawing of one, which probably would be worth two thousand rupees, and which he valued at three or four hundred. After our commercial affairs were thus settled, he said that we could not have permission to go out of the usual road from *Gortope* to *Mánasaróvara*, or to stay more than one or two days at that place. Thence we were to proceed to *Gangri*, afterwards to *Hienlung*, to take up our wool, then to return to *Dábá*, and enter the territories of the *Gorkhas* by the *Níti* pass. I answered that we were ready to obey, to the utmost of our ability, the orders which he had prescribed; but that it had entered into our pilgrimage to visit *Juálámuchi*, and that by the road of *Níti* we should make a round, to which our finances were unequal. He said that the heads of the *Seyánás*, who had become sureties for us, should answer for our leaving the country by any other road. I urged every argument that occcurred to me; but he was inflexible. He said his own head would be forfeited if he gave his consent to our returning by any other pass, and that our lives were held by him in equal estimation with his own; but that the case was without remedy. This blow was unexpected and heavy, as it places us in the alternative, either of being exposed to be stopped by the *Gorkhalis*, or of losing the benefits of the connexion we had formed with the governor of the *Un-des*. Amer Singh says that as the *Marchás* were our security here, so will they guarantee our passing by the *Baschar* road. To effect this, he says it is only necessary to go one day along the *Níti* road when we leave *Dábá*, and then striking to the west with a good guide, we shall reach the *Baschar* without inquiry or molestation; or if we dislike this plan we may go to *Níti* and make an arrangement with the *Mana Marchás*, near *Bhadrinat'h*, to give us a guide. My companion thinks it will be best to go as far as *Tapoban*, and there striking over the great snowy *Tunfúsi* range, gain the province of *Budan* and push vigorously for *Chilkea*. I prefer this, because we can see our cattle safe to *Níti*, and make an arrangement then for passing our cattle and goods through the *Gorkha* territory. The old pundit, opens for *Baschar* road; and says we shall neither be seen nor heard of by the route which he shall chalk out, until we reach a country in which we shall not be noticed. I rather apprehended that the prohibition has been caused by the enquiries which the old man has been frequently making from *Baschar* people respecting the state of the road; but, be it as it may, it is clear to me, that if we wish not to furnish to the governor of *Gortope* a substantial reason for rejecting future communication with us, we must abide by his order in respect to quitting his country by the *Níti* pass.

Mr. H. went to the *Cashmirian*, and found that he was a *Vakil* or agent of the *Raja* of *Laták* for the purchase and sale of wool. He said that the amount of wool annually bought by the *Raja* was between two and three lakhs, the greater part of which was re-sold to the *Cashmirian* merchants, who waited for the return of the *Vakil* and paid for it immediately. Merchants from *Amritsir* took off the rest. In speaking of articles of merchandize which were marketable at *Laták*, he mentioned coral beads, which formerly were brought from

Delhi and *Benares*, and though exceedingly dear, were re-sold into Tartary at a great profit. But within the last three years, their value has fallen greatly, from the great numbers which have come through *Yarkund*. These have been brought by the (*Ooroos*) *Russians*, who have long been in the habit of trading with that country, and in the course of the last three years have pushed on a lively traffic into *Cashmir* through agents. The *Vakil* said, that the *Ooroos* had not yet been at *Laták*; but the *Déba* of *Dábá* asserted, that kafilahs of five or six hundred *Ooroos* on horseback had come to the fair of *Gortope*. Now if this latter intelligence be true, the *Russians* must reach *Gortope* by another route than that of *Yarkund*. The *Vakil* said that the horses of *Laták* were much larger than those of *Un-des*, but that the best were bred in *Yarkund*, thirty days' journey from *Laták*, and that *Bokhara* was fifteen days' journey from *Yarkund*: *Laták* is ten or twelve days' journey from *Gortope*, the same distance from *Cashmir*, and twenty-five from *Amritsir*. Thus the road to the N. W. of the *Himalaya* from *Delhi* would stand thus: from *Amritsir* to *Laták* twenty-five days, *Yarkund* thirty, *Bokhara* fifteen; making a total of seventy days; a much shorter distance than that by *Cabool*. In this route there are two days' journey in which no water is to be met with; and for thirty days there is a tract without inhabitants: but the road is safe. I must here remark, that the river, which goes from *Gortope* to *Laták*, does not proceed to *Bokhara* as before stated, but falls into the *Attock*, or more properly speaking, is the main stream of that river. Neither is it a fact, that *Cashmir* furnishes *Laták* with grain, as was at first reported to me; the latter country having sufficient land in cultivation for producing barley and other grains, except wheat and rice, which it obtains from *Baschar*. I went this evening to the *Cashmirian's* tent, taking with me two small bottles of essence of peppermint and of volatile caustic alkali. He received me with great respect, spoke in the highest terms of the regard shown to medical characters in the West, and of the pleasure he had in our meeting, which he now regretted had not taken place before. His name was Ahmed Khan Kazalbash, about forty-eight years of age, and of a respectable appearance. He placed before me some fine sugarcandy and a paper of saffron. Looking-glasses of large sizes were, he said, much in request in *Cashmir*. He was particularly desirous to have a lancet of the same make with one that I had given to the *Garpan*, but in this I could not indulge him. I drew him on to converse about the *Russians*, but could learn no more than what has been stated, save that a few have before been in *Cashmir*. He brought with him shawls of various kinds for sale; and said that his people, who were not come up, had some of great value in charge. Nobody, he said, could trade at *Laták* without the direct permission of the *Raja*. We first supposed that the *Cashmirians* came to *Un-des* for part of the wool they used; and learning that they did not, were disposed to blame them for want of enterprise. However it appears that they have not been permitted to trade directly with *Un-des* by the *Latákis*. A state of warfare had long existed with intervening periods of peace, or rather truce, between these two states, in the reign of Mahomed Shah. The *Chinese Tartars* then invaded *Laták*, whose inhabitants applied to the *Cashmirians* for assistance. These represented their state to the Emperor, who ordered them to send some infantry to their aid. By their help the *Latákis* repulsed the assailants; and a treaty of amity was made between the conflicting parties, of which one article was, that the shawl wool raised in *Un-des* should be sold to the *Latákis* alone. This has since been little infringed upon, except two years ago, when the *Jowári Marchás* purchased a small quantity on account of Mr. Gillman of *Bareilly*. The *Latákis* apprised of the transaction, complained to the government of *Gortope*, who issued the rigorous edict beforementioned, forbidding the sale of any except to the *Latákis*, on pain of death to the party selling.

July 23*rd*.—Leave *Gortope*; thermometer 38° at sunrise. The night has been frosty. Having taken leave of the *Déba* or *Garpan* in the afternoon, and of the *Wazér* at night, we prepared to start. The *Wazér* treated us with much cordiality. He said that in a very short time he should go to *Lassa* to remain. In his apartment, which was a much better one than that of the *Déba*, were

many trunks, and in the right hand angle was a small platform with benches in front, on the top of which was a brass image, before which a lamp was burning, and grain of various kinds was served on salvers of wood. On the lowest step were several plain wine glasses reversed, which from their clumsiness I supposed to be of *Russian* manufacture. He showed us the picture of the late *Lama*, executed in silk, but both the form of the person and the countenance announced more of the female than of the other sex. This character I have remarked to have prevailed in every portrait of the many different *Lamas* which I have seen, and, were it not that no mention has been made of this personage having been emasculated, I really should have imagined to have happened. However, taken out of the hands of his parents in infancy, educated in the entire subjection of the passion of sex, and kept in a state of little less than entire confinement, with full feeding, it is not surprising that the features of the face should have little of the virile character, and that the whole contour of the body should contract a feminine softness undistinguished by the bold variety of swell and fall belonging to a muscular frame accustomed to exercise.

At 3,985 paces, reach two piles of stones, the uppermost of which were engraved with a character that appears different from that in common use, and appropriated, I presume, to religious purposes. The valley here narrows and is bounded by mountains, whose tops are more or less covered with snow, and it takes a winding direction to the left. At 5,407 paces, arrive at our ground of encampment near some tents, and a considerable herd of yaks with a flock of the finest sheep I have seen in *Tartary*. Pleased with the prospect of having my choice from amongst the best collection of cattle of every kind I had seen, I rambled through the whole, and made choice of several female yaks and calves, as also of young goats, which, however, were not equal in quality to the yaks and sheep.

The horsemen, whom I discovered too late to be intoxicated, said that they had no orders to allow me to pick out of the flock, but would send for instructions on that point.

July 24th.—Thermometer 44°. At an early hour ordered the pundit, sircar, and interpreter to proceed to *Gortope*, and represent to the *Déba* and *Wazér* how we had been treated; as also to mention that the horsemen had said, that as they had received only four days' pay, we must travel day and night. We had scarcely determined upon this measure when the horsemen sent word, that a message was come from the *Déba*, importing that he would send another draft of each kind; and, if I did not approve of them, I might take back the articles he had purchased. I directed them to offer a higher price for the power of selection: but rather to take such cattle as he should offer, than on our part to break the original bargain. In the evening my messengers returned with eight cows, and the same number of calves, of which four were bulls.

July 25th.—Thermometer 41°. March at 8h. 10l. The river we have left comes from N. 85° E. The mountain in this thoroughfare for the most part covered with snow. The breadth of the valley in which the stream runs, is about 3½ miles. Thermometer at 1 P.M. 82°. The road, on which we are proceeding, seems a great thoroughfare; many *Baschar* and *Jowári* merchants having passed to-day with loaded sheep, goats, and yaks towards *Gortope*.

July 26th.—Rain. Thermometer 43°. The changes of temperature in this climate are extremely sudden. Last night the mountains to the right were bare; this morning they were covered with snow. Thermometer in tent 74°, at three P.M. rain: alternate sunshine, overcast sky, wind, and thunder.

July 27th.—Thermometer 39°. At noon all our baggage being dry, commence our march. The river from this spot runs N. 70° W. about 1¾ mile, and then takes a turn S. 80° W. and joins the river along which we went to *Gortope*. At 4,460 paces, cross the river three feet deep, rapid, with large slippery stones; water very clear. At 6,260, thirteen wild horses grazing to the left. At 7,957, came to bank of river, which cross, about 2½ feet deep, eighty yards broad, and very rapid. At 8,200, reach our ground and encamp.

The valley well furnished with grass; several *Tartar* tents, and cattle grazing; much furze on the adjacent hills. River comes from N. 75° E. and runs N. 50° W. for about $1\frac{3}{4}$ mile when it takes a turn to the S. 75° W. and forms one of the principal branches of the *Gortope*, supposed to belong to the *Attock*—wind very cold, raining all round. The river rose rapidly, and the *Tartar* horsemen refused to cross their horses, in order to bring over some of the people who had stayed to conduct our goats and sheep across the river; the yaks were sent in, who stemmed the current. Some clung to the tails of the animals and came over easily; the others, more timid, preferred retreating to some huts at a distance, where the *Tartars* gave them milk and lodging. A few drops of essence of peppermint on sugar to the *Hindoos*, and a dram of brandy to the *Mussulmans*, with strict injunctions, that they should run about and not approach the fire till warm, prevented any of the persons who had been much exposed to the cold from suffering by it.

July 28th.—Thermometer at sunrise, 44°; obliged to wait until ten o'clock before the river had sunk sufficiently to admit of the men and a few goats, which were left, passing over. At 1h. 20l. march. The mountains have the particular red appearance indicating the presence of gold; and though adorned with little verdure, are picturesque in their forms. Cross several small rivulets which come from the left and fall into several ponds to the right: air very cold. At 7,050 paces, reach a pile of stones covered with inscriptions. At 8,160, road crosses several dry watercourses, and ascends to the summit where are two small heaps of stones, over which is a line covered with slips of rags, and supported by two sticks. At 9,460 paces, cross a rivulet formed by fresh melted snow. This rises on the left and runs to the right. Reach our ground, 10,66: at 5h. 2l. very cold, windy and cloudy. A storm rises in the N. W. attended with thunder and small hail. Thermometer 47. Hail changes to rain, which falls steadily till 7 P.M.

To-day I heard a strange sharp and loud noise proceeding from the side of a hill, at the bottom of which the road ran; it seemed between a bark and howl, and expressed much anger. For some time I could not make out whence it came, but, whilst casting my eyes on a furze bush, an animal about the size of a middle sized dog sprung from a hole underneath it, about fifty yards up the hill, and after surveying the passengers and repeating his yelping, retreated with precipitation into his cave, as soon as he saw me jump from the back of a *chounr*—his general colour was a yellow brown. His head was round with small ears, his face burned light and dark-yellow and his tail long.

July 29th.—Thermometer 37°. At 9h. 45l. began to hail, which soon changed to rain, and lasted until 10h. We began our march at 10h. 45l. mountains on the left covered with snow; many wild horses grazing on the high table-land. At 16,652 paces, reach a branch of the *Satúdrá* river which I forded here, and again at 16,868, much against my will, as it was extremely cold: but my yák had played some tricks, which in my weak state of health I did not think prudent to experience more than once. At 7°. 15′, reach *Misar*, very cold and much fatigued. Thermometer 46°.

July 30th.—Halt at *Misar*. Thermometer 44°. In the forenoon, eight yaks arrived laden with shawl wool accompanied by two persons on horseback. One of these was an officer called a *Nerba*, who had received orders from the *Garpan* to supply the quantity for which we had made advances.

The morning was hot, a circumstance in our favour as the sellers of wool are in the habit of wetting it, under an idea, as they pretend, of its twisting the closer, but more probably to make it weigh heavier. However, after a little delay on our part, that the wool might dry as soon as possible, we had it weighed by a pole with a weight, on the principle of the steel yard, which the *Garpan* had sent with us. As more was brought than we advanced for, we agreed to take it, on the principle of encouraging the *Garpan* to give more another year. The surplus amounted to eighty-eight rupees and one *Tímáshá*; and the *Garpan* had ordered rupees alone to be received, which showed that he had given directions for more to be brought than we had contracted for,

in order to try whether we really meant to purchase, or used the plea merely in his presence to mask other designs. At this place we found many *Jowári* and *Dhán* merchants, who were troublesomely inquisitive as to who we were, what could be our motives for coming, and why we purchased shawl wool. The sight of some of our wares seemed to convince them, that we were what we appeared to be. I consider this day as the epoch at which may be fixed the origin of a traffic which is likely to be extremely beneficial to the honorable Company.

Misar has only one house made of bricks baked in the sun and five tents of goatherds: it is situated upon a rising ground upon the left bank of a rapid stream forming one of the branches of the *Satúdrá* or *Sutlej*. This stream comes from 86° 5′ E. and runs down a valley about two miles and a half in breadth and near eight in length, running S. W. After a course of about half a mile, it joins that which we forded yesterday.

July 31*st*.—Thermometer 34°, ice three-eighths of an inch thick. The changes of temperature, so frequent and rapid in this climate, require that the quadrupeds naturally belonging to it should have some very warm clothing, to protect them against their ill effects; and we find that this has been very liberally bestowed by nature. The sheep has a very thick and heavy fleece; the goat has at the root of his long shaggy hair a very fine fur interspersed generally; the cow has a material of the same kind, not much inferior in warmth and softness, which I apprehend might prove a substitute for beaver; the hare has her fur of peculiar length and thickness; and even the dog has a coat of fur added to his usual covering of hair. The wild horse (*Equus Quagga*),* the wild ass (*Goorkhen*, *Onagre*), and I believe the mule, the offspring of these animals,† are found in abundance on the mountains of *Tartary*; but whether they have anything of the fur kind I cannot say: that animal, however, which is here called the *Baral*,‡ and which seems to have many characters of resemblance to the deer as well as to the sheep, has certainly at the bottom of the brittle hair of the former the most beautiful brown fur I ever saw.

This morning the *Nerba* came to take leave of us, and as his behaviour had been uniformly attentive, I was desirous of showing him that we were sensible of it, and accordingly gave him a double-bladed knife and my sword. The latter was in fact no great gift, as it was bought at *Najidabad* for three rupees, and was intended solely for the journey. He was, however, highly pleased with the compliment. His name was Thar-chand; and he said, that he was in the suite of the *Wazér*, and should accompany him to *Lassa*. He wore a pendant in one ear, in which, along with rows of small turquoises, the never-failing ornament of this part, was a large irregular pearl, such as are in high request in this country, on account of their size. These I understand are brought to Calcutta, in considerable numbers, during the rainy season, from the *Laccadive* islands, and sold at a very easy rate. The *Nerba's* outer garment was woollen, of green, red, blue, and yellow narrow stripes manufactured at *Guinak*: under this were four other garments; and both men and women constantly load themselves with several vests to prevent suffering from the cold.

On the back of this habit, and on the right shoulder, were sewed the saw, adze, chissel, rule, and all the insignia of Free Masonry in iron; the symbols of a fraternity of which he said he was a member. I purchased from him some gold dust at the rate of forty *Sirinagar Timáshás* for the *Fitauk* of seven *Mashás*. The *Nerba* appeared to have gold dust to the amount of about five-thousand rupees; and it was understood, that every person, willing to become an adventurer in the gold mines, pays to the chief of the district one *Fitauk* as an entrance fee, and all lumps above a certain weight. This occupation is more profitable here than in most other places; as though the gold-

* Probably *Equus Caballus*, which inhabits, in the natural state, the deserts of great *Tartary*. C.

† *Equus Hemionus*, which much resembles the mule. C.

‡ *Ovis Ammon?* C.

digger works only three months, he expects that the result of his labour should keep him the whole of the year. Leave *Misar* at 10 A.M. having loaded our wool upon the yaks which brought it, and for the hire of which the *Nerba* would receive no gratification; the first instance of disinterestedness I have witnessed in this country. At 4,500 paces, enter *Tírtápúrí*. At 4,525, pass several piles of stones inscribed as is usual, and some figures carved in stone and painted. Reach the summit of the height at 4,575 paces and encamp.

Tírtápúrí is the residence of a *Lama* and several *Gelums*, who live in separate houses made of rough stones, and follow a pastoral life. It is perched upon the top of an eminence, about two hundred feet higher than the plain, and has table-land running from it eastward. Steep, craggy, limestone rocks in a state of decomposition immediately overhang it, threatening some of the houses with destruction at no distant period. Insulated pillars, which have resisted the influence of the weather longer than the softer portions of stone by which they were surrounded, seen upon the very point of falling, but apparently give no alarm to the inhabitants. Still higher, and losing their heads in the clouds, are pointed mountains, which from their brilliant whiteness, appear to consist of chalk, covered here and there with a layer of yellow ochre. Immediately at the foot of the rock, on which the buildings stand, runs a very rapid stream, which is said to proceed from a lake at the foot of the *Himalaya*, called *Ráwan-hrad*, and to constitute the principal branch of the *Satúdrá*.

To the west of the town, and about a quarter of a mile distant, are the hot springs, forming one of the most extraordinary phenomena I have ever witnessed. From two mouths, about six inches in diameter, issue two streams, bubbling about four inches higher than the level of the stony substance whence they escape. The water is very clear, and so hot that the hand cannot bear to be put into it for an instant; and a large volume of smoke curls round them constantly. They burst forth from a table of calcareous stone nearly half a mile in diameter, and raised in most places ten or twelve feet above the plain on which it stands. This has been formed by the deposit from the water of the springs whilst cooling. Immediately surrounding the springs, the stone is as white as the purest stucco. The water flowing over a surface nearly horizontal, as it escapes from the vents, forms shallow basins of different size and shape. The edges of all these basins are curiously marked with indentations and projections, like the tops of mushrooms and fleurs-de-lis, formed by calcareous matter prevented from uniting in one uniform line, by the continual but gentle undulation of the water entering into and escaping from the several basins, which are emptied by small and successive falls into the surrounding plain. By degrees, however, the fringed edge becomes solid, and contracting the basin, of which the hollow fills likewise, the water takes a new course and makes new reservoirs which in their turn become solid. Although the water appears perfectly transparent, the calcareous earth, which it deposits, is of different colours: in the first instance, near the mouth, it is delicately white without a stain; at a little distance it assumes a pale straw tint; and further on, a deep saffron hue: in a second the deposit has a rosy hue, which, as it recedes from the source, becomes of a deeper red. These various colours are deposited in the strata, which hardening, retain the tinges they received when soft, and give rise to variously stratified and veined stone and marble. The whirls, twists, knots, and waves, which some of the fractured edges exhibit, are whimsically curious, and show all the changes which the stony matter undergoes, from soft tufa to hard marble. I observed that the marble is generally formed in the middle of the depth of the mass, rising up with nearly a perpendicular front of the height beforementioned: the table must have been the work of ages. The calcareous matter, which is so largely dissolved and suspended by the water whilst hot, is probably furnished by the chalky mountains above *Tírtápúrí*, but the origin of the heat I have no clue to discover. The water must be most strangely situated, for two streams so inconsiderable to throw down such a prodigious quantity of earth; and the surface where quiet is also covered with a thin crust of semi-transparent matter, like that which rises on supersaturated lime water.

At this place I left the wool which I had obtained at *Misar*. The *Lama* was absent when I took the liberty of depositing the wool in the verandah of the temple of one of the deities: therefore it remains to be seen, should he return before I do, how he may approve of this step. However, from what I have seen of the priesthood here, they are an inoffensive class.

Nearly opposite to his house, is a broad wall of stone, one hundred and fifty yards long and four feet broad, covered with loose stones inscribed with prayers. The length of time which must have elapsed before such an extent of surface could have been so decorated by the hands of pilgrims, shows the great antiquity of *Tírtápúrí*. There are many little *Mat'hs* having niches in one side, in which are impressions, in unburnt clay, of *Lamas* and deities, and on some of the piles of stones are figures of *Lamas*, of *Narayan* and of *Bhasmásúr* carved on large flat pebbles.

August 1st.—Thermometer 40°. Leave the yak cows, calves, and my goats.—Commence our march at 10 A.M., meet a party of *Uniyas* going with several loaded yaks to the fair at *Gortope*. The manes of the yaks were dyed yellow with the *Geru* earth. At 12,800 paces, come to our ground and encamp in a green pleasant spot, in a hollow surrounded with many springs, at 4h. 30l. P.M. At 8 P.M., thermometer 46°.

August 2nd.—Thermometer 32°. A severe frost during the night, ice a quarter of an inch thick over standing water. March at 10h. 20l. At 10,825 paces, a large sheet of remarkably blue water at the foot of the mountains to the right, called *Ráwanhrad*, said to give rise to the principal branch of the *Satúdrá*, and to communicate by a river with the lake *Mánasaróvara*, named by the natives *Mapang*. *Ráwanhrad* bears S. 25° E., distant eight miles. At 16,827 paces, halt and encamp at 5 P.M. At 7 P.M., thermometer 47°. This day we saw more wild horses than on any former one, also several wild asses of the kind called *Gorkhar*, and likewise I believe some mules. The asses are a little less than the horses. Saw likewise *Barals* and many yaks.

August 3rd.—Slight frost, thermometer 34°. March at 9h. 50l. At 7,287 paces, cross a stream over a wooden *sankhoo*. At 7,325, encamp on a high spot. This is *Gangri* or *Darchan*. There are four houses of unburnt brick or stones, and about twenty-eight tents, amongst which that of the servant of the *Latáki* agent is apparently the best. Sixteen years ago the old pundit says this was a place of consequence. There we find many *Jowári* and *Dhermu* merchants with grain, and three tea merchants, who say they are acquainted with *Pekin*, which they call the capital of *Mahách'in*: but they themselves reside two months' journey beyond *Pekin*. The *Tartars* of the districts we have seen wore their hair plaited: these people had it cut all round, so that it hung low and loose in their necks, and they wear coats of kid skins made soft by rubbing, and their hair turned inwards.

A cascade issues from the rocks just above *Darchan*, and falls into the *Ráwanhrad*, which is supplied by the melting of the snow on the great mountains at the foot of which it is situated. It is said to surround a considerable extent of mountains, insulating them completely; but this, being the relation of natives, is to be received with caution.

August 4th.—Thermometer at 7h. A. M. 57°. We were resolved to stay here to-day to recruit my strength, which stood much in need of it after frequent attacks of illness.

August 5th.—Thermometer 48°; leave *Darchan* or *Gangri* at 10h. 30l. At 2,675 paces, cross a stream which in five or six branches comes from the *Cáilas* mountains and disembogues itself into the *Ráwanhrad*. At 13,235 paces, reach the top; see a fine looking wild horse. Descend to five tents: a wild ass grazing close to us, and a prodigious flock of sheep and goats. The lake of *Mánasaróvara* or *Mapang* now appears at the foot of a long declivity of pasture bounded by immense mountains towards the south, and having in front terraces of stone with the usual inscriptions, and a house inhabited by *Gelums*.

August 6th.—Halt on the bank of the lake *Mánasaróvara*. Morning early,

thermometer 47°. This lake is considered as the most sacred of all the places of worship in the opinion of the *Hindoos*, founded probably on the difficulty of access to it, not merely on account of its distance from *Hindoostan*, and the ruggedness and dangers of the road, but from the necessity of every pilgrim carrying with him money and provisions, which latter he must occasionally eat without any preparation on account of scarcity of wood. Few *Jógís* can afford the expense of this journey; and I met with two on the road, who must have returned for want of funds if I had not borne their expenses. The name is derived from *Man** and *sarovar*, a *Sanscrit* word signifying a lake. The story upon which this appellation is founded is related at great length in the *Sastra*. Why it is called *Mapang* by the *Uniyas* or *Chinese Tartars*, I have not been able to learn: but it is considered by them an act of religious piety and duty, that the nearest relation of a dead person should carry a portion of the ashes of the deceased, and empty them out of a small bag into the lake, as is practised at *Hardwár*.

Hindoo geographers have derived the *Ganges*, the *Satúdrá* and the *Kali* or *Gogra* from this lake; and as I believe no Europeans ever before visited it, I was anxious to ascertain whether it really gave rise to the two last mentioned rivers or not. As to the former, it is quite clear from the observations made in this journey, coupled with those in the trip undertaken at the suggestion of the late Colonel Celebrooke by Messrs. Raper, Webb, and Hearsay, that the *Ganges* derives its supplies from the melted snow of the mountains of the *Himalaya*, and a thousand small streams, which fall into its various branches during their passage from these stupendous rocks to the great common mouth at *Hardwár*; and that it does not receive the smallest streamlet from their extreme northern face, nor from a source to the northward of them.

Harballabh, the old pundit, reported, that near the south-western corner, a river issued from it, which flowing in a westerly direction went along the *Rávanhrad*, and escaping from its western extremity near the foot of the great mountain, formed the first branch of the *Sutlej*. Yesterday evening I mounted upon a very high bank, and thought that I perceived distinctly the whole of the line of the shore, without seeing any outlet, with the exception of a space near the S.W. angle which a projecting rock concealed from my view. Determined not to leave this point in doubt, I took a fishing rod and gun, thinking that I should have time to amuse myself a little in one or other diversion and return by the evening. At about ten I began my march; and although very weak from the frequent attacks of fever to which I had lately been subject, I felt confident that I should accomplish the object without any material degree of fatigue. As we were encamped about the middle of the northern side, I walked along the shore towards the west. The beach was formed of fragments of stones rounded, and thinned when of small size, by the continual action of the waves: but in some places great masses of red and green granite, marble, and limestone had fallen from the face of the rock, which in many parts was three hundred feet perpendicular. These stones, frequently washed by the surf and glazed by the sun, afforded a very unsafe footing: however, at this time it required only care to prevent falling, which would have endangered a limb, as some of the spaces betwixt the stones were very deep. The steep bank was here and there cut by profound and precipitous watercourses, now dry, but occasionally serving to convey the snow water from the high tables upon the head of the bank into the lake. The front of the bank, at the height of from ten to thirty yards, had houses of loose stems and wood built in recesses upon ledges; but, as there were no stairs to them, I thought them inaccessible to human beings, except by means of ladders, of which I saw none. They were inhabited, as I beheld smoke issue from many, and are, I presume, the secluded retreats of monastic recluses of both sexes. One of these nuns accosted me by the name of *Guni Lama*, and returning along with me, pointed to one of the rock habitations, which I concluded to belong to her, and appeared by her

* At full length *Mánasa*, divine; made by Brahme, named Manas, the mind, emphatically. C.

gestures to invite me to it. However I was so ungallant as to refuse the lady's hospitality: for I cannot suppose that she had any other motive for her civility than to offer me refreshment or to ask charity, the disposition to which, the view of the inconveniences she was subjected to, by such a lodging, might possibly excite. A weather-beaten face, half stripped of its natural covering by the joint action of a hot sun and cold wind, blistered lips, a long bushy beard, and mustachios, in a country where the former is carefully plucked out, with a gait not of the firmest, had probably raised emotions of pity, and induced her to think I might stand in need of repose. Be it as it may, with the most cordial salutation and expression of thanks by dumb show, I took my leave, and went on with my survey.

After an hour's walk, the beach changed to a deep sand, in some places pure and in others mixed with pebbles. That on the water's edge was bordered by a line of wrack grass, mixed with the quills and feathers of the large grey wild goose, which in large flocks of old ones with young broods hastened into the lake at my approach; and though I fired several times with buck shot, few took effect, from too great distance.* These birds, from the numbers I saw and the quantity of their dung, appear to frequent this lake in vast bodies,* breed in the surrounding rocks, and find an agreeable and safe asylum when the swell of the rivers of *Hindoostan* in the rains, and the inundation of the plains, conceal their usual food. Many aquatic eagles perched upon the crags of rock; and several kinds of gulls skimmed along the skirts of the water. An unusually large body of great black gnats along the beach rendered walking troublesome, from their aiming to get into the nose, mouth, and eyes, but when the wind lulled, which it did not for half an hour, they flew along the surface of the water, and became the prey of a kind of trout without scales, which rose at them with extraordinary voracity, and with which the water seemed to be literally alive. I hoped by rounding the N.W. corner to have had sport by throwing across the wind; but it then suddenly chopped about, and a heavy surf beat upon the western shore. As the bank approached this angle, it declined to gentle elevations leading to interrupted table-land, and at its base was a large bay, from the bottom of which rose a pyramidical red rock, connected with a line of ridge of high land to the higher flats to the north, and steep towards the south. Upon this was the house of a *Lama* and many *Gelums*, pitched in situations which produced a romantic effect, not a little heightened by streamers of various coloured cloth and hair, floating from high poles fixed on the corners and roofs of the houses. Leaving this and diverting my steps to the south, I went along the base of granite rocks amongst such troublesome, rugged, and slippery stones, as had interrupted my progress in the outset, till I reached a high, level, and firm bank, which separated the water of the lake from that which accumulated by the slope of the surrounding upland, directing the melted snow into it. At the end of this natural barrier, I saw a point of rock running into the lake, from the top of which I flattered myself I should have a prospect that would command the whole of the shore to the S.W. corner, and put an end to a task which I now found somewhat too much for the little strength I possessed; but I was severely disappointed, for on mounting a steep hill, of which the point in question formed the front to the lake, another large mountain intervened to prevent my view, with a deep valley between it and that which I had too hastily concluded would finish my labour. When I had reached the summit of this, another equally high presented itself. My servants were much fatigued: for my own part, I was obliged frequently to lie down; and it was four o'clock when I reached a small religious pile, whence I got a fair sight of the shore I was so anxious to see, with the exception of a very small portion that was intercepted by the projection of a high bluff angle starting into the lake. Unable to proceed from the aching of my limbs and intense thirst, which I could not gratify, I sent a trusty *harkarah* to explore the angle which was concealed from my sight. The sky, which had

* From the known resort of the grey goose (the swan of Hindoo poets) to this lake, the bird is called in poetic language Manasaucas, or he, whose abode is the Manasa lake. *Am. Cosh. b.* 2, c. v, *v.* 23. C.

frequently been overcast and disturbed with violent gusts of wind, now became clear, and sunshine illuminated the whole of the circumference of the lake, so as to enable me distinctly to define every portion of its shore close to the edge of the water, and up to the foot of the mountains, by which it is embayed, with the exception of the point to which I had directed the *harkarah* to proceed. There were numerous traces of watercourses leading into it, the most important of which was the *Krishna* sweeping down a ravine between two high mountains of the *Himalaya* range, and expanding like a sheet as it approached the verge of the lake; but not a break, nor any other appearance indicated the escape of any river or even of any small stream from it. Although this was clear enough to the naked eye, I employed a telescope; and this, as well as the evidence of two servants who gave me an account of what they saw, showed that the *Mánasaróvara* sends out no rivers to the south, north, or west.

At half past four I began to return, and descended to the shore, which was a bed of round pebbles that had fallen from the side of the mountains. Large masses of these stones embedded in a hard cement like old firm mortar, in some places obstructed the path, which apparently was more used by yaks than trodden by the feet of man. I was in hopes that I should be able to reach the N.W. corner before the fall of night, and by ascending the high table-land that formed the summit of the northern bank, avoid the deep sand and dangerous stony beach which I had traversed in the morning. Walking upon a flat surface in some degree relieved the active aching and spasms of the thighs and legs brought on by great exertion in climbing and descending, but did not take away the soreness of the muscles. However, I laboured to the utmost extent of my power, but was much impeded in my progress by a strong wind, which poured into the lake with vast impetuosity from the west, and rendered breathing difficult. Since morning the wind had shifted four times, and had only been a little still for half an hour. In spite of all my endeavours, I could not attain the granite rocks to the south of the *Lama's* house before night came on; and by another sudden change of the wind, the surf was thrown so high on the shore, as to efface all traces of the path, and leave scarcely room enough to pass between the face of the rock and the water. In a small recess we laid down for a few minutes; and as I had not seen the surface of the high land on the north, and the night was dark, I thought it on the whole more advisable to encounter the fatigue of wading through the deep sand, and the risk of injuring our legs and feet amongst the stones, than have the chance of falling over the precipice of the rock, or into any of the deep ravines by which its surface was broken. But there was another inconvenience, that was unforeseen and very annoying. The wind had put in motion the dry sand on the western extremity of the northern shore, and this rose into our eyes and almost blinded us. The servants, who were with me, had eaten nothing since the day before; I had only taken a cup of tea in the morning, and, though in health they were little less exhausted than myself. For my part, from the violent pain in my limbs and the singularly accelerated action of breathing, I was compelled to sit down every ten or fifteen minutes; and was in one of these halts overtaken by my *harkarah*, who reported that he had gone nearly to the foot of the *Himalaya* mountains covered with snow, and had not seen the smallest trace of any river issuing from the lake. At half past eleven, benumbed with cold and completely overcome with fatigue, I reached my tent, where a cup of warm tea was a most welcome refreshment.

August 7th.—Thermometer 49°. Found my eyes inflamed, and observed that those who were with me had also suffered in the same organ. Sent for Harballabh, and observed to him that the river which he had crossed on *Sankhoo* sixteen years ago, did not as he supposed proceed from *Mánasaróvara*, but from some part of the *Himalaya* to the west, and taking suddenly a western course, fell into *Ráwanhrad*, and led him into error on this point. He was very positive on the subject; said he could bring the evidence of all the inhabitants of the neighbourhood in support of the truth of his assertion, and that my *harkarah* had not gone as far as I ordered him to do. To settle this matter, the same *harkarah*, and Har Deo, the young pundit, were directed to proceed as

far as the south-west corner. At half past eleven at night, they returned much fatigued and suffering from the cold. They stated, that they had gone beyond the south-west corner, and within 500 paces of the *Krishna* river on the south side, without finding any appearance of a river issuing from the lake, or of any former bed of a river which had escaped from it. The distance of the *Lama's* house from our encampment was 3,521 paces; from the former place to the foot of the mountain, from the top of which I made my survey, 12,500 paces: they went 5,000 paces further, making in the whole 21,621 paces, or about eighteen English miles; which doubled by their return, made their day's journey thirty-six miles. According to their calculation, my journey consisted of twenty-four miles: but adding the crossing of the hills, it may fairly be estimated at three more. The distance altogether is but trifling; yet the circumstances of my weakness from previous illness, the badness of the road, being benighted, &c., rendered its performance very distressing. However, the fact of *Mánasarôvara* giving rise to no large river has been ascertained by it. The old pundit remained much dissatisfied with the decision, and a *Latáki* traveller asserted, that eight years ago the stream which he mentioned actually existed, and that it since that period dried up, and the bed has filled. Perhaps an earthquake may have been the agent in this effect. I believe the period assigned tallies with that which was so mischievous at *Sirinagar*, and might have extended to this place.

Mánasarôvara or *Mapang*, of which we had no means of ascertaining by astronomical observation the exact geographical situation, is bounded on the south by the great *Himalaya*, which pours its liquified snow into its basin; on the east by a prolongation of the *Cáilas* ridge; and on the north and west by very high land under the form of mountain, table, ravine, and slope, all declining towards it. In form it appeared to me oblong; the sides of the east, west, and south nearly straight, that of the north and especially to the north-east where there is a plain at the foot of elevated land, indented and irregularly tending to the east. The angles were not sharp, or its figure would have approached nearer to a square than any other; but it may be considered as an irregular oval. Its breadth from the south to north, I estimate at about eleven miles; its length about fifteen. The water, except where disturbed by the wind near the beach, where it is sandy, is clear and well tasted. No weeds are observable on its surface, but grass is thrown upon its banks from the bottom. The middle and sides farthest from the spectator reflect green; and, taken altogether, it has a noble appearance, whether in an agitated or a quiet state. We had, however, but little opportunity of seeing it unruffled, for the changes of temperature of the atmosphere are here extremely frequent and sudden, attended with great mutability in the wind. Considering the heat of the sun in the middle of the day, the vast bodies of snow on the summits of the neighbouring mountains, which produce their influence when the sun begins to decline, and the breaches and gullies through the ranges of hills, it is not surprising that there should be an almost continual conflict between opposite currents of air, or that the shifts of temperature should be frequent and great. At what season this large basin is most full I could not learn, but I apprehend this must be the driest season, as the greatest part of the watercourses which I saw were dry; but I found no appearance of water-mark above four feet higher than the present water line, which would be wholly insufficient to produce any overflow of its banks.

I saw a great number of skeletons of yaks between the low and high water-mark; and although the bones of the trunk were bare and bleached, the head was in almost every instance, and particularly its foreparts, covered with the skin to which the hair adhered. I could get no account of the cause of the number of the carcases: but think it probable, that in the severe season the space between the banks and the water is filled by drifts of snow, and that the yaks going towards the lake fall into them, and are suffocated. Adverting to the instinct and experience of this animal, this solution may be erroneous: but I have none better to offer. At first it occurred to me that they might have been sacrificed; however, enquiry did not bear out this conjecture; nor could

I discover any ground for thinking that these creatures are subject to epidemical diseases, which might have compelled them to resort to the lake, either to quench their thirst, or to alleviate their sufferings by bathing. With regard to the preservation of the skin in the forepart of the head, this would soon dry from the influence of alternate heat and cold, and there being little muscular substance between it and the bone to become soft and enter into putrefaction.

August 8th.—Begin to return towards *Hindoostan;* thermometer 45°.—Mr. H. cut his and my name on a stone and left it in a secure place. At eleven A.M. march. At 90,100 paces, pass tents of *Tartars* and *Jowáries:* cross a watercourse, at 10,200 paces, which was dry when we went towards *Mánasarôvara*, but is now two feet deep. At 12,126 paces, encamp near seven or eight tents. The valley of *Gangrí* is about twelve miles broad and near twenty-four long. At the eastern extremity is *Mánasarôvara:* opposite is *Ráwanhrad.* The latter lake has always been represented as surrounding some large portions of rock a little detached from the great *Himachal:* however the view which I had of it completely destroys this idea. It consists of two legs, which are long, and not very broad; one leg runs eastward towards *Mánasarôvara*, is straight, and ends in a point; the other goes to the south amongst the hills; and their divergence forms an angle almost directly opposite to the town of *Gangrí* or *Dercham.* I think I saw a stream issue out of it at the western side of this angle, which probably communicates with the many streams which form the *Sutlej:* but this point I purposed to make out decidedly.

August 9th.—Thermometer 42°. I suffered much from fever, and was unable to go to *Ráwanhrad.* About sunset the wind became very high, and thick clouds with loud peals of thunder announced the approach of a storm. This began with hail, turned to rain, and at midnight a fall of snow took place which lasted till morning.

August 10th.—At six in the morning, thermometer 32°. Our tents covered two inches thick with snow, which continues to fall. The streams on the plain much swollen, many parts covered with water that were quite dry yesterday. The ground very poachy, all prospect of visiting *Ráwanhrad* given up, and anxiety felt, lest a continuance of this weather should fill the passes of the *Himachal* with snow, and exclude us from *Hindoostan. Ráwanhrad* receives many rivulets from the southern face of the *Cáilas* ridge; but a large body of water, it is probable, falls into it from the northern front of its snowcapped neighbour the *Himachal* range. I much regret to leave unsettled the question of a branch of the *Satúdrú* proceeding from it; but must bow to the necessity of the case.

On its banks vast numbers of wild geese are bred, and it is probably better stored with fish than *Mánasarôvara*, as one edge of its banks is fringed with grass of considerable height, and there is swampy land at the mouths of the streams which empty themselves into its bosom. At a distance its water was of an indigo blue. The eastern leg appeared about five miles in length; of that of the southern one I could form no opinion, as it was lost in the mountains. The name is derived from *Rawan* so much famed in the *Ramayana*, and the *Sanskrit* word *hrad* signifying lake. The principal streams, which rise in the *Cáilas*, and disembogue, are, 1st, the *Siva Ganga;* 2nd, *Gouri Ganga;* 3rd, *Darchan Gadrah;* 4th, *Catyayani*; and there are many others without names. It is said to be four times as large as *Mánasarôvara*, but of this I can give no opinion. We have been forced to remain here all day. At nine the snow ceased to fall, and was followed by rain that continued till three. At twelve, thermometer at 62°. At sunset rained again; thermometer 43°. About midnight the rain ceased.

August 11th.—Thermometer 42°. March at 9¼, over a plain which is very poachy. Our yaks, though very strong, labour through the soft ground into which they frequently sink up to their bellies; but if left alone, would feed and wade along. English oxen would be much distressed and frightened in such quaggy soil. A hail storm induces us to halt at 9,825 paces, near a small river, at three o'clock. Thermometer, Even. 49°. *Cáilas* mountain is supposed to be the favorite residence of Mahadeva, and is situated opposite to the great lake of

Ráwanhrad, and little distant from that of *Mánasaróvara*. As its summit is always clothed with snow, it is but a cool seat: however this cold is said to be necessary, on account of the poison which has heated his frame ever since he swallowed it at the period of the *Sankh Avatar*.

August 12th.—Thermometer 40°. A party of people, having in charge a body of about seventy yaks loaded with *Awa-jau* in sacks, passed our encampment in the direction which we mean to take. March at 8¾. At 2,400 paces, many wild asses, and some animals which are thought more like mules than either horses or asses. At 6,780, *Gangrí* valley ends. The declivity goes to the left, and the water of this land falls into the *Tírtápúrí* river. At 7,000, meet the old road. At 12,969, reach our ground opposite to our former encampment.

August 13th.—Thermometer 37°. March at 9h. 15l. At 3,970 paces, fall into the *Misar* road. At 4,460, descend to the bed of a rapid river, which we pass over a *sankhoo*. Here we found many *Gelum* families of *Tartar* shepherds, who had been carrying to *Mánasaróvara* the ashes of the deceased relatives. At 5,315 paces, descend to another river, in rapidity and volume of current similar to the former. As there was here a *sankhoo* three feet in breadth, we thought it right to attempt to force our yaks over loaded; but they disliked going, on account of the height of the planks from the water, and the roaring of the river as it descended through the contracted channel. One, which was closely pressed, preferred leaping into the water from a bank of stones seven feet high, and swam under the bridge to the opposite side loaded. At 14,886 paces, reach *Tírtápúrí*. Wait in the verandah of the temple, where our wool is packed, until the arrival of our cattle with the baggage, which did not take place till near seven in the evening. Went into the temple to hear the *Gelums* repeat their vespers, the recital of which was accompanied with cymbals, and the beating of a deep-toned drum. The performance of the ceremony was preceded by the blowing of conches from the top of the temple. We generally found the *Gelums* assisted by the *Jowáries* or *Dharmis*. One of these men said that the breach of chastity in a nun was compensated by a fine of fifty rupees, and that of a monk or *Gelum* by one of sixty.

August 14th.—Halt at *Tírtápúrí*. Thermometer 38°. A report current amongst the *Jowáries* and *Dharmis*, that the *Gorkhali* governor of *Sirnagar* has written, that he understands two *Europeans* have gone by the *Níti*, and two others by the *Dharma* pass, into the *Un-des*. He desires information may be conveyed to him as to who they are, and with what intention they are going.

Some *Jowáries* whom we here met were concerned in the transaction respecting conveying shawl wool to *Belebre* fair for Mr. Gillman, which had excited the attention of the *Latáki*s, caused their complaint to the *Garpan*, and his severe edict against the clandestine sale of this article. One man told me that he had been seized by Amhed Khan, the *Latáki*, for having a small quantity in his possession, which he said he was about to make into *pankhis*. This day I was much indisposed with fever.

August 15th.—Thermometer 44°. March at 9h. 30l. At 4,700 paces, come to an ascent of high table-land. At 5,836, a large river, supposed to issue from *Ráwanhrad*, joins the *Terat* river, at S. 30° E. distant 1¼ mile, the little stream falls into it here likewise. The stream resulting from this junction now takes the name of the *Satúdrá*. At 6,325, arrive at some mud temples, with many caves in the rocks, showing the place to have been once a winter resort of the *Uniyas* but now deserted. A violent storm of wind, thunder and lightning, hail and rain, now sets in and lasts till nearly an hour. Rains again at sunset. Thermometer 59°. Find two *Jowáries* encamped here on the road to *Kien-lung*: one of these traders reproached us with spoiling their market, by selling our goods at too low a rate. The *Jowáries* have hitherto been the principal medium through which the *Uniyas* have received, since the conquest of the hills by the *Gorkhalis*, the produce of *Hindoostan* and *European* merchandize; and they have sold their wares at so high a rate, as to have confined the demand to a few rich individuals, such as the *Garpan*, *Débas*, and *Nerbas*.

August 16th.—Thermometer 45°. March at 8h. 30l. River remaining close to the left. The low warm swampy land in the vales about *Tirtápúrí* gives a grass, which is cut and carried as hay for winter provision, for the horses of the *Garpan*, and the people of *Kien-lung*, *Daba* and *Dumpu*. The grain called *Awa-jau* raised in *Teekla-kote* is also given to them during the rigorous season, and said to be hearty food. As this grain grows in a rigorous climate, it is worth while to send some to *Britain* for the use of the inhabitants of the western isles.

At 5,280 paces, reach a steep rocky pass of a stone laminated, rolled and whirled as at *Tirtápúrí*, and apparently bound by the same agency. At 5,600, broken ground presents appearances similar to those in which gold dust is found. At 5,740, immense masses of broken rock of a brown colour, much veined with quartz, in the cavities of which is much rock crystal; that, which is small, generally transparent and regular in form; the large crystals ordinarily discoloured, full of flaws, and fractured or shivered. At 6,737, water drips over an inclined plain of rock and tastes salt and nauseous. At 7,178, hot-water flows from the rock and covers the edges of its course with stony concretion of a yellowish colour. At 9,465, reach a good *sankhoo* over the *Sutlej*, about fifteen paces long and four feet broad. On the right bank a natural fountain throws hot-water a foot above its level, the edges of which are covered with a compact, hard, white tufa, at a distance looking like ice. Come to our ground at 4h. 10l.: wait in a cave till our baggage arrives. Have this day come 9,765 paces, and encamp in a hollow surrounded by rocks formed by hot-water, opposite to the town of *Kien-lung*, situated on the spires of rock on the right bank of the *Sutlej* distant ¾ of a mile. The road of to-day has been of a very rugged description; and the yaks with the wool and baggage were obliged to make a circuitous route over the tops of the hills, in order to prevent the loads being knocked off by the stones which projected from the sides of the path that we took. Yet, notwithstanding, many of the loads fell, and at night it was discovered that the sirkar's bundle was missing, along with a small packet of *Cashmir* saffron which I had bought from the *Latáki* agent.

The whole of the country, from *Tirtápúrí* to *Kien-lung* or *Chinglung*, exhibits abundant proof of the presence of minerals, and the rocks teem with springs of hot-water, impregnated with various mineral and saline substances, which we had neither leisure nor means to analyse. The springs of *Tirtápúrí* seem charged with calcareous matter alone, which in process of time becomes limestone, marble, and calcareous spar. Near *Kien-lung*, the hot-water contains calcareous matter mixed with salts. Still nearer to this town it is charged with iron; and opposite to *Kien-lung* is a cavern into which drips water highly charged with sulphuric acid. This cavern is about twelve feet in breadth at its mouth, five feet high, and about fourteen feet in depth, from the entrance to the back part. The floor consists of projections of calcareous matter mixed with sulphur, and cavities or pools of water about four feet deep, transparent, highly charged with sulphur. Hot sulphureous vapour issues through numerous holes in the floor, and a person is thrown into perspiration almost immediately, without his breathing being incommoded, by the sulphur steam, provided he stand upright: but he is seized with coughing and a sense of suffocation, if he crouch on the floor, as happened to a *Hindoo* who sat down. This occurs likewise in the grotto *dei cani*, and arises merely from the specific gravity of the sulphureous gas being greater than that of the atmospheric air, with which it does not mix with celerity. The sides of the cavern were formed by calcareous matter, and flour of sulphur, in some places straw colour, in others of a deep brimstone hue. The proportion of brimstone to the other material is nearly two to one. The side is so soft, that it may be scooped off by the hand, and is a little moist. It is rubbed into powder with ease, and then mixed with oil which unites with the sulphur, and the calcareous matter subsides. Coal has not yet been found by the natives; and fuel is only afforded by the furze in small quantity. If fuel were plentiful, I apprehend that many hundreds of tons of sulphur might be obtained from this cavern and the immediately surrounding calcareous rock; which, even where white, is

highly charged with sulphur. Immediately in front of the mouth of the cavern, and forming as it were its threshhold, is a mound of calcareous stone, through chinks of which spring many jets of hot-water perfectly transparent, and of a smell and taste very similar to that of *Harrowgate*. The vast walls and masses of rock which have been formed by the action of hot springs in this neighbourhood, show an antiquity that baffles research and would afford food for sceptics.

The town of *Kien-lung*, consisting of about a hundred small houses, built of unburnt bricks painted grey and red, is situated upon the summit of a cluster of spires or natural pillars of indurated clay, in the face of high banks of the same material, which overtop it by at least a hundred feet, whilst the town itself is at least two hundred feet above the bed of the river, and in a retiring angle. This kind of situation seems particularly selected by the *Uniyas* for their winter retirements; and the preference is founded upon judicious principles; for, from the conical shape of the pinnacles which form the foundation of the houses, the snow slips from them and falls into the valley below, the height of the rocks behind guards them from the force of the winds which sweep over the summits of the hills, and the elevation of the town above the level of the plain prevents the inhabitants from feeling the blasts which frequently rush along the course of the river, with a violence which can scarcely be conceived. At present, from this being the season most favourable for pasturage, the greatest part of the inhabitants here have left the town and gone to a distance with their flocks and herds.

August 17th.—Thermometer 42°. Four men were despatched before daybreak in search of the sirkar's bundle, which they found, and returned by nine o'clock: however, as the servants had begun to cook their victuals, we could not march till 1h. 50l. The heat was very great. At 500 paces, a strong sulphureous smell issues from hot springs; the rocks stained yellow with sulphur, which appears in considerable quantity mixed with earth in interstices betwixt masses of rock. At 2,875, the channel of the river from being broad suddenly reduced to fifty yards; road along its edge stony. Reached our ground at seven P.M., 8,383 paces. This has been one of the most rugged marches we have had in the *Un-des*. As it grew dark, we fired carbines occasionally to apprise our people behind of the direction we were encamped in; and at half past nine, had the satisfaction to see them arrive without having met with any serious accident.

August 18th.—Thermometer 37°. March at 8h. 55l. Some of the yak cows left the watercourse and went up the rock, the face of which became steeper as they advanced. One of them, finding herself separated from the great mass of her companions, without hesitation leaped from a height of about fourteen feet into the dry watercourse, apparently without being hurt by the shock, and her example was followed by those which had taken the same path.

At 6,900 paces, commence descending to a river formed of two branches, the right coming from S. 5° W. the left S. 35° W. They run N. 30° E. At 7,625, reach the point at which the streams just mentioned join, and breaking through a high mountain, fall into the *Sutlej*. The bank on this side is as it were dissected, the softer parts having been washed from the harder strata: the latter present a very irregular and extraordinary projecting surface. At 7,700, cross the river 1½ feet deep. At 8,000, descend to second river, the water of which is more clear, and its banks afford more grass and furze for fuel. At 8,050, cross and encamp at one P.M. Here we observed on the banks of the river many *larva* of a kind of locust, which breeds on the stony plains of *Tartary*, marked on the body with a yellow ring on a black ground, and having a large horn in the tail. Two species of locusts breed here; one with purple wings; by clapping the horny cases strongly together it makes a smart crack as it flies. The other is twice as large, the carcase and wings, of a yellow colour, spotted with points a little darker.

High wind from the *Himachal*, which lasted from three to nightfall. Thermometer at 7 P.M., 56°.

August 19th.—Slight frost. Thermometer 37°. March at 7. At 1,300 paces, observe that the two rivers which we crossed yesterday join due east about nine hundred yards. At 5,000, commence ascending the gorge, and reach the summit of height which shuts the valley. At 5,240, arrive at a pile of stones and descend by a tolerably good road, on which were many small fragments of different coloured jasper and white agate: to the right is the river formed by two streams, and now running parallel to our line of march about 2½ miles distant. At 15,700, commence descending; the town of *Dumpu* in sight. This is built on a steep eminence forming part of a ridge stretching from the side of a mountain and sloping to a river, but rising at least three hundred feet above the bed of the latter. Some ruined buildings on another eminence are separated from the town by a deep glen, in which runs a stream of delicious water. The banks of this watercourse, cut into steps or narrow beds, are now covered by the grain called *Awa-jau*, now in ear, and watered by cuts from the stream begun near its source. The relief afforded to the eye by dwelling upon this, after having been so long tired with the repetition of bare rocks and of plains most scantily sprinkled with verdure, is such as cannot be conceived except by those who chance to have been in such situations. The inhabitants have also been equally industrious in turning to account a shelf of gently sloping land at the foot of the ridge watered by the large river. The regularity and luxuriance of the crop show that the soil would be very grateful if the farmer would irrigate sufficiently.

August 20th.—Halt at *Dumpu*. Thermometer 49°. The warmest day we have had since our arrival on the *Un-des*. Amer Singh arrived at ten this morning. It appears that a dawk or post carried by horses regularly goes from *Gortope* to *Ouchong (Lassa)*. Each horse performs twenty coss a day; and the journey takes up twenty-two days at this rate. So that, giving the coss as two miles, the distance may be estimated at eight hundred and eighty miles. The intermediate country is most thinly peopled. The shawl goats are from *Latáki* to *Lassa*, where it is said there are sheep with finer wool than here. The *Ouchong* merchants buy woollen cloth at *Gortope* from the *Latáki* and *Jowári* traders.

This day has been hot with the exception of about half an hour, during which we had a smart shower of hail. Thermometer at night, 56°. We were obliged to halt this day, on account of our cattle being much tired, not only from the continued marching that they have had, but from their having seldom been able to fill their bellies on account of the scarcity of grass in the course of our route.

August 21st.—Thermometer 45°. Leave *Dampu* at 8h. 50l. At 380 paces, cross a small river, the water from which is made use of for irrigating some steps of land sown with *Awa-jau*. At 6,514, reach table-land; a house of unburnt bricks about eighty yards to the left; to the S. four or five others, which constitute the village of *Gengoul*, formerly tolerably populous, but now nearly deserted. It bears S. 60° W. from our encampment. At 6,740, at which we arrived at two P.M. The furze adjoining the *Awa-jau* fields, with some springy land, formed a favourite resort to hares; and many *Chakors** were heard in the neighbouring hills, and taking our guns, Mr. H. and myself had good sport. Found a partridge very like that of *England* in plumage and size, but which had a strange grunting call. This bird ran astonishingly swift, and I could not make it take wing. The *Chakors* breed in the hill, and afforded excellent diversion, although at the same time it was very laborious and not without danger. This day three of our loaded yaks fell over a steep bank from thirty to forty feet high into a ravine, and although they had struggled much to disentangle themselves, lay on their backs unable to get up; on the ropes being cut, they rose apparently with very little injury. Thermometer at night 55°.

August 22nd.—Thermometer 37°. March at 8h. 45l. At 11,900 paces, arrive at a pile of stones with religious inscriptions carved upon them. *Dábá* looks

* Perdix rufa.

larger from hence than from the approach to it on the *Niti* road. We were welcomed by a crowd of half-naked dirty ragged children in terms of friendship, and they were made happy for the moment by a few scraps of broken biscuit and some raisins. We proceeded to our original encampment in the town, having completed 12,575 paces, at 4h. 40l. P.M. We thought it proper to inform the *Wazér* and *Déba* of our arrival, and to enquire when it would be agreeable to them that we should pay them a visit; to this a reply was sent, that they should be glad to see us the following morning. About half past eight in the evening, the old *pundit* came to say that the moon was eclipsed, and we immediately heard the sound of trumpets and beating of drums and gongs from the temple of Narayan, and that erected on the site of the old palace of the Surajbans Raja. This I presume was intended to drive away the dragon, which during the time of an eclipse, is supposed by the *Chinese* to attempt to devour the moon. This eclipse was a total one; but the obscurity was much less dense than I ever before observed it. Thermometer at night, 55°.

August 23rd.—Halt at *Dábá*, or as pronounced, *Dhapa*. Thermometer 40° at sunrise. At nine a messenger from the *Wazér* and *Déba* stated that they were ready to receive us. In an apartment on the roof of the government house, we found the *Wazér* and *Déba*, along with the brother of the *Garpan*, and a person whom we took for a commander of cavalry, seated in an open verandah, in front of which we placed ourselves on a cushion. The presents made this time were less costly than those on our first interview with the young *Wazér* and *Déba*. After the usual complimentary enquiries, the *Garpan's* brother remarked that our journey had taken up a considerable time, and that he feared, if our return to *Hindoostan* were much longer delayed, it might be stopped altogether by a sudden fall of snow filling all the passes: a circumstance not unusual at this season of the year. In answer to this remark, it was observed, that we had been somewhat delayed by an illness which attacked me soon after I left *Gortope;* and that our cattle had been so reduced by continued marching and scanty supply of food, as to be incapable of proceeding as quickly as we wished. That we were very solicitous to return to our homes, and should depart as soon as our cattle should be a little recruited, and the *Wazér* and *Déba* would assist us by hiring of cattle to enable us to carry our wool to *Niti*. This latter they promised to do without delay. I exchanged a knife with the *Wazér* for a curved horn snuff box. After a sitting of two hours, during which a plate of raisins was placed before us, we took leave and made a visit to the *Lama*. The old man was apparently much pleased to see us and had tea prepared, of which, according to our *Hindoo* character, we could not partake. Mr. H. brought as much orange cloth as would make him a dress, but this he refused, saying the weight of the obligation would be too great, it being out of his power to make a suitable return for such civility. I found that a knife and pair of scissors would be acceptable to him, and I sent for them. He was most highly gratified by this token of regard, and gave us some slips of gauze sent to him by the *Déba Lama*, along with some red comfits made of flour, water, and some red colouring matter; they were insipid, but having been made by the holy hands of the head of the church of this country, were said to possess extraordinary virtues, provided they were eaten before any other thing in the morning. These properties lay in a very small space; for the comfits were no bigger than partridge shot. Being desirous of bringing a specimen of the *Uniya* writing, some of which had appeared to me very neat, I requested that he would give me a written paper, as also one that had been printed. In compliance with my desire he gave me three slips of blue paper, on which some prayers were written in letters of gold by a *Gelum* lately dead; and with his own hand he struck off from a wooden block another prayer on a piece of coarse *Litbarua* paper. In the latter, having placed a few grains of *Awa-jau*, he blessed it, and wrapping it round with an orange coloured silk thread drawn out of an open stuff with loose ends apparently for this purpose, he recommended us to hang it in a particular direction, and we should find it in some respects useful to us. He caused some tea leaves in a mass to be brought to us, along with a small piece of soda, which is in this country always

employed to extract more of the colouring matter and flavour of the tea than would be done by the water alone which is here hard. A cheese made of meal and milk slightly daubed over with coarse sugar, and having a few raisins stuck in it, with a cake of a sweetmeat made of sugar and butter, and a large plate of raisins, formed his present. The cheese had a very strong smell, and as well as the tea and sweetmeat was given to our servants. The old man finding that we would not take back the cloth, requested that it might be given him the following day in the presence of the *Gelums*. The more we have seen of this priest the more we are pleased with the simplicity of his manners and the liberality of his sentiments, as far as the stupidity of our interpreter would give us to understand his conversation.

In the evening we were desired again to visit the *Wazér* and *Déba*. They were engaged in writing to the *Garpan;* and we requested that a letter, in general terms, informing him of our safe arrival, and expressing our thanks for his attentions, might be transmitted to him in our name; which was done. It was promised, that on the following morning some cattle should be brought, that we might select two for our own riding, at the rate of fifteen rupees nominal per head, and that others should be furnished to carry our wool and baggage. Two trays containing rice with a lump of butter secured in a piece of the skin of a yak with the hair on, were put before us as a present, along with a plate of raisins; and a written order, signed by the *Wazér* and *Déba*, for five goats was directed to be given to the steward, who would, on receiving it immediately, forward the animals. Thermometer 55° in the evening. At night the *Wazér* sent an agate snuff-box, in exchange for that of horn. After I had the latter in my possession, I observed a small ring of gold, by means of which the bottom was capable of being taken out in order that the snuff may be put in, the mouth being too small for this purpose. I could not help thinking, that the *Wazér* had overlooked this circumstance in the first instance, and now recollecting it, thought he had made a bad bargain. Under this impression, and resolving to defeat his avarice in this matter, I pretended to misunderstand his message, and returned another knife with a small silver capped glass salt muffineer that had been admired in the morning by him. The agate box was in the shape of an urn flattened at the sides, and surmounted at each shoulder by the mask of a Satyr. This appears to me an antique of *Grecian* workmanship; or, if it should be of *Tartar* fabric, the hollowing does credit to their ingenuity. The *Wazér* seemed pleased with his new bargain.

August 24th.—Thermometer 39°. This morning we went to the lodging of a *Latáki-Cashmirian* merchant, who showed us *Russian* leather and *French* woollen cloth. The *Latáki* said that the *Russians* had latterly imported much merchandize into this part of *Tartary* through *Yarkund*, which is forty days' journey from *Laták* and fifteen from *Bokhara*.

At night the *Wazér* and the rest of his council sent for the old pundit, and the brother of the *Garpan* said that they were anxious for our departure, lest some accident might occur to us, which would be a source of great uneasiness to them. That we had now passed through their country once; and as we were *Feringees*, we could not be allowed to come a second time. The pundit said that they well knew he was conscious that they had it not in their power to prevent our visiting the country whenever we pleased. That whether we should do so or not depended upon the orders of our superiors; but, if we should, our dealings would always be governed by the same integrity which they had already witnessed, and which they could not but approve. He then departed. This day a well-looking *Jowári* in a clean dress, of the name of Deb or Debo Singh, came to pay his respects to us; he was son to a man of consequence of the name of Dhamu, who had ordered him to come over, and whether we were *Mahants* or not, to offer his services in whatever we thought he might be useful. If he thought us not *Mahants*, he was directed to say that two thousand men were ready to take arms for the cause of the *Raja* whenever a rallying point was furnished. He said that, as our journey had been long, and we had, he understood, been made to incur unnecessary expense, he should

be happy to furnish a draft on *Sirinagar* for a thousand rupees, if it would afford us any accommodation, and would take the amount at *Hardwár* either in goods or money, as might be most agreeable to us. We thanked him for the offer, which we declined, but employed him in some little offices in which he was serviceable. I sold the whole of the coral beads I had provided for ninety rupees to Amer Singh, who passed them over to Deb Singh for fifty shawl wool goats and twenty sheep, to be delivered to him at *Niti*, and to be brought down to *Chilkea* by Harkh Deb. This, though much under their value, was the best return I could form, as, in the event of accident to our first batch of goats, the second might fill their place; and this precaution was the more necessary, as all the persons we met with said, that by far the greater part of these animals, if taken through the hills before the cold weather should have set in, would die on the march.

August 25*th*.—Thermometer 41°. The *Wazér* and *Déba* sent word that the yaks would be ready to take our loads this morning; we returned an answer, that we should not be able to march until the following morning, and that this would depend upon their performing their contract. A messenger returned with twelve rupees from the *Wazér* and *Déba*, instead of a like number of goats which they had undertaken to supply, but now said they could not furnish; and this was soon followed by those persons who said that the people from *Gortope* were extremely anxious to return, and expected we would set off this morning, as they could not depart until we had begun our march. We repeated our arguments and ordered our cattle out of the town to graze. An order was given by the *Wazér*, &c., to shut the gates, and we sent two resolute men to open it, and to turn out the yaks. This they effected without resistance. We then remonstrated in very strong terms with the *Wazér* and *Déba* on the impropriety and meanness of their conduct; after a little conversation they both appeared ashamed, and said they did not act for themselves, but under the authority of the *Gortope* messengers by order from the *Garpan*. Immediately after the *Wazér* and *Déba* returned, these people learnt our intention, and without waiting for our visit, saddled their horses and went off. The *Wazér* and *Déba* sent word privately, that if we would take saffron, they would in the evening take some of our cloth. The *Latáki* saffron is received by the *Latákis* from the *Cashmirian* traders in payment for the shawl wool furnished by the latter; and again given to the *Uniyas* in payment for the wool taken from them. It appears to me pure, but dear; however the highness of price is in some measure owing to the form of the transaction being by barter. According to our promise we went to the government house, where we were received with a cordiality calculated to efface the impression of the late transactions, and which our conduct on the occasion showed had produced that effect. The *Wazér* and *Déba* said, that really there was much danger of our entering *Hindoostan* being prevented altogether, if our departure were delayed; that if they followed their own inclination, they could wish us to stay longer; but the season was advanced, and it would much grieve both the *Garpan* and themselves if any accident were to occur to us.

August 26*th*.—Thermometer 37°. We commenced our march from *Dábá* at ten A.M., following the directions by which we arrived at first, in which line we continued, and crossing the *Tiltil*, reached the junction of the two streams beforementioned at twelve, having come only about three miles. Here the measurement commenced as we took a new road. At 2h. 30l. took up our ground for encampment. Our baggage did not reach us till eight at night, in consequence of many of the loads falling off, from the ruggedness of part of the road, and from our people having kept in the direction of the former line instead of following us exactly. The road we have now taken is in the straight line for *Niti*; the other was circuitous, but better. Deb Singh came in the evening, and promised to send us three fat sheep for our consumption on the road. When the sun set, it became very cold; before sunset, thermometer 48°.

August 27*th*.—As our cattle had been much reduced by their long journey from *Gortope* to *Mánasaróvara* and back to *Déba*, they had performed their work of yesterday but weakly, and it was therefore judged advisable to halt,

that they might have a chance of filling their bellies, although the pasturage was even here but scanty. Deb Singh was very anxious to receive a certificate of his endeavours to be useful and a recommendation that he should be permitted to enter the Company's provinces paying only the usual duties. The papers required by Deb Singh were given to him, and he took his leave highly satisfied in appearance. Much ice in the river this morning.

August 28th.—Hard frost. In some places the ice was 2½ inches thick. Thermometer 28°. Marched at 9. At 70,300 paces, reach our ground, and encamp at 12h. 30l. Thermometer in the open air, 67°. Found many ammonites in iron stone, generally broken. Much iron in the mountains, which have scarcely any vegetable upon them, and are rapidly frittering into fragments. We are now about one-third of the *Ghâti* which separates *Hindoostan* from *Tartary*. Mountains are less high and bold than those farther on in *Bhootan*. Two yaks have been left behind from fatigue, although the march has not been long, yet parts have been very distressing. The rivulet or rather river (for when it fills its channel it well deserves this name,) is called *Changlu*. It is formed by three or four branches, which issue from the heights below the *Niti Ghâti*, and it disembogues itself into the *Sutlej*.

(To be continued.)

BERNADOTTE AT THE SIEGE OF CUDDALORE.

During the siege of Cuddalore in 1783, Mr. Bussy having been reinforced by troops from Suffrein's fleet, resolved on a vigorous sortie. The attack commenced June 25, before break of day, and failed it would appear through the valour it met in the English lines, but as the French say, because it was too dark.

The loss of the French in this well-planned, but ill executed sally, was estimated by General Stuart who commanded the English at four hundred and fifty men; the prisoners actually secured were found to amount to one hundred and fifty, including the Chevalier de Damas, who led the attack. The loss of the English was surprisingly small. Major Cotgrave who commanded the sepoys in the trenches was killed, and three other officers were wounded and missing. Among the wounded prisoners was a young French serjeant who so particularly attracted the notice of Colonel Wangenheim, commandant of the Hanoverian troops in the English service, by his interesting appearance and manners, that he ordered the young man to be conveyed to his own tent, where he was treated with attention and kindness until his recovery and release. Many years afterwards when the French army under Bernadotte entered Hanover, General Wangenheim among others attended the levee of the conqueror. "You have served a good deal," said Bernadotte on his being presented, "and as I understand in India?" "I have served there."—"At Cuddalore?"—"I was there."—"Have you any recollection of a wounded serjeant whom you took under your protection in the course of that service?" The circumstance was not immediately present to the General's mind, but on recollection he resumed, "I do indeed remember the circumstance, and a very fine young man he was. I have entirely lost sight of him ever since, but it would give me pleasure to hear of his welfare." "That young serjeant," said Bernadotte, "was the person who has now the honor to address you, who is happy in this public opportunity of acknowledging the obligation, and will omit no means within his power of testifying his gratitude to General Wangenheim." This incident affords an illustration of a character distinguished by an extraordinary ascent through the ranks of society, and prefers an honorable claim for the Crown Prince of Sweden to the respect of other nations.

A CURIOUS ANECDOTE ABOUT THE ORDINARY HOME LIZARD.

To the Editor of the Madras Courier.

SIR,—In the natural history of the lizard, the following fact may not be generally known. I communicate it for insertion in your valuable paper, when you may find it convenient. The knowledge of the circumstance may protect this harmless, nay useful insect, in future, from being either wantonly injured or destroyed.

My tent having remained pitched on the same spot for a length of time, a small lizard, of the species known amongst Europeans at the presidency by the name of the *Brahminy* lizard, became in a great degree domesticated, and without any alarm frequently made its appearance. One day while reading, my attention was suddenly diverted from my book by hearing a noise resembling that of scratching on the carpet just behind the chair. On looking round, I perceived the lizard had caught a centipede (about an inch and a half in length) and held it fast by the middle. The centipede struggling violently to get free, and the lizard at first with some difficulty preserving its hold. In about three minutes, however, the lizard had contrived to master and in part to swallow the centipede, the extremity of which, as long as it remained in sight, continuing to be much agitated—after it had entirely disappeared, the lizard crawled away, apparently well satisfied with its prey.

I am, Sir,
Your obedient servant,

22*nd June*, 1817. AN OBSERVER.

PATNA, THE SITE OF PALIBOTHRA.

To the Editor of the Asiatic Journal.

SIR,—I perceive by an essay which I lately perused in one of the volumes of the Asiatic Researches, and also by an article in your last publication, that a question which I had long since considered as completely settled, namely, the situation of the Palibothra of the ancients, is again revived and rendered a subject of further doubt and controversy. Having resided many years on the very spot which had till now, upon the authority of the late Sir William Jones, been considered the site of that celebrated city, it may perhaps be satisfactory to the learned and to the public to state what I know of the subject, and which I hope may have some weight in setting the question completely at rest. Not long after my arrival at Patna, in the year 1775, I became intimately acquainted with a Brahmin of the name of Suboor Tewarry, who was universally considered the most learned Pundit in that part of India, and whose opinions, in all cases of difficulty in questions of Hindoo law, were received as oracles, and never disputed. This respectable man paid me a visit one day whilst I was in the act of perusing Rennell's Memoir to his first map of India; this happened sometime in the year 1777. I thought this afforded a favourable opportunity of endeavouring to ascertain if he could throw any light upon a point of so much importance, and I accordingly stated the circumstance to him at length, from that memoir. He told me that no place under the name of Palibothra was known to him, or mentioned in any of their books; but that the present city of Patna, formerly called Patalaputra, and, as he pronounced it, Patali-puthra, had once been the residence of a dynasty of the supreme monarchs of India, about the time mentioned in our authorities. This very remarkable coincidence of names struck me so forcibly that I could not but recognize this celebrated city; yet one difficulty still remained to be cleared up before my mind could be completely satisfied. Palibothra of ancient authors is stated to have been situated at the conflux of a large river with the Ganges: the city of Patna does not at present answer that description; it does not stand upon the conflux of two rivers. It is true that the Fulgoo unites its waters with the Ganges at the town of Futwah, under the name of the Futwah Nullah,

a little to the east of Patna, and Futwah itself may be considered as one of its suburbs; but this is not a large stream even in the rainy season, and in the dry season is nearly a stagnant water, having little or no current. My learned friend then acquainted me, that though this was not the case at present, yet it was otherwise in former times, for that the river Soane, which now flows into the Ganges at Moneer, upwards of twenty miles to the westward of Patna, formerly united its waters with that river at the present Bankypoor Nullah; and he assured me that it was not more than six hundred years from the present time that it had deserted its former bed and taken its present course: he also declared that both history and tradition placed this remarkable fact beyond all doubt. Here then we have a city coming up, both in name and situation, to the Palibothra of the ancients, and, as described by Pliny, standing at the conflux of a river of the third order with the Ganges, for such is the Soane, which has its source in the same chain of mountains with the Nerbudda, pursuing an opposite direction of several hundred miles. That the Soane has changed its course is further corroborated by other collateral circumstances, as I shall further briefly state, and which I think places the fact beyond all doubt. In the course of those hunting excursions with which we used to amuse ourselves in the cold season, in that part of the country to the west of Patna, which forms the angle between these rivers, I had frequently observed numerous slight elevations, depressions and occasional sandy tracts even at this day but thinly clothed with a stunted vegetation, in various parts of the plain forming that angle; but after the information I had received, I viewed them with more minute attention, and I found my learned friend's declaration corroborated and confirmed at every step I took: the former course of that river could be distinctly traced in many places, and the inhabitants of the country were unanimous in the traditionary history of the fact. I had traversed the whole surface in all directions, for a space of not less than thirty miles, for many years, and the reply to my questions wherever I went was invariably the same. There is a small town in that part of the country called Decanpoor, which in English means a habitation upon a river. This place stands upon one of those elevations I had remarked. I questioned the inhabitants how they came to call their town by a name so little adapted to its situation; the explanation was perfectly satisfactory, for they all asserted that the Soane had formerly flowed directly below, and that the hollow I saw, to which they pointed, was its former bed. Every traveller who has passed the city of Patna by water must have noticed the nature of the bank of the river, which, from the suburb of Noongolah on the east, to the further extremity of Bankypoor on the west, an extent of six or seven miles, consists entirely of an uniform mass of bricks, broken pottery, rubbish and ruins, from the margin of the water to the surface on which the city now stands, an elevation of more than forty feet in many places. This circumstance proves it to have been a place of great antiquity, and the present abrupt state of its banks likewise sufficiently proves that it extended in former times a considerable way into the present bed of the river, which still continues its encroachments, in defiance of the various means made use of by the inhabitants to counteract the evil; and this will naturally account for the breadth of the modern city bearing so little proportion to its extreme length from east to west, which I have no doubt was otherwise in ancient times. Now, when all the above circumstances come to be candidly considered; namely, the testimony of my learned friend, founded upon history and tradition, of the change of the course of the Soane; the vestiges of the former bed of that river still to be distinctly traced in many parts of the surface of the country, forming the angle between both rivers; the universal testimony of the inhabitants themselves of this remarkable circumstance; the nature of the present bank of the Ganges, consisting entirely of artificial materials for an extent of so many miles, and the very striking similarity of its ancient name as written and pronounced by the learned natives themselves with that of our authorities; I think we cannot fail to recognize in the Pataliputra of the Brahmans, the far-famed Palibothra of the ancients.

The late Sir William Jones has the credit of having first made this discovery,

and I believe the literary world has been disposed to acquiesce in the authority of that learned man; but it will be seen that my attention was first drawn to this interesting subject several years before his arrival in the country, from a perusal of the memoir to Major Rennell's excellent map of India, as I have already stated. I made no secret of this; but, on the contrary, I communicated the circumstance to many of my most intimate friends; and I well recollect having done so to Mr. Thomas Law, the late Colonel Lewis Smith, and subsequently to Mr., now Sir George Barlow; all, long before Sir William Jones's arrival; and considering the importance of it to the learned, that it should be more generally known, I took an early opportunity of writing an account of it to Mr. James Harris, a member of council under the old government, with whom I was in correspondence, brother-in-law to Major Rennell, with a request that he would make it known to that gentleman, and it is very possible I may yet have a copy of that letter in my possession; but of this I cannot speak positively, as I have long since destroyed most of my India papers, and my absence from town precludes an immediate reference: however, upon my return to England, I found, upon enquiry of Major Rennell, the communication had not been made to that gentleman, I have no wish to wrest from Sir William Jones the credit of this discovery; the world will be more disposed to admit it upon the authority of a name of such celebrity, than upon anything that can be stated by so humble and obscure an individual as myself. In point of fact it belongs to neither of us, but to the learned geographer exclusively, who first suggested the idea. My sole object is the establishment of truth, and should you think the above statement of circumstances has that tendency, and deserving a place in your miscellany, it is much at your service.

W. YOUNG.

WEYMOUTH, *December* 13, 1817.

ON THE INDIAN GAME OF CHESS.

By Sir WILLIAM JONES.

If evidence be required to prove that chess was invented by the *Hindoos*, we may be satisfied with the testimony of the *Persians*; who, though as much inclined as other nations to appropriate the ingenious inventions of a foreign people, unanimously agree, that the game was imported from the west of *India*, together with the charming fables of *Vishnusarman*, in the sixth century of our æra. It seems to have been immemorially known in *Hindoostan* by the name of *Chaturanga*, that is, the four *angas*, or *members* of an army, which are said in the *Amaracosha* to be *hastyaswarat'hapádátam*, or *elephants*, *horses*, *chariots*, and *foot-soldiers*; and in this sense the word is frequently used by epic poets in their descriptions of real armies. By a natural corruption of the pure *Sanscrit* word, it was changed by the old *Persians* into *Chatrang*; but the *Arabs*, who soon after took possession of their country, had neither the initial nor final letter of that word in their alphabet, and consequently altered it further into *Shatranj*, which found its way presently into the modern *Persian*, and at length into the dialects of *India*, where the true derivation of the name is known only to the learned. Thus has a very significant word in the sacred language of the *Brahmans* been transformed by successive changes into *axedrez*, *scacchi*, *échecs*, *chess*, and, by a whimsical concurrence of circumstances, given birth to the *English* word *check*; and even a name to the *Exchequer* of *Great Britain*. The beautiful simplicity and extreme perfection of the game, as it is commonly played in *Europe* and *Asia*, convince me that it was invented by one effort of some great genius; not completed by gradual improvements, but formed, to use the phrase of *Italian* critics, *by the first intention*; yet of this simple game, so exquisitely contrived, and so certainly invented in *India*, I cannot find any account in the classical writings of the *Brahmans*. It is, indeed, confidently asserted, that *Sanscrit* books on chess exist in this country; and, if they can be procured at *Benares*, they will

assuredly be sent to us. At present I can only exhibit a description of a very ancient *Indian* game of the same kind; but more complex, and, in my opinion, more modern than the simple Chess of the *Persians*. This game is also called *Chaturanga*, but more frequently *Chaturaji*, or the *Four Kings*, since it is played by four persons, representing as many princes, two allied armies combating on each side. The description is taken from the *Bhawishya Puran*, in which *Yudhisht'hir* is represented conversing with *Vyasa*, who explains at the king's request the form of the fictitious warfare and the principal rules of it. "Having marked *eight* squares on all sides," says the sage, "place the *red* army "to the east, the *green* to the south, the *yellow* to the west, and the *black* to the "north; let the *elephant* stand on the left of the *king*; next to him, the *horse*; "then the *boat*; and, before them all, four *foot-soldiers*; but the *boat* must be "placed in the *angle* of the board." From this passage it clearly appears that an army, with its four *angas*, must be placed on each side of the board, since an *elephant* could not stand in any other position on the *left* hand of each *king*, and *Radhacant* informed me, that the board consisted, like ours, of *sixty-four* squares, half of them occupied by the forces, and half vacant. He added, that this game is mentioned in the oldest law books, and that it was invented by the wife of *Ravan*, king of *Lanca*, in order to amuse him with an image of war, while his metropolis was closely besieged by *Rama*, in the second age of the world. He had not heard the story told by *Firdausi*, near the close of the *Shahnamah*; and it was probably carried into *Persia* from *Canyacuvja*, by *Borzu* the *favourite physician*, thence called *Vaidyapriya*, of the great *Anushirvan*; but he said that the *Brahmans* of *Gaur*, or *Bengal*, were once celebrated for superior skill in the game, and that his father, together with his spiritual preceptor *Jagannat'h*, now living at *Tribeni*, had instructed two young *Brahmans* in all the rules of it, and had sent them to *Jayanagar* at the request of the late *Raja*, who had liberally rewarded them. A *ship* or *boat* is substituted, we see, in this complex game for the *rat'h* or armed *chariot*, which the *Bengallees* pronounce *rot'h* and which the *Persians* changed into *Rokh*, whence came the *rook* of some *European* nations; as the *vierge* and *fol* of the *French* are supposed to be corruptions of *ferz* and *fil*, the *prime minister* and *elephant* of the *Persians* and *Arabs*. It were in vain to seek an etymology of the word *rook* in the modern *Persian* language; for, in all the passages extracted from *Firdausi* and *Jami*, where *rokk* is conceived to mean a *hero* or a *fabulous bird*, it signifies, I believe, no more than a *cheek* or a *face*; as in the following description of a procession in *Egypt*:—"When a thousand youths, like cypresses, box-trees, "and firs, with locks as fragrant, cheeks as fair, and bosoms as delicate as "lilies of the valley, were marching gracefully along, thou wouldst have said "that the new spring was *turning his face*" (not, as *Hyde* translates the words, *carried on rokhs*) "from station to station." And as to the battle of the *duwazdeh rokh*, which *D'Herbelot* supposes to mean *douze preux chevaliers*, I am strongly inclined to think that the phrase only signifies a combat of *twelve persons face to face*, or six on a side. I cannot agree with my friend *Radhacant*, that a *ship* is properly introduced in this imaginary warfare instead of a *chariot*, in which the old *Indian* warriors constantly fought; for, though the *king* might be supposed to sit in a *car*, so that the four *angas* would be complete, and though it may often be necessary in a real campaign to pass rivers or lakes, yet no river is marked on the *Indian*, as it is on the *Chinese* chess-board; and the intermixture of ships with horses, elephants, and infantry embattled on a plain, is an absurdity not to be defended. The use of *dice* may, perhaps, be justified in a representation of war, in which *fortune* has unquestionably a great share; but it seems to exclude chess from the rank which has been assigned to it among the sciences, and to give the game before us the appearance of *whist*, except that pieces are used only, instead of cards, which are held concealed: nevertheless, we find that the moves in the game described by *Vyasa*, were to a certain degree regulated by *chance*; for he proceeds to tell his royal pupil, that, "if *cinque* be thrown, the *king* or a *pawn* must be moved; if "*quatre*, the *elephant*; if *trois*, the *horse*; and if *deux*, the *boat*."

He then proceeds to the moves: "The *king* passes freely on all sides, but

" over *one* square only; and with the same limitation the *pawn* moves, but he " advances straight forward, and kills his enemy through an angle; the " *elephant* marches in all directions, as far as his driver pleases; the *horse* runs " obliquely, traversing three squares; and the *ship* goes over two squares " diagonally." The elephant, we find, has the powers of our *queen*, as we are pleased to call the *minister*, or *general*, of the *Persians*; and the *ship* has the motion of the piece to which we give the unaccountable appellation of *bishop*; but with a restriction which must greatly lessen his value.

The bard next exhibits a few general rules and superficial directions for the conduct of the game: " the *pawns* and the *ship* both kill and may be volun- " tarily killed; while the *king*, the *elephant*, and the *horse* may slay the foe, " but cannot expose themselves to be slain. Let each player preserve his own " forces with extreme care, securing his *king* above all, and not sacrificing a " superior to keep an inferior piece." Here the commentator on the *Puran* observes, that the *horse* who has the choice of *eight* moves from any central position, must be preferred to the *ship*, who has only the choice of *four*; but this argument would not have equal weight in the common game, where the *bishop* and *tower* command a whole line, and where a knight is always of less value than a tower in action, or a bishop of that side on which the attack is begun. " It is by the overbearing power of the *elephant* that the king fights " boldly; let the whole army, therefore, be abandoned, in order to secure " the *elephant*: the king must never place one elephant before another, accord- " ing to the rule of *Gotama*, unless he be compelled for want of room, for he " would thus commit a dangerous fault; and, if he can slay one of two hostile " elephants, he must destroy that on his left hand." The last rule is extremely obscure; but, as *Gotama* was an illustrious lawyer and philosopher, he would not have condescended to leave directions for the game of *Chaturanga*, if it had not been held in great estimation by the ancient sages of *India*.

All that remains of the passage, which was copied for me by *Radhacant* and explained by him, relates to the several modes in which a partial success or complete victory may be obtained by any one of the four players; for we shall see that, as if a dispute had arisen between two allies, one of the kings may assume the command of all the forces, and aim at separate conquest. First, " When any one king has placed himself on the square of another king, which " advantage is called *Sinhasana*, or *the throne*, he wins a stake, which is doubled, " if he kills the adverse monarch when he seizes his place; and, if he can seat " himself on the throne of his ally, he takes the command of the whole army;" " Secondly, if he can occupy successively the thrones of all the three princes, " he obtains the victory, which is named *Chaturaji*; and the stake is doubled " if he kills the last of the three just before he takes possession of his throne; " but if he kills him on his throne, the stake is quadrupled." Thus as the commentator remarks, in a real warfare, a king may be considered as victorious when he seizes the metropolis of his adversary; but if he can destroy his foe, he displays great heroism, and relieves his people from any further solicitude. " Both in gaining the *Sinhasana* and the *Chaturaji*," says *Vyasa*, " the king " must be supported by the *elephants*, or all the forces united;" Thirdly, " When one player has his own king on the board, but the king of his partner " has been taken, he may re-place his captive ally, if he can seize both the " adverse kings; or, if he cannot effect their capture, he may exchange his " king for one of them, against the general rule, and thus redeem the allied " prince, who will supply his place." This advantage has the name of *Nri-pachrishta*, or *recovered by the king*; and the *Naucachrishta* seems to be analogous to it, but confined to the case of *ships*; Fourthly, " If a pawn can " march to any square on the opposite extremity of the board, except that of " the king or that of the ship, he assumes whatever power belonged to that " square; and this promotion is called *Shatpada* or the *six strides*." Here we find the rule, with a singular exception, concerning the advancement of the *pawns*, which often occasions a most interesting struggle at our common chess, and which has furnished the poets and moralists of *Arabia* and *Persia* with many lively reflections on human life. It appears that this privilege of

Shatpada was not allowable, in the opinion of *Gotama*, when a player had three pawns on the board; but, when only one pawn and one ship remained, the pawn might advance even to the square of a king or a ship, and assume the power of either; Fifthly, "According to the *Racshasas*, or *giants* (that is, "the people of *Lanca*, where the game was invented) there could be neither "victory nor defeat if a king were left on the plain without force; a situation "which they named *Cacacasht'ha*;" Sixthly, "If three ships happen to meet, "and the fourth can be brought up to them in the remaining angle, this has "the name of *Vrihannauca*, and the player of the fourth seizes all the others." Two or three of the remaining couplets are so dark, either from an error in the manuscript or from the antiquity of the language, that I could not understand the *Pundit's* explanation of them, and suspect that they gave even him very indistinct ideas; but it would be easy, if it were worth while to play at the game by the preceding rules; and a little practice would perhaps make the whole intelligible. One circumstance, in this extract from the *Puran*, seems very surprising; all games of hazard are positively forbidden by *Menu*, yet the game of *Chaturanga*, in which dice are used, is taught by the great *Vyasa* himself, whose law-tract appears with that of *Gotama* among the eighteen books which form the *Dhermasastra;* but, as *Radhacant* and his preceptor *Jagannat'h* are both employed by government in compiling a digest of *Indian* laws, and as both of them, especially the venerable sage of *Tribeni*, understand the game, they are able, I presume, to assign reasons why it should have been excepted from the general prohibition, and even openly taught by ancient and modern *Brahmans*.

THE BETEL NUT.

Meetings of the Asiatic Society.

On the evening of the 18th June, a meeting of the Asiatic Society was held at the Society's apartments in Chouringhee. The Most Noble the Marquis of Hastings, President, in the chair. The Lord Bishop, the Hon. A. Seton, and Mr. Harrington were also present. On this occasion Captain B. Hall, R.N. and Messrs. Yeld, Robinson, and Calder, were unanimously elected members, and Professor Playfair, an honorary member of the Society.

A paper on the Malabathrum of the Ancients by Sir George Cooper, Recorder of Prince of Wales' Island, was read. The author proposes to show that the Malabathrum of the ancients, about which, he observes, there is much mistake and confusion among lexicographers and critics, is nothing but the Malay *betel*, as the sound and orthography of the two words would seem to promise. Horace, in his ode to Varus, fancifully describes himself having his hair glossy with Syrian Malabathrum:—

> Cum quo morantem sæpe diem mero
> Fregi, coronatus nitentes,
> *Malobathro Syrio* capillos.

The Latin dictionaries explain this word to mean Indian Nard, or the Spike-nard of the ancients; upon which Sir W. Jones has already written. See As. Res., vol. iv, page 733. The annotators of the passage quoted from Horace observe, that the *bothrum* or *bethrum* was brought from India to Syria, and from thence to Rome. It appears evident that Horace speaks of it as an unguent or perfume for the hair, and Pliny also mentions that it was used as such by the Romans, who mixed it up with other fragrant odours of the east. Stephanus in his Greek lexicon says, that Malabathrum grew in *Malabar*, and that in the language of that part of India it is called bathrum or bethrum and that by joining the two words together, the Greeks formed Malabathrum. Dr. Vincent in his learned work on the Priplus of the Erythrean Sea has followed the authority of Stephanus, and says, after quoting the original passage from the lexicon: "What adds to the probability of this is, that the coast was called Male, till the Arabs added the final syllable." Sir George Cooper, however,

having stated these facts, is of opinion, that the name implies the Malay bethrum, or betel, from its being well known that the Malay coast produces the best betel, and from the country of the Malays having been known to the ancients by the same name, as a reference to the geography of Ptolemy, page 176, will show. He supposed it to have been carried by the Malays over to the Malabar coast, and from thence it found its way to Egypt, Syria, and Rome, under the denomination of Malay bethrum or betel. Sir George Cooper infers that this was the betel from its medicinal properties, as described by Dioscorides, who says that the bethrum was put under the tongue to sweeten the breadth, and possessed the virtue of a stomachic. These qualities certainly do belong to the betel, but the author has not noticed in what manner it could be used as an unguent or perfume as described by Horace in the lines above quoted. The tree which produces the betel grows to the height of forty or fifty feet, having a much more slender stem than the cocoa, the diameter of it in general being about three inches. The foliage at the top is but small in quantity, and does not spread out like that of the cocoa. The fruit about the size of a walnut, hangs down in bunches under the foliage, and rests upon the stem. The tree emits a very fragrant perfume early in the morning.

Analysis of some Snake-stones.

An analysis of some snake-stones by J. Davy, M.D., F.R.S. of Ceylon, was also read. "It is well known in India," says Dr. Davy, "that snake-stones are substances employed by the natives as remedies against the bite of venomous serpents." The stones which he examined were of three kinds. One was small, round, nearly white on the outside and black or brown in the centre. It was polished, and moderately hard. When breathed upon it emitted an earthy smell, like clay, and when applied to the tongue, or other moist surface, it adhered to it firmly. Before the blowpipe it gradually became perfectly white, and lost a little of its substance; yet it emitted no fume, odour, or flame. Placed in diluted nitric acid a slight effervescence was produced. In a few hours the whole of the stone was dissolved, with the exception of very minute portions of carbonaceous matter. This solution, on the addition of Ammonia, afforded a copious precipitate, which was insoluble in weak oxalic acid. These results, it is said, prove that the stone was composed of phosphate of lime, with a little carbonate of lime, and slight traces of carbon, and that its composition is the same as that of bone partially calcined. Dr. Davy has no doubt that it was in reality calcined bone. Another kind of which he had only a single specimen was oval, smooth, and shining, externally black, internally grey. It had no earthy smell when breathed upon, and had no absorbent or adhesive power. The person by whom it was presented said that it had saved the lives of four men at least. Before the blowpipe it became white, effervesced strongly in diluted nitric acid, till the whole was dissolved. The solution was not precipitated by Ammonia, but copiously by carbonate of Ammonia. The precipitate before the blowpipe was converted into pure quick lime. From this result it is inferred that the subject of experiment was merely carbonate of lime coloured by a little vegetable matter. The third kind of snake-stone was of a cylindrical form, slightly curved, about an inch in length, and in circumference about three-quarters of an inch. It had a smooth, shining surface, was dark green and brittle, and possessed no absorbent power. The investigation of its properties satisfied the author that it was a besoar. After having completed these experiments Dr. Davy asks: Is a calcined bone, or a fragment of carbonate of lime, or a concretion formed in the intestines of an antelope, an antidote against the poison of snakes? He thinks that every one acquainted with the animal economy, and the effects, and the mode of operation of the poison of snakes, will decidedly answer in the negative. He then shows that the two substances last analysed, could have no medical or chemical effect whatever, as local application, and that the first, however strong its absorbent power, is equally useless. It is also remarked that persons who have used snake-stones have, independent of other mistakes, been deceived by applying them in many instances to the bite of snakes supposed to be, but not really venomous. The author had examined twelve different species of snakes,

Of these only one kind was believed by the natives to be harmless. Of this number only three proved poisonous, and the bite of one of them, he ascertained, is never fatal even to small animals, and much less to man. It is called the Cara willa. Its poison occasions swelling and pain in the part bitten. Suppurating ulcers are a frequent consequence, but the recovery is spontaneous and certain. Dr. Davy relates a case. A native servant was bitten on the leg by a serpent. A snake-charmer was immediately sent for, and before he arrived the leg and thigh were much swollen. The charmer applied his snake-stone unremittingly, and in about three hours the pain, which was at first excruciating, had nearly ceased, and the swelling in about three hours more had subsided, and the man, who was travelling on foot, was able to pursue his journey. The bite of the Cobra-di-Capelo, and the Polonga, is thought to be absolutely mortal, but the effect of the bite depends on a variety of circumstances. Their poison is soon exhausted, when of course their bite is innocent, but were it not exhausted, in the majority of cases of the bite of the Cobra-di-Capelo, and in many of the Polonga, its virulence is not sufficient to cause the death of any animal excepting such as are small and weak. Mr. Davy concludes by saying that the sooner the belief in the efficacy of snake-stones is exploded the better, as many a life in all probability has been sacrificed to it, that might have been saved by efficient means of cure, timely applied, and much human suffering undergone, that might have been relieved, had real, instead of imaginary, remedies been employed.

L'Ezour Vedam.

Another meeting of the Society, was held at Chouringhee, on the evening of the 6th August, Mr. Harrington presided on the occasion. Several curious articles of Hindoo sculpture, painting, &c., had been received during the preceding two months and were deposited in the museum.

An interesting paper was read, written by Mr. Ellis, communicating a curious instance of literary forgery, or rather religious imposition. In 1778, a book was printed at Paris, entitled L'Ezour Vedam, containing the exposition of the opinions of the Indian priests and philosophers, and said to be translated from the Sanscrit by a Brahmin. It was said in the Preface that the work was originally among the papers of M. Barthelemy, a member of council at Pondicherry, that M. Moldave brought a copy of it from India, and presented it to Voltaire, who sent it in 1761 to the library of the King of France. Voltaire had been informed that the chief priest of Cheringham, distinguished for his knowledge of the French language, and the services he had performed for the India Company, was the translator of the Ezour Vedam, and appears to have believed it an authentic work. M. Anquetil du Perron was of the same opinion. M. Sonnerat, however, seems to have detected the error, and describes the Ezour Vedam as not genuine, but the composition of a missionary at Masulipatam, *sous le manteau Brame.* Mr. Ellis has since ascertained that the original of this work still exists among the manuscripts in the possession of the Catholic Missionaries at Pondicherry, which are understood to have belonged originally to the society of Jesuits.

Besides the Ezour Vedam, there are also among these manuscripts imitations of the other three Vedams each of them in Sanscrit, in the Roman character, and in the French.

Mr. Ellis enters into a philological investigation of the manuscripts to show that whether the author were a native or a European, the work must either have originated in the provinces of Bengal and Orissa, or have been composed by some one who had there learned the rudiments of the Sanscrit. He then gives a list of the manuscripts in the possession of the Catholic Missionaries and their contents. They are eight in number. One of them concludes by denying the divinity of Brahma, and asserting him to have been a man in all respects resembling other human beings. They are all intended to refute the doctrines, and show the absurdity of the ceremonies, inculcated by the Brahmins. The native Christians at Pondicherry, are of opinion that they were written by

Robertus de Nobilibus, a near relation of his Holiness Marcellus the II, and the nephew of Cardinal Bellarmin, and who founded the Madura mission, about the year 1620. This personage appears to be well known both to Hindoos and Christians, under the Sanscrit title of Tatwa-bod'ha-swami, whose writings on polemical theology are said to resemble greatly the controversial parts of the Pseudo-Vedas, discovered by Mr. Ellis. That learned gentleman thinks it not improbable that the substance of them, as they now exist, is from his pen, and that they consisted originally, like his works in Tamil, of detached treatises on various controversial points, and that some other hand has since arranged them in their present form, imposed on them a false title, transcribed them into the Roman character, and translated them into French. It is said, however, that the manner, style, form, and substance, of the Pseudo-Vedas do not bear the most distant resemblance to the writings, whose titles they assume.

Mr. Ellis gives an elaborate analysis of the real Vedas, and compares them particularly with the forgeries. The whole scope of the Pseudo-Vedas is evidently the destruction of the existing belief of the Hindoos, without regarding consequences, or caring whether a blank be substituted for it or not. The writings of Ram Mohun Roy seem to be precisely of the same tendency as the discussions of Robertus de Nobilibus. The mission of Madura appears to have been founded on the principle of concealing from the natives the country of the missionaries, and imposing them on the people as belonging to the sacred tribe of the Brahmins (Romada Brahmana was the title they assumed), and this deception, probably, led to many more.

The paper of Mr. Ellis, of which we have given this imperfect report, displays a profound knowledge of Sanscrit literature, and will be read with peculiar interest by the oriental scholar.

The same intelligent writer has transmitted to the Society, his able Dissertation on the Malayalam language, which is spoken in the southern provinces of Travancore.

VIZIER ALI—HIS MARRIAGE, &c.

In May last died, in confinement, at Fort William, the VIZIER ALI.

Those extraordinary vicissitudes of fortune which are so often the result of a turbulent and restless disposition, were never more fully exemplified than in the fate of this individual, whose early career of life commenced amidst all the gorgeous splendour of Eastern magnificence.

Vizier Ali was the adopted son of Asuf-ud-Dowlah, late nabob of Oudh, whom he succeeded in his possessions and jurisdiction. His mother was the wife of a Forash (a menial servant of a low description, employed in India in keeping the metalic furniture of a house clean). His reputed father, Asuf-ud-Dowlah, was a wealthy and eccentric prince. Having succeeded to the musnud (throne) of Oudh by the assistance of the East India Company, he professed great partiality to the English. Mild in manners, polite and affable in his conduct, he possessed no great mental powers; his heart was good, considering his education, which instilled the most despotic ideas. He was fond of lavishing his treasures on gardens, palaces, horses, elephants, European guns, lustres, and mirrors. He expended every year about 200,000*l* in English manufactures. This nabob had more than an hundred gardens, 20 palaces, 1,200 elephants, 3,000 fine saddle horses, 1,500 double-barrel guns, seventeen hundred superb lustres, thirty thousand shades of various forms and colours; several hundred large mirrors, girandoles, and clocks; some of the latter were very curious, richly set with jewels, having figures in continual movement, and playing tunes every hour; two of these clocks cost him thirty thousand pounds. Without taste or judgment, he was extremely solicitous to possess all that was elegant and rare; he had instruments and machines of every art and science, but he knew none; and his museum was so ridiculously disposed, that a wooden cuckoo clock was placed close to a superb time-piece, which cost the price of a

diadem ; and a valuable landscape of Claude Lorraine suspended near a board painted with ducks and drakes. His harem contained above 500 of the greatest beauties of India, immured in high walls which they were never to leave, except on their biers. He had an immense number of domestic servants, and a very large army; besides being fully protected from hostile invasion by the company's subsidiary forces, for which he paid five hundred thousand pounds per annum. His jewels amounted to about eight millions sterling. Amidst this precious treasure, he might be seen for several hours every day, handling them as a child does his toys. Asuf had no legitimate children, and it was doubted whether he had any natural ones. He was in the habit whenever he saw a pregnant woman, whose appearance struck his fancy, to invite her to the palace to lie in ; and several women of this description were delivered there, and among the number was the mother of Vizier Ali. Several children so delivered were brought up and educated in the palace.

The sprightliness of Vizier Ali, while yet an infant, so entirely engrossed the affections of the old nabob, that he determined to adopt him. In conformity with this resolution, the youth received an education suitable to a prince, who was destined to succeed to the musnud. He is said, however, to have developed at this period, a propensity to delight in the sufferings of the brute creation.* The affection of the old nabob towards his adopted son still increasing, he lavished upon him every mark of regard.

At thirteen his marriage took place. To give an idea of the splendour which attached to his youth, and from which he subsequently fell, the following account of his nuptials is extracted from Forbes' "Oriental Memoirs."

"The wedding of Vizier Ali was celebrated at Lucknow, in 1795, and was one of the most magnificent in modern times. The nabob had his tents pitched on the plains, near the city of Lucknow ; among the number were two remarkably large, made of strong cotton cloth, lined with the finest English broad cloth, cut in stripes of different colours, with cords of silk and cotton. These two tents cost five lakhs of rupees, or above fifty thousand pounds sterling; they were each 120 feet long, 60 broad, and the poles about 60 feet high ; the walls of the tents were ten feet high ; part of them were cut into lattice-work for the women of the nabob's seraglio, and those of the principal nobility, to see through. His Highness was covered with jewels, to the amount, at least, of two millions sterling. From thence we removed to the shumeeana, which was illuminated by two hundred elegant girandoles from Europe, as many glass shades with wax candles, and several hundred flambeaux ; the glare and reflection was dazzling and offensive to the sight. When seated under this extensive canopy, above a hundred dancing girls, richly dressed, went through their elegant, but rather lascivious dances and motions, and sung some soft airs of the country, chiefly Persic and Hindoo-Persic.

"About seven o'clock, the bridegroom, Vizier Ali, the young nabob, made his appearance, so absurdly loaded with jewels, that he could scarcely stagger under the precious weight. The bridegroom was about thirteen years of age, the bride ten ; they were both of a dark complexion, and not handsome.

"From the shumeeana we proceeded on elephants to an extensive and beautiful garden, about a mile distant. The procession was grand beyond conception ; it consisted of about twelve hundred elephants, richly caprisoned, drawn up in a regular line like a regiment of soldiers. About a hundred elephants in the centre had howdahs, or castles, covered with silver ; in the midst of these appeared the nabob, mounted on an uncommonly large elephant, within a howdah covered with gold, richly set with precious stones. The elephant was caprisoned with cloth of gold. On his right hand was Mr. George Johnstone, the British Resident at the court of Lucknow : on his left the young bridegroom : the English gentlemen and ladies and the native nobility were intermixed on the right and left. On both sides of the road, from the tents to the garden, were raised artificial scenery of bamboo-work, very high, representing bastions,

* For an account of his splendid hunting parties ; see Asiatic Journal, Vol. i, p. 539.

arches, minarets, and towers, covered with lights in glass lamps, which made a grand display. On each side of the procession, in front of the line of elephants, were dancing girls superbly dressed, (on platforms supported and carried by bearers) who danced as we went along. These platforms consisted of a hundred on each side of the procession, all covered with gold and silver cloths, with two girls and two musicians at each platform.

"The ground from the tents to the garden, forming the road on which we moved, was inlaid with fireworks; at every step of the elephants the earth burst before us, and threw up artificial stars in the heavens, to emulate those created by the hand of Providence; besides innumerable rockets, and many hundred wooden shells that burst in the air, and shot forth a thousand fiery serpents; these, winding through the atmosphere, illuminated the sky, and, aided by the light of the bamboo scenery, turned a dark night into a bright day. The procession moved on very slowly, to give time for the fireworks inlaid in the ground to go off. The whole of this grand scene was further lighted by above three thousand flambeaux, carried by men hired for the occasion. In this manner we moved on in stately pomp to the garden, which, though only a mile off, we took two hours to reach. When we arrived at the garden gate we descended from the elephants and entered the garden, illuminated by innumerable transparent paper lamps or lanterns, of various colours, suspended to the branches of the trees. In the centre of the garden was a large edifice, to which we ascended, and were introduced into a grand saloon, adorned with girandoles and pendant lustres of English manufacture, lighted with wax candles. Here we had an elegant, and sumptuous collation of European and Indian dishes, with wines, fruits, and sweetmeats; at the same time about a hundred dancing girls sung their sprightly airs, and performed their native dances.

"Thus passed the time until dawn, when we all returned to our respective homes, delighted and wonder-struck with this enchanting scene, which surpassed in splendour every entertainment of the kind beheld in this country. The affable nabob rightly observed, with a little Asiatic vanity, that such a spectacle was never before seen in India, and never would be seen again. The whole expense of this marriage-feast, which was repeated for three successive nights in the same manner, cost upwards of £300,000 sterling."

As soon as Vizier Ali was recognized by Asuf as his successor to the throne, considerable opposition was manifested by the old nabob's family. But on the death of the latter, the young favourite was upheld by our government, which enabled him at once to ascend the musnud of a powerful and extensive territory. An adopted child by the Mahomedan law, is entitled to all the privileges of legitimate birth. The young nabob, however, had scarcely ascended the throne, when he evinced his treachery and ingratitude towards that government by which alone it had been secured to him; and having afforded many palpable reasons to suspect his designs, the Governor-General deemed it expedient to depose him and to raise Sadut Ali, the brother of the late nabob to the throne. A pension was allowed to Vizier Ali of two lakhs of rupees per annum, but it was thought necessary that he should reside at Calcutta that his movements might be more strictly watched by the government. He was therefore ordered to repair from Lucknow to Benares, where Mr. Cherry, the Company's Resident, was to make arrangements for his proceeding on his ultimate destination. Shortly after his arrival at Benares Mr. Cherry invited him to breakfast. He came attended by a large swarry or armed retinue. It had been previously intimated to Mr. Cherry that his appearance was hostile, and that he ought to be on his guard; but he unfortunately disregarded the caution. Vizier Ali made many complaints of the Company's treatment of him, and having continued his strain of reproach against them for some time, he finally gave the dreadful signal to his attendants who rushed in at the moment and literally cut Mr. Cherry to pieces. The next place to which the sanguinary ruffians directed their course, was the residence of Mr. Davis (now holding a seat in the Direction) who then filled

an important situation under the government; but here they met with a most gallant and successful resistance. Mr. Davis having been kind enough to favour us with a copy of his official letter to Sir Alured Clarke on that occasion, we shall lay the following extract from it before our readers, expressing at the same time our admiration of the determined firmness and cool intrepidity with which, in his individual capacity, he opposed a band of ruthless assassins.

Extract of a Letter to His Excellency Sir ALURED CLARKE, *Vice Resident.*

BENARES, *City Court, 15th January* 1799.—"Followed by a numerous train of armed dependants, as constantly has been his custom, Vizier Ali about eight o'clock yesterday morning made a sudden attempt to massacre the Europeans residing here. He succeeded in regard to Mr. Cherry and Captain Conway, and also with Mr. Robert Graham, whom he met on the road between Mr. Cherry's and my house, where was his next visit. The mode of their approach apprised me of their intentions, and I had the good fortune to repel every attempt made by the assassins to gain the terrace where I had retired, though opposed to them singly at the top of the stairs leading thereto; and I have the satisfaction to think that the time spent in this fruitless attack contributed to enable the other Europeans either to conceal themselves or take refuge in General Erskine's camp. The General immediately hastened to our relief and proceeded at once to seize Mahdo Doss's garden, the ordinary residence of the assassin, to which with his followers he had this time retired. It was found that Vizier Ali had fled, and in the evening accounts came of his having been seen accompanied by no more than forty or fifty horsemen making his retreat towards Etzeen-Ghur."

Besides the letter from which we have made the above extract, the obliging courtesy of Mr. Davis has allowed us to see the copy of another which he addressed on the same subject to J. T. Harrington, Esq., then Registrar to the Nizamut Adawlut. This letter contains the depositions of several witnesses implicating the Baboos of the Raja's family in the projects of Vizier Ali, whose object was to excite in the pergunnahs a general insurrection against the Company. On the discomfiture, however, of the assassin, he sought refuge with the Raja of Berar, a powerful and independent chief, who refused to give him up unless under a stipulation of his life being spared. To this it was thought prudent to accede, and being accordingly delivered into our hands, he was brought down to Calcutta, and confined at Fort William in a sort of iron cage, where he died at the age of thirty-six years, after an imprisonment of seventeen years and some odd months. The expenses of his marriage in 1794 amounted to thirty lakhs of rupees, while seventy rupees were sufficient to defray all the cost of his funeral in 1817, a strange reverse of fortune, but one which no good man can regret.

CONCISE NARRATIVE

OF THE

RISE AND PROGRESS OF THE MAHRATTAH POWER.

As the generality of readers may not have a distinct idea of the limits of the country which the Mahrattahs can reasonably claim as their original habitation, it will be proper, before commencing a sketch of their political history, to fix upon some data for ascertaining, at least, the outline of their geography, as accurately as the nature of the case will admit. Taking therefore the limits of their peculiar dialect as the best criterion, we shall find that Maharashtra-Desam,* as it is called by the Hindoos, extends from the banks of the Nerbudda or the vicinity of Oujein, to the district of Sedashegur, south of the Portuguese territory of Goa, and ranges eastward, including Visiapore, considerably beyond Dowlatabad.

* Mr. Colebrooke, in his invaluable paper on the Sanscrit and Prakrit languages, in 7th vol. of Asiatic Researches, says that Muru, the name of the Mahrattah language to the present day, may be inferred to have been at one time that of the country.

Antiquarian research can never hope to solve any enquiries more important than those connected with the ascertainment of national consanguinities; the line of collateral descent will always be best determined by a comparison of languages. One of the most astonishing results, and most likely to facilitate further progress into the deep and remote shades of ancient history which the activity of European research has effected, is the very curious fact, that the Sanscrit language, although diffused with greater or less corruptness through all the native dialects of India, appears to be radically distinct from all of them; whilst the Greek and Latin are evidently proved by their grammatical inflections to have sprung from a kindred stock. Of whatever family, however, the aboriginal inhabitants may have been, or whoever the conqueror who afterwards introduced that singular language, which has become the engine of priestly domination and which may without much fear of contradiction be regarded as, at some unknown period, identical in its sources with those of Greece and Italy, of the north and consequently of a large portion of Europe, the present Mahrattah nation is evidently of the same lineage as other Hindoo tribes. With respect to civil order and advantages, the countries of the Mahrattahs were represented by the Persian writers as inhabited by a people rude and scarcely emerged from the barbarism of the woods and wilds. This, even if conceded, does not militate against the supposition that they, at various more favoured periods, might not have been the seats of power and witnessed the splendours of civilization consequent on the presence of prospering dynasties. Far different from the circumstances which with slow but certain pace bring prosperity to the chartered cities and societies of Europe, with the abundance of wealth and the peaceful labours of civilization, nothing can be more tumultuous than the uncertainty of the fleeting sceptres of oriental despotism. Here and there, a page or so of some patronised historian is occupied with describing the happiness of the subject and the graces of the monarch. One might imagine that all the land was loaded with plenty and that all the celestial virtues were come to court; under his kindly influence fair cities are speedily spread out, glittering with the fascinations of opulence and crowned with temples and other useful edifices; when, lo! in a moment as it were, he has fallen and all is gone, not a wreck is left but immense plains covered with ruins and desolation. For the effects of any valuable laws or remains of political wisdom we may search in vain; there are no moral relics, when the diamonds of the palace and the state of the audience hall were removed, all reverted, body and mind, to the usual condition of uncultivated, barbaric nakedness. Such, arguing by analogy, we may suppose has been the fate of the Mahrattahs, so that their most ancient historians, could they be produced, would afford but one lesson for our attention, that well established truism, the instability of despotic rule and its utter incapacity to bring any permanent benefit to the governed; and indeed were such accounts extant, as they relate rather the history of the princes than of the people, they perhaps would suffice but little to describe to us the existing system of civil polity. Sivaji, who was destined to combine the rude tribes of his native hills and forests into one political mass, and give it, collected under one head, the consistence of a regular government, had, like many other ambitious princes, to search for a noble genealogy, and to claim for the village officer, his authentic ancestor, a princely descent from the Ranas of Oodipore. Babaji Bhonslay was the patel or collector of a few villages in the Talook of Pates, which belongs to the district of Poona, at that time included in the Nizam Shahi territories.

Babaji had two sons, Maloji and Vittoji, who, induced either by ambition or some offence, abandoned their birth place. After following for a short time the toils of agriculture at Verool (Ellore), they left their families there and proceeded to Sidkeda, the residence of Janoki Jadoo Rao, Desmukh or zemindar in the Sircar of Dowlatabad, under the Nizam. Here they sought and obtained service. Being very corpulent (a criterion of dignity in the mind of a Hindoo), these personages were appointed sentinels at the doors of the Desmukh; in this capacity, receiving among other marks of favor the privilege of eating at Jadoo's table, their families were soon brought from Verool.

Maloji at this period had no son, his wife therefore applied for the boon at the shrine of a Mahomedan saint, and applied at the right place; twins were the produce of her devotion, Shahji the future father of Sivaji, and Surfoji. Jadoo, as Shahji grew, was pleased with his appearance and manners, and introduced him to the domestic retirement of his own family as the playmate of his daughter Jesao; this did not pass unobserved by the brothers. An opportunity soon occurred which they took occasion to improve. At the Hindoo festival, called Simga, the Desmukh had invited his retainers, and was in familiar conversation with his guests, the dancing girls singing at the other end of the hall, when, taking his little daughter and Shahji on his two knees, he gave them red powder to throw upon the company. In the midst of his hilarity an exclamation escaped his lips that Shahji would be a worthy husband for Jesao. The two brothers immediately rose up from behind their master's seat and took the gods to witness that Shahji was son-in-law to Jadoo, who had that day betrothed his daughter to him; "and do you all," added they, addressing the assembly, "be witnesses, for Jesao shall be our son's wife." They sat down, and Jadoo, unhappily too much surprised to speak, withdrew, and the entertainment broke up. The Desmukh, whose pride may be reckoned rather the effect of imbecility than nerve of character, stung at the thought of his weak indecision and the reproaches of his wife for not having instantly dismissed the arrogant troopers, receiving an answer from them, when invited to dinner on the following day, that they would be present at the marriage, sent for them to the cutcherry, and ordering the clerk to pay off their wages, dismissed them with much contempt.

The Bhonslays, on this event, retired to Verool, and engaged in the cultivation of their fields; their manner of life as farmers we shall describe in the characteristic words of their native historian. They cultivated their farm for three years; they were regular in prayer and the performance of ablutions before eating, and observed diligently the instituted fasts and ceremonies of Saivites (worshippers of Siva), always taking special care to pour water which had laved the feet of Brahmans over their heads before partaking of food after the eleventh day, on Mondays and other appointed seasons.

A life so peaceful and wisely occupied in all its tenor, it might have been imagined, would have lulled ambition to a perpetual slumber, had not the gods themselves been the occasion of awakening that passion. The moon of Maghamas (January) had now nearly reached the full, and the brothers, as customary in Indian agriculture, had repaired at nightfall to a stage* erected in the cornfields, to watch their property from the intruders of the forest; when about midnight, a black cloud appeared resting on an adjacent hill top. Maloji was awake. A tremendous arm, flashing like lightning, stretched itself from the eminence; it waved him to the spot, and a more than human voice uttered his name. Maloji in terror, awoke his brother; whose derisions, however, rallied his astonished thoughts. He now slept, whilst the brother watched. In his sleep the vision was repeated; he saw a female in white garments, her brow painted red, her form adorned with every ornament. It was Bhavani—he knew her by the rings in her nose. Approaching his reclining person, the goddess bade him rise:—"On yonder hill," said she, "I animate a snake; go and worship it, and where it dwells, dig and find seven masses of enormous wealth. I have regarded you with favour, and have given a kingdom to you for twenty-seven generations."

Such are the tales which are considered requisite to give importance to Hindoo families in power. Although the beneficence of Bhavani, and the affluence of her favourites, are never published until their elevation makes it no longer remarkable, it must not be forgotten that the insecure state of property in India has made the concealment of treasure a matter of daily policy, and that not even tortures have induced some to divulge their secret; so that there can be but little doubt that the clue to the hoard must be frequently lost, until accident bring it into the happy possession of perhaps a humble farmer.

* Generally a platform a few feet square, raised on four posts, or stout poles.

The brothers, indeed, had not prepared such a disjointed scheme, and supposing they did not much confide in Bhavani's promise, they in all proper time found one who did. At Chamargonda they completely entangled the credulity and avarice of Sheshava Naik; from him, with facility, they obtained the patronage requisite for the accomplishment of their project; and in return, to him and to his heirs was secured by writing and an oath, the office of hereditary treasurer of the expected empire. We next find the destined rulers at the head of a thousand horse, and presently adding two thousand more on loan from a chief commanding twelve thousand, who himself was in a state of rebellion. With this force the brothers set out to prosecute their scheme of alliance with the family of Jadoo of Sidkeda. He, silly man! still entertained a full heart of aversion from the honor of the imperial alliance. As the first irruption of a nation of marauders, whose capacities at pillaging have been afterwards so fully developed, it may not be uninteresting to remark, that they came down the Nimbadi Ghaut, and by Nevasi arrived on the banks of the Godavery.

Many of the observances which Mahomed enjoined upon his followers are evidently copied from the ritual of Moses; darkened as was the day spring which had visited Arabia, his informants were not prepared to point out to him that the Jewish ceremonies were chiefly symbols of a more mental piety, and were already virtually abolished, when a milder system was offered to the affections of mankind.* From this cause it is curious to observe the dilemmas to which the acuteness or audacity of the idolaters occasionally reduced the feelings of the true believers, by a counteraction upon their own superstition. Of Maloji they had to complain, that the man who so little respected the piety of his fathers and his country, as to fabricate a story of an interview with the queen of heaven, did not shudder at any sacrilegious profanation requisite for the furtherance of his projects. Gifted with a peculiar facility of comprehending the weak points of character, the Mahrattah does not appear to have idled his time in collecting plunder; in the dead of night the carcases of three wild hogs were silently conveyed into the right holy precincts of the principal mosque of Dowlatabad, labels in their necks, addressed to Nizam Shah, explained their message. "Jadoo Rao, the Desmukh, has given his daughter to our son: he spake the word before witnesses but now disregards it through the persuasion of his wife, and will not speak to us; we have therefore slaughtered three hogs, and unless, Sire, you interfere, wheresoever in your territories there are mosques, in their inner apartments shall dead hogs be strewed." In the morning the attendant, on opening the consecrated place, beheld the abominated swine. All powerful in civil matters as the Koran renders the hand that bears the sword, and makes that power to be justice, so implicit is the dependence on the prophet's instructions which pervades the populace that it would be very hazardous for the firmest musnud to appear even to disregard their zeal. It is truly astonishing with what rapidity the popular clamour rises when Islam is in danger; the mass is presently collected, and forthwith the procession moves towards the palace; 'Islam is in danger, our virtue and morals will be corrupted!' The step adopted by the Nizam on this occasion evinces the weakness of his authority over the surrounding districts. The brothers and their forces had already withdrawn beyond the reach of his pursuit, but justice was called for, and Jadoo was the only offender whom justice could effect. The Hindoo was therefore ordered to the presence, and the alliance of Jesao to the son of Maloji was peremptorily insisted on; he was terrified into submission, but obtained a promise of their suitable promotion; this was carried into effect, they were invited to Dowlatabad, treated with honor in every form, and made conjointly masters of twelve thousand horse, and the nuptial ceremonies of Shahji and Jesao were celebrated in the Nizam's presence.

* This misapprehension is by no means eradicated from Europe. A weak mind will always be satisfied with what affects the senses, and a vulgar one will be pleased with magnificence; to such the address of our great poet will be unintelligible.

"Thou, O Spirit, who dost prefer,
Before all temples the upright heart and pure."

Avaji Govinda Hanuman Peishwa was now made Dewan to Maloji, who shortly produced the long vaunted treasure: the large tank of Mahadeva was now dug at Shevaltirt, the great pagoda at Verool was erected, numerous wells were excavated and gardens planted, while a largess secured the blessing of the Brahmans; for it is an acknowledged maxim in Hindoo, if not in other ethics, that religion is derived from wealth, and happiness is provided by religious acts: a persuasion the natural consequence of forgetting to take the motive into the account.

In a few years after these events occurred the death of Nizam Shah. His eldest son being a mere child, the widow, under whose care the prince and his brother were left, following the advice of the ministers, appointed Shahji, now arrived at manhood, to the important trust of Dewan. Elevated on the seat of the Durbar with the young princes, Shahji accordingly held levees and was gratified with receiving the homage of Jadoo standing with his compeers below. The gratification, however, which the Desmukh experienced from witnessing the dignity of his son-in-law was not sufficient to eradicate the recollection of his former condition, and the injury done to his own prospects, who but for this family would probably have now enjoyed the unlimited control of the realm. It is very difficult to witness with equanimity the rising into superior stations of men of whose superior talents we are not convinced; envy continually reminded Jadoo of the two sentinels who once ate his bread and obeyed his commands with reverence. So bitterly did this feeling work, that it was not long ere a vakil was despatched to Delhi, where Shah Jehan sat on the imperial throne. It has ever been a point of honor with Oriental sovereigns to give assistance to the weak, added to which consideration the opportunity of conquest offered by the situation of affairs of Dowlatabad was not to be neglected. Mir Jumla, a confidential general, was therefore deputed at the head of sixty thousand men. Arrived on the banks of the Nerbudda, the Mogul found Jadoo and other dissatisfied Sirdars with levees of Dekhani troops, who formed a junction and led the advance against their master's throne.

Shahji Raja's immediate care, at this alarming juncture, was to secure the princes and the zenana; they were hastened to the Conkan, and deposited with the treasure in a fort near Calian. Mahuli was indeed a stronghold, which might frown for ever upon the valour or the tactics of the besiegers; famine was not to be dreaded, but accident or treachery might open the gates. It would be manifestly absurd, where the conduct of national affairs is the incidental result of the will of any one man, and perhaps receives its being, or its form, from ephemeral contingencies, to expect that the course of politics should be directed by the rule of an established system, should consist of a series of well adjusted parts and bearings, that the spirit of treaties should be consulted, or the interests of commerce mutually secured—these are realms where the reciprocity of national interests never yet produced an alliance of states, or the interchanges of social benefits between communities. Oriental alliances, transitory as the life of the prince or the stability of his musnud, may yet claim the honor of frequently arraying under the banners of the same cause the armies who but a few hours previously were determined on each other's destruction. Under such circumstances Shahji applied to Visiapur,* and obtained promises of protection: but his retreat was not conducted with perfect success, he arrived personally safe with Sambhaji, his eldest son, in the presence at Vijayapur, but Jesao, in an advanced state of pregnancy was not able to keep her horse, and fell into the hands of her father's troops, whose revenge so hastened his pursuit, that he continued it through the night, lighting his road by torches carried on elephants. Jadoo was soon appeased towards his daughter; she was not his enemy. There was a temple in the vicinity dedicated to the consort of Siva, to which she was conducted, and considering the child as granted to her prayers on the spot, he was named Sivaji in honor of the divinity. He was born in Saka, 1548, in the bright half of the moon of Visauki, (answering to the 17th May, year of Christ 1626.)

* More properly Vijayapur, or Vijayanagar, both signifying the city of victory or triumph. It is the Bijapoor of Mussulman historians.

Shahji was received with favor by Secunder Shah, the prince of Vijayapur, and was dignified with the title of commander of twelve thousand horse, and the gratuity of a Jaghire in the Carnatic.

As soon as this threatening storm was overblown, and the Mogul was retired, it became the duty of Sabaji, the minister of most influence at Dowlatabad, to provide a person capable of directing the State. The trite comparison of human life to the changeful circumvolutions of a running wheel, is justified in its closest assimilation by the biography of a very large proportion of Asiatic worthies. Yesterday a refugee, to-day a vizier, to-morrow, thrust down with blasted honors, the fourth day, as it were, re-ascending to equal prosperity. Malik Amber, a native of Abyssinia, had occupied a high station in the Durbar of Vijayapur, he was now in circumstances of threadbare penury, measuring on foot a pilgrimage to kiss the black stone at Mecca. Sabaji beheld him, it is said, weary in his travels, asleep on the boards of a shop. He beheld the mark of a lotus on his foot; this, although designating him a person of the highest rank, does not satisfactorily account for his immediate elevation; but the sages have also said, that whoever has the mark of a lotus on his foot is certainly the possessor of great wealth. Sabaji understood the fortunate sign, and the vacant seat of Shahji was consigned to him. Mir Jumla on this returned from Delhi; the State of Vijayapur was on the decline, and its complete subjugation ardently desired by the Mogul. Malik Amber, however, met the invaders, and drove them across the Nerbudda. New honors were on his return heaped upon the Dewan, whose next step was to lead a large force against Vijayapur.

Jagadeva, Shahji, Sirja Khan, and Ranaulla Khan opposed him at the head of eighty thousand men; the troops of Dowlatabad sustained so severe a defeat, that their escape from total annihilation is attributed by native writers solely to the miraculous good fortune of Malik Amber, who caused the swollen and rapid current of the Bhima to separate whilst his army passed.

Shahji's party, now became the invaders, obtained a more effectual victory in the vicinity of Poona. Morar Jagadeva, in a moment of elation on the field of battle, vowed to give a weight of gold, equal to that of his elephant, in charity to the Brahmans; on making known his prodigious liberality to the chiefs around his canopy, doubts, forcibly illustrative of the state of the arts, were expressed on all sides respecting the feasibility of weighing so bulky an animal; to Shahji Raja it was an opportunity of evincing his superior readiness of discovering expedients, a qualification of vital importance where the irregularity of politics and the inorganization of military tactics render promptness of judgment and resolution absolutely requisite for success. Requesting the Mahomedan Khans to betake themselves to their ablutions, Shahji conducted the elephant on board a large boat lying close by his quarters, which, as a Hindoo, he had chosen at the Prayag, or holy junction of two streams. Having marked accurately the water line, the elephant was disembarked, and the vessel was loaded with iron and stones, until it was again depressed to the mark of the animal. When brought separately to the scales, the weight of the stones and iron was of course that of the elephant. This little incident was quickly rumoured among the troops, and was extremely serviceable to Shahji's future prospects.

Incessantly occupied with forming or repelling schemes of aggression and conquest, the court of Dowlatabad had not for many years found leisure to arrange the internal affairs of the realm; at this period the districts were overrun with banditti, the very officers of government being provided with fastnesses for the depositing of plunder, formed by the acclivities of the mountains and the luxuriance of the forests. Two Despandis, or district registrars of Poona were among the most notorious and refractory; although Malik Amber had considerably circumscribed their excursions by occupying a neighbouring fort. After his death, not content with extorting tribute from the districts confided to their care, they had plundered to the gates of Ahmednugger and other cities. Morar Jagadeva, the minister of the pageant Shah of Vijayapur, granted about this time, Poona and other considerable districts

in Jaghire to Shahji; his earliest step was to clear the country of his despoilers; their lurking places being traced, they were examined by torture; the mode adopted is said to have been by drawing needles through their nails. The use of torture for the punishment of crime or the purposes of government, does not indicate an unfeeling barbarity of disposition in the social body more strongly, than it does a misapprehension of the springs of human action which is almost that of total ignorance. It is scarcely necessary to warn the reader from being betrayed into an erroneous estimate of the justice of those who on such occasions preside over the rack, it is not that the peace of the subject, but that the property of the monarch may be secured; that the hard plunder of the peasantry may find its way to its legitimate depository, the royal treasuries. This process was continually going on; the extortions of the revenue officers were greatly facilitated by the State dues being taken in kind, and the influence the collector acquired from the armed attendants, of indispensable necessity present at the division of the crop. Thus circumstanced, it was to be expected that the cultivator would neutralize or repel as far as possible the injustice of his superiors by counterplots. The prince, however, was equally induced by experience as the subject, to contemplate the revenue officer as capable of peculation and oppression. Well aware that he must certainly refund his opulence, the obstinacy with which he pursues his schemes of avarice, and sometimes retains under torture, treasures he can never hope for an opportunity of enjoying, are sufficient to create astonishment, even when proper allowance is made for the operation of revenge and other considerations. In general, the miserable culprits are, to use the language of an eastern judge, "wrung as dry as a spunge."

As a future check to such marauders, Dowlatmangal was fortified by Shahji's Dewan. Jesao and the young Sivaji were also recovered, and Dadji Kondeva a village registrar of proved fidelity being appointed to the superintendence of his new acquisitions, was instructed to prepare a dwelling suitable to their rank, and particularly charged with the education of his son; but Shahji with apparent inconsistency would never see him or Jesao more. Whether prudence or resentment prevented his forgetting the enmity of Jadoo, or absence and another passion, or political inducements lead to this singular conduct, we have no means of judging, but we presently find him contracting marriage with another lady, a Mahrattah.

The Prince of Vijayapur had been a considerable time a mere pageant in the hands of an aristocracy. Morar Jagadeva had usurped the functions of royalty as prime minister, and Randulla Khan was in command of the forces; their ambition not satisfied at home had gained possession of the country to the vicinity of Bednore, and had made an incursion as far as Seringapatam. In 1638, a wider invasion of the Carnatic and Drauveda (Dravirs) was commenced; Shahji occupied the second military command. At the siege of Kanakagiri, Sambhaji, his eldest son, was struck by a musket-ball and died, leaving a widow and son.* Randulla Khan perceiving it necessary to return and uphold his interest at Shahji's court, was constituted the governor of the conquered provinces. This event totally changed his prospects, and opening to his ambition the means of the fullest gratification, no doubt reminded him of the prophecy of Bhavani, which, with his father, he had perhaps frequently made the subject of derision. Here, however, we cannot but admire the extent of Maloji's arrangement, his knowledge of human nature evinced by his accurate valuation of moving principles and their bearings, his comprehension of the constitutional habit of the social body in which he was placed; who, on a platform in the village rice fields, planned the elevation of his family to the throne of an empire to be constructed.

Among the native powers the ability of a statesman is chiefly displayed in the measures he adopts for assuming or retaining an authority free from control. The instances of abortive attempts to establish independent chief-

* See a register of the almost incredible early age at which Hindoos occasionally become parents, in the account of the living Divinity near Poona, in the Asiatic Researches.

doms are innumerable; Bhavani is either very frequently mistaken, or the rashness of her favorites prevents her good intentions. Not hurried by a weak anxiety to grasp an immediate benefit, the son of Maloji appears to have patiently conducted his design with a prospective wisdom, as comprehensive as it was ultimately successful; finding it necessary to remodel the revenue department, he seized the occasion to introduce a large body of Mahrattah Brahmans to superintend the measure, and with them he familiarized his subjects to the use of the Mahrattah terms for the officers and agents of government. Thus also he more easily provided a surplus revenue, the sinew of future rebellion.

Sultan Secunder, the Padshah of Vijayapur, died about this time. Morar Jagadeva, who had long exercised a controlling influence over his master, was summoned to pay obeisance to the young princes, and was put to death before the throne, with scarcely time to perform the act of ablution required of the departing Mussulman, and to tear from his head the sprig of gems, that dying a Fakir he might obtain the merits of voluntary poverty.* This effected, he was hewed in pieces.

Balapore and Colar were during these events the stations of Shahji, his assistance being solicited by a neighbouring Raja against the chief of Chandaveri, a treaty was solemnly concluded, binding the Mahrattah, when the fort was subdued, to deliver it and the annexed domains to his ally; Chandaveri was accordingly invested, and the Raja having fallen in battle, the fort was carried by storm. Very much wealth was found in it, and a conspicuous instance of Mahrattah good faith was exhibited; nothing regarding the treaty, Shahji seized the fortress, and driving out the soldiery of his ally, placed a faithful garrison in it under the command of Ekoji his son by Tokabai his latter wife.

In the meanwhile Dadji Punt had regulated and cleared the country under his charge with diligence. The annals of those days affirm "that a thief or Dacoit was not anywhere to be seen, and every instigator of tumult was destroyed." Villages began to spread into the wilds; the town of Shivapoor was settled and Dadji received a valuable token of approbation. Hitherto his reports of the conduct of Sivaji had been gratifying, but the youth apparently cherished with his mother an indignant resentment of his father's desertion; Dadji had given earnest attention to the treasury, the surplus collections of the Jaghire and much valuable property had been carefully stored against the day of demand, when Sivaji, now about sixteen years of age, began to display an activity of mind and courage which had they been more happily directed after the model of another state of moral principle in society, would not have degenerated into the audacity and cunning of a robber, for it has been well said, "that our character mainly originates and is formed by the circumstances in which we are placed."

Circumstanced as he was, the young man began to exercise himself in predatory excursions with a few vagabonds to the villages and surrounding country.

The ill report of these proceedings was not long concealed from his preceptor; Dadji overwhelmed with disappointment, it is said, destroyed himself; he had just before received an order from the Jaghiredar to transmit the treasure to Vijayapur. Whatever were the actual feelings of Sivaji, he appeared deeply to lament the fate of Dadji, but immediately secured the treasury and with that the services of twelve thousand horse, and organizing a regular independent establishment he proceeded to rob like a monarch.

When information of the young man's conduct reached his father, far from expressing disapprobation or surprise he despatched a Sunnud empowering him to take charge of the Jaghire.

The disturbances occasioned by such a numerous host subsisting for the

* For the water of ablution substitute extreme unction, and for fakir read monk, and we shall discover a very instructing and rather amusing doctrinal coincidence where we did not much expect it.

most part on plunder speedily attracted the attention of the government, and it was imperiously demanded of Shahji that he should put a stop to the career of his son, he denied having any influence over the young man, with whom and his mother, he now pleaded, he had long since given up all connection. His exculpation, however, gained no belief, and the court began to perceive that the toils already encircled them; for it must no doubt have struck them that the father held a government, a treasury, and the command of a strong army on one geographical side of the capital, the centre of the state, whilst the son was in similar circumstances on the opposite.

So convinced was the ministry of Vijayapur, that Shahji was plotting their subjugation to his authority, that they did not scruple to resort to treachery; the chief of Mudkul undertook to secure him, which he affected at a public festival: hereupon it was discussed in the Durbar in what manner the prisoner was to be disposed of. In opposition to the dictates of fear and their own inclination, it was argued that Sivaji was surrounded by powerful friends, that his father's death would both exasperate him and furnish a plea for a dangerous and open rebellion, whilst his pardon might prove an act of conciliation. The friendship of Randulla Khan ultimately preserved the life of the Mahrattah and returned him with honor to his station. That a secret understanding and co-operative alliance subsisted between the father and son, will appear more probable as we proceed with the narrative of the transactions between them. Sivaji received a message that it was incumbent on him to punish the enemy of his father, and he obeyed the summons with an alacrity somewhat too zealous for a repudiated child. A fierce assault was made on the fortress of Gorepora it was subdued, and the chief, his family and followers, to the amount of three thousand, were numbered in indiscriminate slaughter: so well gratified indeed was revenge that only one individual made his escape. When the details were transmitted to Shahji he manifested the greatest joy, and determined to visit his son. Costly preparations were made at Poona to celebrate the interview, Sivaji met his father at a distance from the city, to which he conducted him with much ceremony. In the Durbar and on all occasions the princely splendour of the family was not more conspicuous than the filial respect of Sivaji or the cordial acquiescence of Shahji in all his conduct.

(To be continued.)

History of Noor Jehan.

[*From* Stewart's *History of Bengal.*]

About twenty years before this period, [A.D. 1606] Chaja Aiass, a native of the western Tartary, left that country to push his fortune in Hindoostan. He was descended of an ancient and noble family, fallen into decay by various revolutions of fortune. He, however, had received a good education, which was all his parents could bestow. Falling in love with a young woman as poor as himself, he married her; but he found it difficult to provide for her the very necessaries of life. Reduced to the last extremity, he turned his thoughts upon India, the usual resource of the needy Tartars of the north. He left privately, friends who either would not, or could not assist him, and turned his face to a foreign country. His all consisted of one sorry horse, and a very small sum of money, which had proceeded from the sale of his other effects. Placing his wife upon the horse, he walked by her side. She happened to be with child, and could ill endure the fatigue of so great a journey. Their scanty pittance of money was soon expended: they had even subsisted for some days upon charity, when they arrived on the skirts of the Great Solitudes which separate Tartary from the dominions of the family of Timour, in India. No house was there to cover them from the inclemency of the weather; no hand to relieve their wants. To return, was certain misery; to proceed, apparent destruction.

They had fasted three days: to complete their misfortunes, the wife of Aiass was taken in labour. She began to reproach her husband for leaving his native

country at an unfortunate hour; for exchanging a quiet, though poor life, for the ideal prospect of wealth in a distant country. In this distressed situation she brought forth a daughter. They remained in the place for some hours, with a vain hope that travellers might pass that way. They were disappointed: human feet seldom tread these deserts. The sun declined apace: they feared the approach of night; the place was the haunt of wild beasts; and should they escape their hunger, they must fall by their own. Chaja Aiass, in this extremity, having placed his wife on the horse, found himself so much exhausted that he could scarcely move. To carry the child was impossible; the mother could not even hold herself fast on the horse. A long contest began between humanity and necessity: the latter prevailed, and they agreed to expose the child on the highway. The infant, covered with leaves, was placed under a tree; and the disconsolate parents proceeded in tears.

When they had advanced about a mile from the place, and the eyes of the mother could no longer distinguish the solitary tree under which she had left her daughter, she gave way to grief; and throwing herself from the horse on the ground, exclaimed, "My child! my child!" She endeavoured to raise herself; but she had no strength to return. Aiass was pierced to the heart. He prevailed upon his wife to sit down: he promised to bring her the infant. He arrived at the place. No sooner had his eyes reached the child, than he was almost struck dead with horror. A black snake, it is said, was coiled around it; and Aiass believed he beheld him extending his fatal jaws to devour the infant. The father rushed forward; the serpent, alarmed at his vociferation, retired into the hollow tree. He took up his daughter unhurt, and returned to the mother. He gave her child into her arms; and, as he was informing her of the wonderful escape of the infant, some travellers appeared, and soon relieved them of all their wants. They proceeded gradually, and came to Lahore.

The emperor Akbar, at the arrival of Aiass,* kept his court at Lahore. Asuf Khan, one of that monarch's principal omrahs, attended then the presence. He was a distant relation to Aiass, and he received him with attention and friendship. To employ him, he made him his own secretary. Aiass soon recommended himself to Asuf in that station; and, by some accident, his diligence and ability attracted the notice of the Emperor, who raised him to the command of a thousand horse. He became, in process of time, master of the household; and his genius being still greater than even his good fortune, he raised himself to the office and title of Actimâd-ul-Dowlah, or high-treasurer of the empire. Thus he, who had almost perished through mere want in the desert, became, in the space of a few years, the first subject in India.

The daughter, who had been born to Aiass in the desert, received, soon after his arrival at Lahore, the name of Mher-ul-Nissa, or the sun of women. She had some right to the appellation; for in beauty she excelled all the ladies of the East. She was educated with the utmost care and attention. In music, in dancing, in poetry, in painting, she had no equal among her sex. Her disposition was volatile, her wit lively and satirical, her spirit lofty and uncontrolled. Selim, the prince-royal, visited one day her father. When the public entertainment was over, when all, except the principal guests, were withdrawn, and wine was brought on the table, the ladies, according to custom, were introduced in their veils. The ambition of Mher-ul-Nissa aspired to a conquest of the prince. She sung—he was in raptures; she danced—he could hardly be restrained, by the rules of decency, to his place. Her stature, her shape, her gait, had raised his ideas of her beauty to the highest pitch. When his eyes seem to devour her, she, as by accident, dropped her veil; and shone upon him, at once, with all her charms. The confusion, which she could well feign, on the occasion, heightened the beauty of her face. Her timid eye by stealth fell upon the prince, and kindled all his soul into love. He was silent for the remaining part of the evening. She endeavoured to confirm, by her wit, the conquest which the charms of her person had made.

* In the Tarikh Khafy Khan, he is called Ghyas Beg.

Selim, distracted with his passion, knew not what course to take. Mher-ul-Nissa had been betrothed, by her father, to Aly Cooly Shere Afgun, a Turkomanian nobleman of great renown. Selim applied to his father Akbar, who sternly refused to commit a piece of injustice, though in favour of the heir of his throne. The prince retired abashed; and Mher-ul-Nissa became the wife of Shere Afgun. The latter, however, suffered in his prospects of life, for not having made a voluntary resignation of the lady to the enamoured prince. Though Selim durst make no open attack upon his fortunate rival during the life of Akbar, men in office worshipped the rising sun, and threw accumulated disgrace on Shere Afgun. He became disgusted, and left the court of Agra. He retired into the province of Bengal, and obtained, from the Subadar of that country, the superintendency of the district of Burdwan.

The passion for Mher-ul-Nissa, which Selim had repressed from a respect and fear of his father, returned with redoubled violence when he himself mounted the throne of India. He was now absolute; no subject could thwart his will and pleasure. He re-called Shere Afgun from his retreat. He was afraid, however, to go so much against the current of the public opinion, as to deprive that amir of his wife. Shere was inflexible: no man of honor in India can part with his spouse, and retain his life. His incredible strength and bravery had rendered Shere extremely popular. He was naturally high-spirited and proud; and it was not to be expected that he would yield to indignity and public shame. His family, and his former reputation, were high. Born of noble parents in Turkomania, he had spent his youth in Persia; and had served, with uncommon renown, Shaw Ismael the third of the Sufviye line. His original name was Asta Jillô, but having killed a lion, he was dignified with the title of Shere Afgun, or the Overthrower of the Lion. Under the latter name he became famous in India. In the wars of Akbar, he had served with great reputation. He had distinguished himself in a particular manner under Khan Khanan, at the taking of Sind, by exhibiting prodigies of personal strength and valour. Preferments had been heaped upon him; and he was highly esteemed at court during the life of Akbar, who loved in others that daring intrepidity for which he himself was renowned.

Jehangire kept his court at Delhi, when he called Shere Afgun to the presence. He received him graciously, and conferred new honors upon him. Shere Afgun, naturally open and generous, suspected not the Emperor's intentions. Time, he thought, had erased the memory of Mher-ul-Nissa from Jehangire's mind. He was deceived: the monarch was resolved to remove his rival; but the means he used were at once ungenerous and disgraceful. He appointed a day for hunting; and ordered the haunt of an enormous tiger to be explored. News was soon brought, that a tiger of an extraordinary size was discovered in the forest of Nidarbari. This savage, it was said, had carried off many of the largest oxen from the neighbouring villages. The Emperor directed thither his march, attended by Shere Afgun, and all his principal officers, with their train of dependants. Having, according to the custom of the Mogul Tartars, surrounded the ground for many miles; they began to move toward the centre, on all sides. The tiger was rouzed: his roaring was heard in all quarters; and the Emperor hastened to the place.

The nobility being assembled, Jehangire called aloud, "Who among you will advance singly, and attack this tiger?" They looked on one another in silence, then all turned their eyes on Shere Afgun. He seemed not to understand their meaning. At length three omrahs started forth from the circle, and, sacrificing fear to shame, fell at the Emperor's feet, and begged permission to try singly their strength against the formidable animal. The pride of Shere Afgun arose. He had imagined that none durst attempt a deed so dangerous. He hoped that after the refusal of the nobles, the honor of the enterprise would devolve in course on his hands. But three had offered themselves for the combat; and they were bound in honor to insist on their prior right. Afraid of losing his former renown, Shere Afgun began thus in the presence: "To attack an animal with weapons is both unmanly and unfair. God has

given to man limbs and sinews, as well as to tigers: he has added reason to the former, to conduct his strength." The other omrahs objected in vain, "That all men were inferior to the tiger in strength, and that he could be overcome only with steel." "I will convince you of your mistake," Shere Afgun replied; and, throwing down his sword and shield, prepared to advance unarmed.

Though the Emperor was, in secret, pleased with a proposal full of danger to Shere, he made a show of dissuading him from the enterprise. Shere was determined. The monarch, with feigned reluctance, yielded. Men knew not whether they ought most to admire the courage of the man, or to exclaim against the folly of the deed. Astonishment was painted in every face: every tongue was silent. Writers give a particular but incredible detail of the battle between Shere Afgun and the tiger. This much is certain, that, after a long and obstinate struggle, the astonishing warrior prevailed, and, though mangled with wounds himself, laid at last the savage dead at his feet. The thousands who were eye-witnesses of the action were even almost afraid to vouch for the truth of the exploit, with their concurring testimony. The fame of Shere was increased, and the designs of the Emperor failed. But the determined cruelty of the latter stopped not here; other means of death were contrived against the unfortunate Shere.

He had scarcely recovered from his wounds, when he came to pay his respects at court. He was caressed by the Emperor; and he suspected no guile. A snare, however, was prepared for him. Jehangire had meanly condescended to give private orders to the rider of one of his largest elephants, to way-lay his rival, in one of the narrow streets, when he next should return to court, and there to tread him to death. As accidents of that kind sometimes happen, from the rage of those animals in the rutting season, the thing might have passed without suspicion. Shere was carried in his palanky. He saw the elephant in his way. He gave orders to the bearers to return back: the elephant came forward: they threw the palanky, with their master, in the street, and fled to save their lives. Shere saw his danger. He had just time to rise. He drew a short sword, which always hung by his side: with this weapon he struck the elephant across the root of the trunk, which he cut off with one blow. The animal roared, turned from him, fell down and expired. The Emperor was looking out at a window: he retired with amazement and shame. Shere continued his way to the palace. Without any suspicion of treachery, he related the particulars to Jehangire. The latter disguised his sentiments, but relinquished not his designs. He praised the strength and valour of Shere, who retired satisfied, and unsuspecting, from the presence.

Whether the Emperor endeavoured to conquer his passion for Mher-ul-Nissa, or felt remorse from his own behaviour, is uncertain; but, for the space of six months, no further attempts were made against the life of Shere, who now retired to Bengal. The former designs of Jehangire were no secret: they were the subject of common conversation, little to the advantage of the character of a great prince. Absolute monarchs, however, are never without men who flatter their worst passions, and administer to their most pernicious pleasures. Cuttub, subadar of Bengal, was one of these convenient sycophants. To ingratiate himself with the Emperor, though perhaps not by his express commands, he hired forty ruffians to attack and murder Shere, when an opportunity should offer. Shere was apprized of the intentions of Cuttub. He continued within doors; but such was his confidence in his own strength and valour, that at night he would not permit his servants to remain in his house. They, according to custom, retired each to his own home. An old porter only remained, of the men-servants, under the same roof with Shere. The assassins were no strangers to a circumstance common in India. They made their observations upon the house: they found that there was a room on the right hand within the principal door, which Shere used as a writing chamber. This room communicated, by a narrow passage, with the sleeping apartments. When it was dark, they took advantage of the old porter's absence, and conveyed themselves, without discovery, into the house.

The principal door being bolted at the usual hour, Shere and his family went to bed. Some of the assassins, when they thought he was fallen asleep, stole silently into his apartment. They prepared to plunge their daggers into his body, when one of them, who was an old man, being touched with remorse, cried out with a loud voice, "Hold! have we not the Emperor's orders? Let us behave like men. Shall forty fall upon one; and that one asleep?" "Boldly spoken!" said Shere, starting that instant from his bed. Seizing his sword, he placed himself in a corner of the room; there he was attacked by the assassins. In a few minutes, many of the villains lay, weltering in their blood, at his feet. Scarce one-half escaped without a wound. The old man, who had given warning, did not attempt to fly. Shere took him by the hand, praised and thanked him for his behaviour, and, having enquired about those who hired the assassins, dismissed him, with handsome presents, to relate the particulars abroad.

The fame of this gallant exploit resounded through the whole empire. Shere could not stir abroad for the mob, who pressed around him. He, however, thought proper to retire from the capital of Bengal, to his old residence at Burdwan. He hoped to live there in obscurity and safety, with his beloved Mher-ul-Nissa. He was deceived: the Subadar of Bengal had received his government for the purpose of removing the unfortunate Shere; and he was not ungrateful. After deliberating with himself about the means, he at last fell upon an effectual expedient. Settling the affairs of his government at Rajmahal, which was at that time the capital of Bengal, he resolved, with a great retinue, to make the tour of the dependent provinces. In this route, he came to Burdwan. He made no secret to his principal officers, that he had the Emperor's orders for despatching Shere. That devoted amir, hearing that the Subadar was entering the town in which he resided, mounted his horse, and, with two servants only, went to pay his respects. The Subadar received Shere with affected politeness. They rode, for some time, side by side; and their conversation turned upon indifferent affairs. The Subadar suddenly stopped: he ordered his elephant of State to be brought; which he mounted, under a pretence of appearing with becoming pomp in the city of Burdwan. Shere stood still, when the Subadar was ascending; and one of the pikemen, pretending that Shere was in the way, struck his horse, and began to drive him before him. Shere was enraged at the affront: he knew that the pikeman durst not have used the freedom without his master's orders: he saw plainly that there was a design laid against his life. Turning therefore round upon the pikeman, he threatened him with instant death. The man fell on the ground, and begged for mercy. Swords were drawn, Shere had no time to lose: he spurred his horse up to the elephant, on which the Subadar was mounted, and having broken down the *ambhary* or castle, cut him in two; and thus the unfortunate Cuttub became the victim of his own zeal to please the Emperor. Shere did not rest here: he turned his sword on the other officers. The first that fell by his hands was Aba Khan, a native of Cashmere, who was an amir of five thousand horse. Four other nobles shared the same fate: a death attended every blow from the hand of Shere. The remaining chiefs were at once astonished and frightened: they fled to a distance, and formed a circle around him. Some began to gall him with arrows; others to fire with their muskets. His horse, at length, being shot with a ball in the forehead, fell under him. The unfortunate Shere, reduced to the last extremity, began to upbraid them with cowardice. He invited them severally to single combat; but he begged in vain. He had already received some wounds: he plainly saw his approaching fate. Turning his face toward Mecca, he took up some dust with his hand; and, for want of water, threw it, by way of ablution, upon his head. He then stood up, seemingly unconcerned. Six balls entered his body, in different places, before he fell. His enemies had scarcely courage to come near, till they saw him in the last agonies of death. They praised his valour to the skies; but, in adding to his reputation, they took away from their own.

The officer, who succeeded the deceased Subadar in the command of the

troops, hastened to the house of Shere. He was afraid that Mher-ul-Nissa, in the first paroxysms of grief, might make away with herself. That lady, however, bore her misfortune with more fortitude and resignation. She was unwilling to adopt the manners of her country, upon such tragical occasions; she even pretended, in vindication of her apparent insensibility, to follow the injunctions of her deceased lord. She alleged that Shere, foreseeing his own fall by Jehangire, had conjured her to yield to the desires of that monarch without hesitation. The reasons which she said he gave were as feeble as the fact itself was improbable—he was afraid that his own exploits would sink into oblivion, without they were connected with the remarkable event of giving an empress to India.

When intelligence of the death of Cuttub Addeen Khan reached the Emperor, he was much afflicted, as he had ever found him a faithful and devoted servant; and it is said, that, on this occasion, Jehangire made a vow he would never see the lady who had been, though unconsciously, the cause of his favourite's death: but the beauty and attractions of that accomplished female made him change his resolution, and, for many years, she, conjointly with him, ruled the empire of India.

By order of the Emperor Jehangire, gold acquired a hundred times additional value by the name of the Empress Noor Jehan *(Light of the World.)*

Khafy Khan's History.

LIBRARY OF THE MYSORE RAJAS.

(From WILKS' *South of India.)*

Raja Chik Deo Raj (of Mysore) who died in 1704, had directed an extensive collection to be made of historical materials, including all inscriptions then extant within his dominions, which were added to a library already reported to be voluminous.

The Sultan (Tippoo), in removing the Raja's family from the palace, had intended to destroy the building altogether, and gave orders for that purpose which were afterwards changed. It was reported to him that several large apartments were full of books, chiefly of palm leaf and Cudduttums, and he was asked how they were to be disposed of? "Transfer them, said he, to the royal stables as fuel to boil the cooltee (grain on which horses are fed)," and this was accordingly done. A small miscellaneous collection was preserved from this destruction, by the pious artifice of a Brahman, who begged the apartment might be respected as containing the *penates* of the family. This room was opened in the confusion of 4th May 1799, and a large portion of the contents fell into the hands of a British officer.

A Cudduttum, or Corruttum, or currut, is a long slip of cotton cloth, from eight inches to a foot wide, and from twelve to eighteen feet long, skilfully covered on each side with a compost of paste and powdered charcoal. When perfectly dry it is neatly folded up, without cutting, in leaves of equal dimensions; to the two end folds are affixed ornamented plates of wood, painted and varnished, resembling the sides of a book, and the whole is put into a case of silk or cotton, or tied with a tape or ribbon. Those in use with the lower classes are destitute of these ornaments, and are tied up by a common string: the book of course opens at either side, and if unfolded and drawn out, is still a long slip of the original length of the cloth. The writing is similar to that on a slate and may be in like manner rubbed out and renewed. It is performed by a pencil of the balapum or lapis ollaris; and this mode of writing was not only in ancient use for records and public documents, but is still invariably employed in Mysore by merchants and shopkeepers. I have even seen a bond, regularly witnessed, entered on the cudduttum of a merchant, produced and received in evidence. The word has been erroneously translated palm leaves. The Sultan prohibited its use in recording the public accounts: but although

liable to be expunged and affording facility to fraudulent entries, it is a much more durable material and record than the best writing on the best paper, or any other substances used in India, copper and stone alone excepted. It is probable that this is the linen or cotton cloth described by Arrian from Nearchus on which the Indians wrote.

PRAYER FOR THE EAST-INDIA COMPANY.

The following prayer for the East-India Company, was composed and received the approval of the Archbishop of Canterbury and the Bishop of London in the year 1698. We believe it is still in use at all the Presidencies.

A Prayer for the Honourable and United Company of Merchants of England trading to the East-Indies.

[To be used in their Factories abroad.]

O Almighty and most merciful Lord God, thou art the sovereign preserver of all that trust in thee, and the author of all spiritual and temporal blessings; let thy grace, we most humbly beseech thee, be always present with thy servants THE UNITED COMPANY OF MERCHANTS OF ENGLAND trading to the East-Indies. Compass them with thy power as with a shield; prosper them in all their public undertakings, and make them successful in all their affairs both by sea and land. Grant that they may prove a common blessing, by the increase of honor, wealth, and power, to our native country. Give to us, and all thy servants whom thy Providence has placed in the remote parts of the world, grace to discharge our several duties with piety towards thee our God, loyalty to our King, fidelity and diligence towards those by whom we are employed, kindness and love towards one another, and sincere charity towards all men; that we, adorning the Gospel of our Lord and Saviour in all things, these INDIAN NATIONS among whom we dwell, beholding our good works, may be won over thereby to love our most holy religion, and glorify thee our Father which art in Heaven.

All this we beg for the sake of our Saviour Jesus Christ, to whom with thee and the blessed spirit be ascribed all honor, praise, and dominion, both now and for evermore. Amen.

We do conceive this prayer may be very proper to be used for the purpose expressed in the title of it, and do approve of it accordingly.

THO. CANTUAR,

December 2nd, 1698. H. LONDON.

THE EXAMINATION OF A CAPTURED PINDAREE.

We submit to our readers the following interesting document as to the Pindarees, a tribe which we trust will soon be known only from the history of their depredations: it is the examination of Kundoo Pindaree, taken prisoner by the Mysore Horse, under Beem Row Buckshee.

What is your name?—Kundoo.

Who is the chief of the party to which you were immediately attached?—Beekah Syed.

What was the strength of the party?—Upwards of three hundred.

What was the amount of the whole Luhbur?—Ten thousand horse of various descriptions.

Of whose Dhurras was it composed?—Seven thousand of Seetoo's; fifteen hundred of the Udhur Shahees, a thousand of Hurriam Khan's, and five hundred of Dost Mahommed's.

Narrative.—We were all collected at Nimayur to the amount of ten thousand, and crossed the Nerbudda at the Buglatni Ghaut; we proceeded by the Muchree Ghaut, Maul, Maisdee, Ashtee, Amnair, and crossed the river Wurdu below Chandu, proceeded by Eldlabad; passed the Godavery leaving Dhurwunporee about ten coss to the left; crossed the Kistna near Umrawuttee, plundered the outskirts of the town, moved on towards Guntoor, plundered some places whose names I do not recollect. Guntoor was plundered by the advanced party, who might be a hundred horse, who obtained some booty, but not much; perhaps the whole did not exceed two or three thousand rupees. On being fired upon by some sepoys we quitted Guntoor with precipitation for Mungulgurry, which we were prevented from plundering, by having armed men in it; thence, we moved to Kummum, forty or fifty pushed on to the place, but got entangled in the paddy fields, where one of their horses stuck fast, and the remainder being fired on by some troops galloped back and joined the main body. We halted at a village about half a coss from Kummum, but having understood from a Brinjari whom we met with at a small village on our way, that the principal fords of the Kistna were occupied by troops, and who promised to conduct us across the river by an unfrequented Ghaut, we followed the road pointed out by him, and had scarcely crossed the Kistna and were dressing our victuals, when a regiment of cavalry made its appearance: in consequence we moved off immediately from thence in the direction of Hyderabad, and when we had arrived within twelve coss of the city, we separated into two bodies: the one to which I belonged under Eekah Syed proceeded, leaving Hyderabad four coss on the right, plundered Chundapett, and taking only by-paths, and plundering all the small villages in our route, re-crossed the Godavery in the neighbourhood of Beer, advanced leaving Julnah twelve coss to our left, ascended a small Ghaut near Sondkhair, from whence we made two marches and halted near Godree, about a coss from Chicklee, and three coss from the British camp among the hills; at this period, some of our people who were looking about for forage and fire-wood, found a camel and brought it to Beekah Syed, who said, "there must be a camp somewhere in the vicinity," and accordingly we were all on the alert; seeing a light at a distance, Beekah Syed with ten horsemen went towards it, and about an hour afterwards returned with the intelligence that the force had marched in an opposite direction, we then moved two coss further, and again halted for the remainder of the night. At daybreak we mounted, and had gone about a coss when we were overtaken by the Mysore Silladar horse: of the movement of the larger body after our separation I am perfectly ignorant.

After you separated from the large body, was no place fixed on for rejoining?—Yes. In the vicinity of Punderpore, but, however, it did not take place.

Who was the principal chief of the Luhbur?—Hussein Buksh, commonly called Bukroo.

For what purpose did you commence your expedition?—To cross the Kistna and go into Tippoo Sultan's country.

Did you know at the same time there was no such country?—No it was reported in camp, that we are going to Tippoo Sultan's, but after we had crossed the Kistna, we learned the country belonged to the English.

What were the arrangements made previous to the collection of the Luhbur?—We all assembled at the command of Setoo and departed on the Luhbur, according to his instructions.

What is your mode of life during the rains?—On our return from an expedition we all repair to Setoo, and give him an account of our operations, then we disperse to our different homes, which are situated near the Nerbudda, and in the Bopal country at the distance of ten or twenty coss.

Do you remain together in cantonments during the monsoon in the different villages?—We remain in cantonments during the rains;—those belonging to Setoo's Dhurrah at Nimawur;—those of Kurreem's at Raiseen;—Dost Mahommed's Dhurrah, in the neighbourhood of Bhilsa at Gurraspoor. The Holkar

Shahee Dhurrahs are stationed as follows: Gordeekhun at Kurmode, Kadir Buksh at Katapoor, Sahib Khan and Bahadoor Khan at Eklorah.

What preparations do you make before you proceed on a Luhbur?—As long as we continue in Sindia's country we purchase everything, afterwards we depend entirely on plunder.

Since you carry no provisions along with you, how did so large a body as the late Luhbur contrive to subsist?—We mutually assist each other, depending entirely on what we can procure in the villages on our route, or any convoys we may meet, but are often exposed to temporary privations.

Under whose authority do you consider yourselves?—Under Sindia and Holkar, but the majority under the former.

To what length is it considered the authority of Sindia and Holkar extends?—Our proceedings are considered to be regulated by the orders of their chiefs, and we plunder and spare the country according to their instructions; whenever they require our services we always join them.

For what reason do you submit to their authority?—Because our families find refuge in their dominions, and in the event of our being attacked, we should fly there for shelter.

Then do you never plunder under any circumstances the territories of Sindia and Holkar?—Never except by stealth. We have been in the habit for the last twelve years of plundering the Nagpore territories, but of late the Dhurrahs of Setoo and Kurreem have not done so, in consequence of an agreement.

In the event of a pursuit after the Pindarees, what is the best mode of overtaking them?—On their return from an expedition when laden with plunder, because then they are incapable of making such rapid marches as at first, their horses being fatigued by the journey and encumbered with loads. Should we be pursued across the Nerbudda we could disperse to our several cantonments and take refuge in Sindia's territories.

In what manner are the marches of the Pindarees conducted?—When we set out and have no apprehension we march generally seven or eight coss, but if we have reason to fear a pursuit, we can move twenty or twenty-five coss, and can continue at this rate for twenty days if necessary. We proceed at first at easy stages, as we wish to reserve ourselves for occasions when it may be necessary to make any exertion.

On your return from an expedition when laden with plunder, what is your usual rate of marching?—About twenty coss a day. We start at daylight, and continue marching till twelve o'clock, when we halt in the jungle, till about three or four o'clock in the evening, and we resume our march till midnight. In all our marches both in going and coming, we avoid the high roads and proceed by the most unfrequented paths.

How are you generally armed?—With spears and swords, and but few matchlocks, at an average about five to every hundred men; some of the principal Sirdars may have pistols.

What may be the strength of the Pindarees?—About ten thousand good horse and of various other descriptions five or six thousand.

In what manner do you feed your horses that they can stand such an extraordinary fatigue?—We generally feed them on Chenna Jowari, Tooree, in short whatever we can get, besides we have a preparation of opium, arsenic, blue stone, and other ingredients which I cannot particularize, which we sometimes administer to them, and we accustom them when young to bear fatigue; out of fifty horses we obtained at Chundapett, only five were able to keep up.

When you conceive you are liable to be overtaken by a body of horse in pursuit of your party, what do you on such an occasion?—We march off in a body and continue so, as long as we can: those who fall in the rear are left to their fate, we never stop to defend them.

When you proceed on an expedition are you under the orders of any particular chief, or is every party only subject to its own commander?—We are nominally under the orders of a particular chief termed Luhbureu, but if any person chooses to separate from the main body, no notice is taken of it.

How do you procure intelligence?—We never send out persons for that purpose, but straggling parties bring all the information they may obtain on their route; and in case of our own people missing the main body, we set fire to a village or a stock of forage, as points for them to proceed on.

In what manner do you dispose of your booty?—Every man retains what he gets, with the exception of elephants, which are given usually to Setoo, who in return makes presents.

The death of Captain HOWORTH *from exhaustion after a pursuit of sixty-nine miles with a squadron to overtake a body of Pindarees*, 1817.

"We were ordered to be in readiness to move out at a moment—the instant poor Howorth heard of it, he came over to my bungalow and requested me to allow him to accompany my squadron, which of course I could not refuse, but I used every argument in my power to dissuade him from so much rashness; but all was in vain. On the evening of the 10th of April we marched at 9 o'clock: Howorth was ill with an ague on him during the whole march, but was pretty well at breakfast: he came into my tent about half an hour before the alarm was given of the Pindarees coming down. I moved out at half past two in the afternoon of the 11th, and nothing could exceed the heat. We had a great deal of hard riding before we got sight of the enemy. I observed poor Howorth some time after, when we were up to the Pindarees, very much distressed, weak, and scarcely able to keep his seat; he first threw away a stick he had in his hand, and then took his cap off and flung it from him: at this time he stared me full in the face, and appeared almost, or quite delirious: his hands resting on the pummel of the saddle, without the least power to pull the bridle reins: the horse turned off to the right, he immediately fell from his horse, and expired on the spot. A trooper of mine, whose horse had dropped from heat, ran for water, poured some into his mouth, but, alas! it was too late. Some Pindarees coming round to the rear, the trooper was obliged to quit the place and save himself: these rascals speared poor Howorth in two places; one through the neck and a very slight one in the body, but he was not sensible of their spite. They did not strip or touch a single thing about him, for I got a broach, a hair necklace, silver snuff box and watch after his body was brought in: he was buried with all military honors at a place called Poryrah, on the banks of the Cain river. The officers of the 6th regiment intend erecting a monument over him: Lieutenant King and myself have requested to be allowed to subscribe towards it, as a small testimony of our regard and respect for the memory of so worthy and excellent a man." Here concludes the melancholy and interesting account; and in corroboration of that part which relates to his instant death, and that he did not suffer from the wounds inflicted, I am enabled to state that the circumstances mentioned by the writer exactly correspond with those which took place at the battle of Delhi on the 11th September when Major Middleton, my then commanding officer, lost his life from the same cause, namely exhaustion. Medical aid was in that instance immediately procured but the living principle was gone, and just before he fell he exhibited all the symptoms experienced by poor Howorth. I dwell on this because as he is gone, it is some satisfaction to be assured it was not by the hands of the enemy that he died. I trust, from what he said when down here, that his widow and family will not be left unprovided for. I will now copy some verses which were published in the newspaper to the memory of the deceased, by whom I know not.

On you who do not check the tear,
Which nature prompts, o'er valour's bier,

You, who would not repress the sighs,
That feeling breathes when virtue dies,
On you I call, who oft have known
A pang for sorrows not your own,
To mourn with me o'er Howorth's grave,
The virtuous man, the soldier brave!
His name shall shine for ever bright,
In truth and valor's purest light:
Religion, honor, well combined,
With each soft feeling of the mind,
In one attractive whole to blend
The hero, husband, father, friend;
For this the soldier's tears shall steep
The sod that shades the warrior's sleep;
For this, in agonizing woe,
The widow's bitter grief shall flow;
While hope shall heavenward raise the prayer,
To meet her best beloved there;
As to a heart with anguish wild
She clasps her prattling orphan child.
Unconscious babe! too young to feel
The wound that time can never heal;
And o'er the lowly tomb shall bend,
With many a sigh, the faithful friend,
And mourn with me o'er HOWORTH'S grave,
The virtuous man, the warrior brave.

FORTRESS OF DOWLUTABAD.

Dowlutabad, or the fortunate city (Dowlut in Persian signifying fortunate or rich), is situated at the distance of about nine miles from Aurungabad: it was built by an unknown person, for in all the works of Indian lore there is not any account of it, nor is there any tradition concerning it; all is conjecture, with the exception, however, of what the commandant says respecting it, who, upon being interrogated as to the personage who caused it to be built, coolly answered, "God's chief engineer." It is impregnable, as you will find by the following relation. Originally Dowlutubad must have been an immense rock, in the form or shape of a cone, which external appearance it still retains: the circumference of it is two miles: there are not any mountains or high hills near it, but it rises singly from the plain. In its natural state it must have sunk in a declivity to the plain, but it has been rendered by the hand of man perpendicular for one hundred and eighty feet in height all round! The ditch is fifty feet deep, cut out of the solid rock. The only entrance to this wonderful instance of human labour is over a bridge, so extremely fragile, that it could be broken down in a few minutes; having crossed which you enter a place excavated in the mountain, and passing through another you ascend a spiral set of steps, about two hundred in number, and issuing out of a trap-door made of iron, once more breathe fresh air. This outlet is above the perpendicular part of the rock. The trap-door is perforated with holes, on which a fire can be kindled, and a part of the rock is so constructed that it acts as a bellows on this fire, and the smoke descends into the caverns beneath, through which you must enter; so that if you were to cross the ditch and get inside the mountain (recollect there is no passage outside) against the wishes and inclination of the inhabitants, they can, by lighting a fire on the trap-door, suffocate you with the smoke which would descend into the caverns. There are but few guns in Dowlutabad, but the place is more naturally made for defence than offence. The inhabitants reside in the several caverns in the mountain, which is plentifully supplied with water. The suburbs are extensive, and numerously inhabited. The evident intention of this fort, which I have attempted to describe, is a place where treasure can be safely deposited in time

of war and tumult; and Aurungzebe, in building Aurungabad so near, must have had this idea in his mind, Dowlutabad at that time belonging to him. It was once taken by the French by stratagem, the native commandant not being resolute enough to resist the offer of money; it afterwards was restored to the rightful owner, and is now in the possession of the Nizam, who is very jealous of allowing strangers to enter the fort; the letters we had to some Rajas procured us the favor and honor we met with.

AN IMPORTANT CONTRADICTION TO WILKS.

*** *We are authorized to give publicity to the following copy of a letter which has been addressed to the Honorable Court of Directors of the East India Company, by* JOHN HUDLESTON, Esq.

GENTLEMEN,—In the year 1783-4, when your affairs on the Coast of Coromandel were administered by the late Earl of Macartney, and I held the office of Secretary to the Military and Political Departments, I consented, at his lordship's earnest solicitation, to be added as third member to a commission which had nearly a month before been appointed to proceed across the Peninsula, overland, to the Malabar Coast, to negotiate a treaty of peace with the late Tippoo Sultan, who was then encamped with his army near Mangalore; the other commissioners were the late Anthony Sadlier, Esq., then second member of the Madras government, and the late Sir George Staunton, Bart., then private secretary to the Governor. The success of the negotiation completed the pacification of India, and I have for these thirty-four years enjoyed the consciousness that if, in my long career of service in India, there was any conduct worthy of commendation, or from which the public interests derived benefit, it was manifested in the unsought for and painful office of third member of the commission; and in the humble share which I had in that negotiation, I neither expected nor received any other recompense. But if I was contented that it should prove, as it literally did, a thankless service to me, I did not, I could not anticipate from it reproach or obloquy; having done nothing which the spirit of malignity itself would lay hold of against me. If I am believed in this averment, the honorable mind of each and every member of your court will judge with what sensations I must have perused a book entitled "Historical Sketches of the South of India, by Colonel Mark Wilks," (a respectable member of that body of men of whose glories I have fancied myself a partaker, and among whom some of my earliest and most cherished friendships were formed); a passage in which charges the late Sir George Staunton and myself, with having in our capacities of second and third commissioners planned and intended to make our escape (as it is termed) from the shore and scene of the negotiation, by getting clandestinely on board a ship then in Mangalore Roads, with a view to secure our own personal safety, leaving the rest of the persons belonging to the embassy, including the first commissioner, to their fate. Owing to various circumstances and particularly to a long absence from home occasioned by domestic anxiety, I did not receive the volume, nor become acquainted with the nature of the charge until the 20th of December last; and the first step I took was prompted by reflecting on the instances of sudden death which have occurred in my family. To guard therefore against such an event, and lest the same should happen to me that has happened to my associate in the accusation, who is no longer living to vindicate his fame, I committed to writing, a short declaration, which I shall here repeat in the same words, and the truth of which I am ready now to confirm with my oath, and shall at my last hour, if then sensible, confirm with my dying lips, namely: "I do most solemnly and unequivocally deny the charge, and declare "upon my honour, and as I shall answer at the last judgment if I am declaring "falsely, that I am as unconscious of having entertained or suggested or con-"curred in the unworthy and degrading intention imputed to the two com-"missioners," (or, I now add, of having ever held any conversation or consultation with the late Sir George Staunton or any other person, on which

such an intention was formed, or such a project concerted or discussed), "as I "was at the hour of my birth; nor, to the best of my knowledge, recollection, "and belief, did I ever know or hear, that such an accusation, or any accusa- "tion had been brought against the said commissioners, until I heard of the "said volume, and read it in the passages alluded to."

I assure you, Gentlemen, it is not without a sense of humiliation that I address you on this occasion. It would have been more agreeable to my feelings to have followed the advice of some of my dearest and most respected friends, by maintaining an entire silence until after the ensuing general election, relying in the interval on the character which I have endeavoured to sustain, for a refutation of the only accusation that, I trust, has ever been brought against it. You are aware of the observations made by an honorable Proprietor at the last General Court, which have induced me to adopt the course I now pursue, in offering you this short address, and which I shall, for the present, conclude with repeating what I most sincerely stated in answer to that honorable Proprietor; namely, that if, after twenty-three years of not inactive nor unacknowledged services in India, and twelve years of devotion of my best faculties to their interests here, I possess not sufficient of character, to protect me against this most unjust charge, I ought not to be re-elected a Director; on the contrary, I now add, it should be considered as a subject of congratulation to the East India Company, that they have escaped the perils to which their affairs must have been exposed, by the various trusts which I have held both before and since the selection of me to negotiate with the late Tippoo Sultan. That in the event, however, of my being re-elected, I shall submit to each of my constituents, in a statement, which I am now preparing, all that the lapse of thirty-four years, and the ravages of death in that interval, have left me to offer in vindication of my own character, and that of my late colleague Sir George Staunton, whose name is included with mine in the charge; pledging to them also my honor, as I again do, that if it shall not convince them of the injustice of the charge, I will resign my seat in the direction by disqualifying. Indeed it would be no longer an object with me to retain it, after their confidence should have been withdrawn.

I have the honor to be, with the
Most cordial esteem and respect,
Gentlemen,
Your faithful humble servant,
(Signed) JOHN HUDLESTON.

To the Honorable the Court of Directors, &c., &c.

MR. THOMAS DALLAS' LETTER ON THE SAME SUBJECT.

To the Editor of the Asiatic Journal.

SIR,—In consequence of the debates at the India House on the 18th of March last, and Mr. John Hudleston's letter to the Honorable Court of Directors, I have to request that you will publish in your next, the following statement under my name.—I remain,

Yours, &c.,
THOS. DALLAS.

BATH, 30, *Circus* 18*th April*, 1818.

Placed by the late proceedings at the India House between the painful alternative of submitting to injurious reflections, or most reluctantly being the possible cause of injury to another, I have determined to draw up the plainest and shortest narrative of facts in my power, avoiding as much as possible observations of any kind.

When Colonel Wilks was preparing the work which he lately published, habits of long intimacy, and his knowledge of my possessing a good memory,

led him, from living in the same place, occasionally to refer to me for facts which I had witnessed. Among other circumstances, he inquired regarding the intended removal or escape on ship board of the commissioners at Mangalore: he had repeatedly heard of it in India, but stated that he had not found it in their journal, although affirmed in an official letter from Brigadier General Macleod to the government of Bombay: that he had, when in London, solicited an hour's conversation with Mr. Hudleston, with whom he had some acquaintance, for the declared purpose of obtaining information on some points regarding that embassy which were imperfectly explained on the records, but that Mr. Hudleston had excused himself on the ground of bad memory. I accordingly related to Colonel Wilks the facts which are stated in his work, of which the following is the short substance;—"that my servant having, on the illness of the person usually employed, been desired to interpret between the commissioners and Tippoo's ministers, came to my tent at night, in the greatest trepidation, to state that after the conference, and the departure of the first commissioner, he had accidentally overheard a plan settled between the other two for their removal on board ship, which was to be kept secret till the moment of embarkation, when they were to call at the tent of the first commissioner, and give him the option of accompanying them; leaving behind the escort, &c., &c., and that the arrangements for this purpose were to be personally made by Mr. Falconer the surgeon, who was to get on board in the morning on pretence of indisposition. At breakfast Mr. Falconer did appear to be taken ill, and did embark. I accordingly assembled the officers, and told them all I knew. I had received no orders, and did not know whether I should receive any, and when, or to what effect: but I stated that in every possible case I should remain with my men; but would not under such circumstances exact rigid military obedience from them, but leave it to such as chose it to embark if they should be permitted. They all declared their intention to follow my example. I waited Mr. Falconer's return in the evening, and stated to him what I had heard regarding his mission on ship board, and he distinctly admitted the facts to be as above stated, but declined to tell me the time appointed for the execution of the plan. Stung by the distrust with which I was treated, I desired him, in finishing his report to the commissioners, to say that I was there to obey their orders, but that the arrangements of my little camp would subject any persons attempting a clandestine escape to be taken up as deserters. Soon afterwards I was sent for by the second commissioner, and informed that there was no intention to embark."

Such is the substance of the narrative given on my authority. I never afterwards, nor I believe the officers, made any secret of my communication with them, and the circumstances connected with it became matter of such general conversation and notoriety, that I did not feel the impression of relating anything either new or questionable: and having during that service, and since, been on terms of kindness with Mr. Hudleston, I certainly should not have authorized anything being stated on my authority which I apprehended to be injurious to his moral character. I then thought, and I continue to think, that the removal or escape (for in our situation they were the same) of the commissioners would have been perfectly justifiable, if they thought the public service could be forwarded by their embarkation; and I should have deemed it my duty, if necessary, to cover their embarkation with the sacrifice of the last man of the little escort. I felt their distrust of me to be unworthy, and the plan to be absurd, because impracticable, without the concurrence of an officer of common vigilance; but here my unfavorable opinions rested, and still rest. I should as soon have thought of imputing fear to myself as to the commissioners; and I adopt the following explanation given by Colonel Wilks, as a true transcript of the impressions which appeared to influence both of us when the narrative in question was committed to paper.

"Security in conducting the negociations in question is distinctly stated to "have been the primary object of the plan; and that negociations might have "been conducted with greater advantage to the public service by the commis- "sioners in a state of freedom on ship board, than in virtual imprisonment on

" shore, is as little doubtful, as that their removal, if then effected, must have " been an escape. The officers evinced, under all the mortifications of distrust, " what their conduct would have been, if a confidential appeal had been made " to their patriotism. Their fate, under the supposed circumstances, would " certainly have been precarious, and like their actual situation, apparently " desperate; but like that also, probably more serious in its aspect than in its " result. The addition of a few military prisoners to many thousands would " have weighed little with the tyrant, while the commissioners were them- " selves beyond his grasp; and if our conjectures be influenced by his con- " duct, in other cases of diplomacy, where his tone was uniformly lowered as " that of his opponent rose, it will at least remain questionable, whether the " safety of the commissioners would have increased the danger of the escort. " If such were the opinion of the two commissioners, and if all considerations " affecting individuals ought to yield to the public weal, then, however painful " their decision must have been, we shall merely arrive at this conclusion, that " an injudicious distrust of the officer commanding the escort, in its conse- " quences, obliged them to abandon their plan. With their other colleague it " is well known that they had no habits of confidence, and these circum- " stances combined, may also account for the silence of the official records."

Mr. Hudleston has thought proper to deny the existence of any conversation with the other commissioner, of the nature stated; and this is the only fact in my narrative that I do not myself know to be true. It is not for me to discuss whether the memory of Mr. Hudleston may or may not have been as imperfect in this instance as in the declaration ascribed to him in the report of the debate at the India House on the 18th March, of "recollecting some " intention of effecting a communication with General Macleod on ship board; " but he was sure, if that honorable person* were alive, he would have been " as much as astonished as he (Mr. H.) was at" what he in common with some invisible agents is pleased to call " the accusation," the official letter of General Macleod affirming the existence of the intention to escape, being one of the leading facts of the case as stated in Colonel W.'s book.

It is still less my province to reconcile this denial of the stated plan and conversation with the pretended indisposition and embarkation of Mr. Falconer, with his unequivocal admission of the purpose, and of the plan; with the official declaration to the same effect of General Macleod, or with a narrative exactly corresponding with mine related many years afterwards to Colonel Bruce of this place, by the secretary of the embassy, Mr. Collins Jackson, who stated himself to have been entrusted with the secret.

It is not my province, and I am grieved to say that it is not in my power to reconcile these things; it is only necessary for the maintenance of my own character to declare, that (with the obvious exception above stated) I know every fact contained in this statement to be true, and that I can have no hesitation in attesting the veracity of my own narrative of my own proceedings.

THOS. DALLAS.

SOME SPECIMENS OF TIPPOO'S COMPOSITIONS.

To the Editor of the Asiatic Journal.

SIR,—The following specimen of Tippoo Sultan's poetical capacities will perhaps amuse some persons, but as the writer was once a despotic monarch, swaying, with all the energy of bitterness and bigotry, a fearful influence against the British, it may instruct others to contemplate His Majesty listening to the music of his opinion of himself.

The following extracts from Kirkpatrick's *Letters of Tippoo Sultan*, are

* The "honorable person" alluded to, in our report of Mr. Hudleston's speech in the debate on the 18th March last, was Sir George Staunton, and not General Macleod, as supposed by Sir Thomas Dallas.—*Ed.*

verses of encomiastic odes called Raikhtehs, or Bhát, supposed to be the composition of the Sultan, which were set to music, and sung or recited at appointed seasons and hours of the day; the language of the original is a mixture of Persian and Hinduvi: here a verse of one, there a verse of the other. Four intelligent children with good voices were, by a special edict of the Sultan, to be procured, and taught to sing them on public occasions at the palace.

"When the Rústum-hearted king rushed forward (or charged) on the *Ruksh* of his anger, then did the hearts of the lions of Europe (the English) quake with dread.

"The flash of his sabre struck the army of Bailey like lightning: it caused Munro to shed tears, resembling the drops distilled from spring clouds. On Lang's heart was fixed a stain, like that of the tulip: Coote was made by this calamity to lament like a hyacinth."

There follows here an allusion to General Matthews, who is distinctly named, the nature of which I do not comprehend. Bussy and Lally are also mentioned, but I am too doubtful regarding the sense of the passage, in which they are introduced to offer a translation of it.

"When the Mahrattahs behold this army of our king, the dread thereof causes them to fly like deer; the Feringee (Europeans) and Nizam-ul-Mulk pass day and night together, trembling with fear of our king.

"The kingdom flourishes and the army increases daily through thy munificence and justice.

"The Hujjam's (nickname for the Nizam) army flees through dread of thee, as the hunter does when he beholds the lion.

"The Nazarenes, on contemplating from the sea shore the sagacity of our king, forget their own schemes and counsels.

"When mankind behold the liberality and munificence of our king, they exclaim, with one accord, Hatim was an absolute miser in comparison to him.

"Socrates, Hippocrates, all the sages of the earth, appear before him like the most ignorant children.

"Mars dwindles before the valour of our king to a mere infant. Sam Nureeman, and Rústum are of no account."

But perhaps none of the flights with which this extraordinary performance abounds are equal in extravagance to the following, with which I will close these extracts:

"Owing to the justice of this king, the deer of the forest make their pillow of the lion and the tiger, and their mattrass of the leopard and the panther."

These odes were ninety-six in number, and the style is extremely unpolished: the three hundredth and fifty-first letter in the abovementioned work is to the Killádar of Putun (Seringapatam), on the subject of getting the four children instructed to sing them, and desiring copies of the collection to be made from the set transmitted with the letter. Another copy to be given to Uzeemuddeen, the Taalukdár (or superintendent) of the dancers there (*i.e.*, at Seringapatam), in order that the latter may teach the same to the said dancers.

Method of Renewing
The Giohar, or Flowery Grain of Persian Swords,
Commonly called Damascus Blades,

By Mr. S. Barker, *His Britannic Majesty's Consul-General at Aleppo.*

Having bought two Kermani Dabans, and perceiving that some parts of them had a yellowish tint, by which they were disfigured, I employed a sword-cutler to renew their *Giohar*.

The operation was performed in my presence, before sunrise, which he said was necessary, because too strong a light would prevent his distinguishing whether the blade were equally red hot; on the perfect equality of which depended the success of the process, for it was that failure which had caused the yellow spots abovementioned.

He prepared a wooden trough the length of the blades, four or five inches broad, with equal depth, full of liquid composition made of equal quantities of *surege* or sesamum oil, mutton suet, virgin wax, and Persian *Naft* (Naptha), or rather the dregs of the latter, it being too costly an article.

He began by making a charcoal fire in a small earthen vessel, which after being well alight, he strewed on the ground in the form of a blade, and put loose stones all round to keep it together.

He then fanned it till it was red hot all over, and laid the blade flat on the lighted coals, having first bent the handle for the convenience of holding it, by a pair of pinchers.

He then completely covered the blade with fresh charcoal unburnt, and continued to fan it with a large Turkish feather-fan as equally and as forcibly as possible, until the latter charcoal had become as red as the first. When he judged (what experience alone can teach) that it was now sufficiently hot to be plunged into the trough above described, he seized the proper moment; and on this depends the success of the operation, for if the blade remain a little too long in the fire, the Giohar will be entirely effaced, or if it is not hot enough, or unequally so, it will have the defect that we were endeavouring to remove.

When he plunged the blade into the trough, it seemed to me of the colour of a soldier's dirty coat, or cherry red. In plunging it he was anxious that no part of the blade should touch the composition but at the instant the whole was immersed. It lay in the trough a few minutes to cool.

He then took it out and laid it upon the coals, fanning it an instant to set the grease that stuck on it on fire, and when it smoked no longer, he let it again grow cool, and then scraped off gently with the back of a knife, the ashes of the stuff that still adhered to it.

The charcoal employed was in pieces of from half to three-quarters of an inch square, more or less; the best sort is made of deal, and it must be fresh or virgin, for it will not do if it has been lighted and extinguished. I observed that he fanned the blade more at the thicker parts than towards the point.

The composition in the trough serves for a great number of blades, and is better the older it grows, requiring only to be replenished as the quantity diminishes.

The blade having been a little crooked in the tempering, it was straightened, and then gently passed on a circular whetstone. It was then polished. He laid it on a board, with a piece of wood forcibly rubbed with emery powder and oil on it, and lastly, burnished it with a bit of iron till it was quite bright, and could not be distinguished from a common English sabre. The operation of polishing took up five or six hours.

He then made use of lime to take off the oil, and was extremely careful not to touch it with his hands, as its being perfectly free from grease is essential to its taking well the *Giohar*.

To secure that point further he rubbed tobacco ashes and water on it.

He then prepared a horse bucket full of clear water, and a small Turkish *leaden* drinking cup (porcelain or glass would do as well, but no other metal than lead). In this cup he dissolved in a few minutes a little zagh* and pure water.

Then with the ends of his fingers he *basted* the blade with rapidity up and

* The zagh made use of by the sword-cutlers here is procured from the mountains of the Druzes, and from nowhere else; it is produced by a mineral spring near a place called Ghazir.

down, and seemed anxious that it should be served all equally, and as much as possible at once.

Every two or three minutes he washed the blade with the water in the bucket, and repeated the operation of the *zagh* water eight or ten times, that is, until he perceived the *Giohar* did not become more distinct after fresh tending with the *zagh*.

He then wiped it dry and oiled it; and when this last operation is performed in the winter, the water in which the *zagh* is dissolved should have the chill taken off.

The names of the different sorts of Damascus blades are as follow, classed according to their relative value:—1, Kermani Daban; 2, Lahori Karà Khorasán; 3, Lahori Neiris; 4, Dishi Daban; 5, Herkek Daban; 6, Elif Stambool; 7, Eakd Sham; 8, Barjaz Khorasán; 9, Sari Hindi; 10, Korun Hindi. There are swords also like Persian gun-barrels, only plated or cased with the sort of steel that takes the *Giohar;* but they are easily distinguished by carefully examining the back of the sword.

The art of founding the metal of which the Persian blades are made is lost, although it is still met with in lumps, which show from their form that they were cast in moulds.*

These moulds are worked into blades for swords, daggers and knives, but are sometimes not sufficiently malleable for any purpose, probably because the art of properly working them is also lost with that of their original cast or composition, for it appears not to be a simple or uncompounded metal.

Directions for renewing the water of Persian gun-barrels.

Take a barrel that has lost the regularity of its water by use or rust, and have it scrubbed bright with scowering paper, or any other means, until it has the appearance of common iron.

Force a stick into the muzzle of sufficient strength to hold the barrel up, that the necessity of touching it during the operation may be avoided. A paste must then be made of a kind of brimstone, called here *Kibreet ul Gemel*, sal ammoniac, and common salt mixed with water in the following proportions: of the first, one hundred and eighty drachms; of the second, twelve; and of the third, fifteen drachms. When it is of the consistency of stiff clay, let it be plastered, or laid on, so as to cover the whole surface of the barrel an inch or more in thickness; but particular care must be taken, that in making the clay adhere closely to the barrel, not the least air is suffered to intervene, because wherever there is a globule of confined air on the barrel, there it will come in contact with the composition, and consequently not be acted on by the corrosive qualities of the clay. It must be laid on wet, and suffered to continue a sufficient time, more or less according to the state of the atmosphere. In the experiment I made, it was exposed to the air in the shade of a room in the middle of summer for twenty-four hours. The operator told me, that in winter it should be placed in a moderately warm atmosphere.

The art of composing (for it is certainly a composition) the steel of Persian sword blades is undoubtedly lost, but I have been told, that the iron of their gun and pistol barrels is still manufactured in some towns of Persia and Turkey.

I was assured, that it is done by entwining together certain proportions of steel and iron drawn out to a great length, and again drawn out, and so on till the two metals become incorporated, which on undergoing the operation above described, shows not on its surface the waving flowery grain by which it is distinguished.

* It may be doubted whether the Persians ever possessed the art of smelting the fine metal of Damascus blades. It is not probable that so lucrative a knowledge would have become entirely extinct, whilst we know that the Wootz of India is brought to England in lumps cast in hemispherical moulds.—*Ed.*

If that is the case, it would seem, that the clay corroding only the impure particles of the composition, leaves the veins of steel in all their doublings exposed to the view, and in a slight degree to the touch.

PRODUCTION OF LOCUSTS IN INDIA.

About the 20th June 1812, a very large flight of locusts was observed hovering about Etawah, which at length settled in the fields east of the town, where they remained some time, and were seen copulating in vast numbers; they then took their departure, but continued to hover about the place for a month afterwards.

On the 18th of July, while riding in that direction, I discovered a tremendous swarm of very small dark coloured insects in the vicinity of a large pool of stagnate water; they were collected in heaps, and covered the ground to a considerable distance. These, on minute inspection, proved to be locusts in miniature, but without wings. In this place they remained, hourly increasing in numbers, for some days, when the great body moved off, taking a direction towards the town of Etawah: they creeped and hopped along at a slow rate, until they reached the town, where they divided into different bodies, still, however, keeping nearly the same direction, covering and destroying everything green in their progress, and distributing themselves all over the neighbourhood. The devastation daily committed by them being almost incalculable, the farmers were under the necessity of collecting as many people as they could, in the vain hope that they might preserve the crop by sweeping the swarm backwards, but as often as they succeeded in repelling them in one quarter, they approached in another; fires were then lighted all round the fields with the same view—this had the effect of keeping them off for a short time, but sufficient fuel could not be supplied, and the moment the fires became extinguished, the insects rushed in like a torrent. Multitudes were destroyed by the birds, and many more by branches of trees, used by the farmers for that purpose, as well as by their being swept into large heaps, and consumed by fire, yet their numbers seemed nothing diminished. They so completely covered some mangoe trees, and the hedges surrounding the gardens, that the colour of the leaves could not be distinguished. They had no wings, and were about the size of small bees. They continued to creep along the ground, or hopped when their progress was interrupted.

July 27th.—They were increasing in size, and had overspread that part of the country in every direction. From the want of rain, and the overwhelming inroad of these insects, the farmers were nearly ruined. Nothing impeded their progress, they climbed up the highest trees and scrambled over walls, and notwithstanding the exertions of several people with brooms, the verandah and outer walls of the hospital were completely covered with them. They no longer continued to move in one particular direction, but paraded backwards and forwards, wherever they could find food.

On the 28th of July, the rains set in with considerable violence; the locusts took shelter on trees and bushes, devouring every leaf within their reach, none seemed to suffer from the rain.

On the 29th it did not rain, and the young swarm again were on the move, continuing their depredations; they were fast increasing in size, and equally lively as before the rain.

It again rained on the 30th, and again the locusts took shelter on the trees and fences; several large flights of locusts passed over the cantonments, and I observed that the wings of the young ones began to appear. The head still retained the dark red colour, but the black lines on the body had become much fainter.

Again on the 31st, large flights continued to pass, driven by the wind to the southward; of course very few alighted. They caused little mischief within our view. The wings of the young tribe (the whole four being now formed)

were about one-eighth of an inch in length. After this time I made no particular observations on their progress, being otherwise engaged, but they disappeared in a few days.

Account

of the

Brahmans' Observatory at Benares,

By Sir R. Barker, Kt., 1777.

Benares, in the East Indies, one of the principal seminaries of the Brahmans or priests of the original Gentoos of Hindoostan, continues still to be the place of resort of that sect of people; and there are many public charities, hospitals, and pagodas, where some thousands of them now reside. Having frequently heard that the ancient Brahmans had a knowledge of astronomy, and being confirmed in this by their information of an approaching eclipse both of the sun and moon, I made enquiry, when at that place in the year 1772, among the principal Brahmans, to endeavour to get some information relative to the manner in which they were acquainted of an approaching eclipse. The most intelligent that I could meet with, however, gave me but little satisfaction. I was told, that these matters were confined to a few, who were in possession of certain books and records; some containing the mysteries of their religion, and others the tables of astronomical observations, written in the Sanskrit language, which few understood but themselves: that they would take me to a place which had been constructed for the purpose of making such observations as I was enquiring after, and from whence they supposed the learned Brahmans made their's. I was then conducted to an ancient building of stone, the lower part of which, in its present situation, was converted into a stable for horses and a receptacle for lumber; but by the number of courtyards and apartments, it appeared that it must once have been an edifice for the use of some public body of people. We entered this building, and went up a staircase to the top of a part of it, near to the river Ganges, that led to a large terrace, where, to my surprise and satisfaction, I saw a number of instruments yet remaining, in the greatest preservation, stupendously large, immoveable from the spot, and built of stone, some of them being upwards of twenty-feet in height; and, although they are said to have been erected two hundred years ago, the graduations and divisions on the several ares appeared as well cut, and as accurately divided, as if they had been the performance of a modern artist. The execution in the construction of these instruments, exhibited a mathematical exactness in the fixing, bearing, and fitting of the several parts, in the necessary and sufficient supports to the very large stones that composed them, and in the joining and fastening each into the other by means of lead and iron.

The situation of the two large quadrants of the instrument chiefly remarkable, whose radius is nine feet, two inches, by their being at right angles with a gnomon at twenty-five degrees elevation, are thrown into such an oblique situation as to render them the most difficult, not only to construct of such a magnitude, but to secure in their position for so long a period, and affords a striking instance of the ability of the architect in their construction; for, by the shadow of the gnomon thrown on the quadrants, they do not appear to have altered in the least from their original position; and so true is the line of the gnomon, that, by applying the eye to a small iron ring of an inch in diameter at one end, the sight is carried through three others of the same dimension to the extremity at the other end, distant thirty-eight feet, eight inches, without obstruction; such is the firmness and art with which this instrument has been executed. This performance is the more wonderful and extraordinary when compared with the works of the artificers of Hindoostan at this day, who are not under the immediate direction of an European mechanic; but arts appear to have declined equally with science in the east.

Lieutenant-Colonel Archibald Campbell, at that time chief engineer in the East India Company's service at Bengal, a gentleman whose abilities do honor to his profession, made a perspective drawing of the whole of the apparatus that could be brought within his eye at one view; but I lament he could not represent some very large quadrants, whose radii were about twenty feet, they being on the side from whence he took his drawing. Their description, however, is, that they are exact quarters of circles of different radii, the largest of which I judged to be twenty feet, constructed very exactly on the sides of stone walls built perpendicular, and situated, I suppose, in the meridian of the place: a brass pin is fixed at the centre or angle of the quadrant, from whence, the Brahman informed me, they stretched a wire to the circumference when an observation was to be made; from which it occurred to me, the observer must have moved his eye up or down the circumference, by means of a ladder or some such contrivance, to raise and lower himself, until he had discovered the altitude of any of the heavenly bodies in their passage over the meridian, so expressed on the arcs of these quadrants. These arcs were very exactly divided into nine large sections; each of which again into ten, making ninety lesser divisions or degrees; and those also into twenty, expressing three minutes each, of about two-tenths of an inch asunder; so that it is probable, they had some method of dividing even those into more minute divisions at the time of observation.

My time would only permit me to take down the particular dimensions of the most capital instrument, or the greater equinoctial sun-dial, which appears to be an instrument to express solar time by the shadow of a gnomon upon two quadrants, one situated to the east, and the other to the west of it; and indeed the chief part of their instruments at this place appear to be constructed for the same purpose, except the quadrants and a brass instrument that will be described hereafter.

There is also another instrument for the purpose of determining the exact hour of the day by the shadow of a gnomon, which stands perpendicu
and in the centre of a flat circular stone, supported in an oblique sit
means of four upright stones and a cross-piece; so that the sh
gnomon, which is a perpendicular iron rod, is thrown upon the di
circle described on the face of the flat, circular stone.

Next is a brass circle, about two feet diameter, moving verti
pivots between two stone pillars, having an index or hand
horizontally on the centre of this circle, which is divided int
and sixty parts; but there are no counter-divisions on the in
those on the circle. This instrument appears to be made for
of a star at setting or rising, or for taking the azimuth or ampli
at rising or setting.

The use of the instrument next seen I was at a loss to accou
consists of two circular walls; the outer of which is about forty feet
and eight feet high; the wall within about half that height, and
intended for a place to stand on to observe the divisions on the upper c
the outer wall, rather than for any other purpose; and yet both circl
divided into three hundred and sixty degrees, each degree being sub-di
into twenty lesser divisions, the same as the quadrants. There is a do
to pass into the inner circle, and a pillar in the centre, of the same heigh
the lower circle, having a hole in it, being the centre of both circles, and
to be a socket of an iron rod to be placed perpendicular into it. The di
on these, as well as all the other instruments, will bear a nice exam
with a pair of compasses.

Then occurs a smaller equinoctial sun-dial, constructed upon the same
ciple as the large one first described.

I cannot quit this subject without observing, that the Brahmans, w
the assistance of optical glasses, had nevertheless an advantage unexperi
by the observers of the more northern climates. The serenity and clearnes
the atmosphere in the night time in the East Indies, except at the seasons

changing the monsoons or periodical winds, is difficult to express to those who have not seen it, because we have nothing in comparison to form our ideas upon: it is clear to perfection, a total quietude subsists, scarcely a cloud to be seen; and the light of the heavens, by the numerous appearance of the stars, affords a prospect both of wonder and contemplation.

This observatory at Benares is said to have been built by the order of the Emperor Akbar; for as this wise prince endeavoured to improve the arts, so he wished also to recover the sciences of Hindoostan, and therefore directed that three such places should be erected; one at Delhi, another at Agra, and the third at Benares.

Some doubts have arisen with regard to the certainty of the ancient Brahmans having a knowledge in astronomy, and whether the Persians might not have introduced it into Hindoostan when conquered by that people; but these doubts I think must vanish, when we know that the present Brahmans pronounce, from the records and tables which have been handed down to them by their forefathers, the approach of the eclipses of the Sun and Moon, and regularly as they advance give timely information to the emperor and the princes in whose dominion they reside. There are yet some remains in evidence of their being at one time in possession of this science. The signs of the zodiac, in some of their Choultries on the coast of Coromandel, as remarked by John Call, Esq., F.R.S. in his letter to the Astronomer Royal, requires little other confirmation. Mr. Call says, that as he was laying on his back, resting himself in the heat of the day, in a Choultry at Verdapettah in the Madura country, near Cape Comorin, he discovered the signs of the zodiac on the ceiling of the Choultry; that he found one, equally complete, which was on the ceiling of a temple in the middle of a tank before the pagoda Teppecolum near Mindurah; and that he had often met with several parts in detached pieces.—(See Philos. Trans., 1772, p. 353.) These buildings and temples were the places of residence and worship of the original Brahmans, and bear the marks of great antiquity, having perhaps been built before the Persian conquest. Besides, when we know that the manners and customs of the Gentoo religion are such as to preclude them from admitting the smallest innovation in their institutions; when we also know that their fashion in dress, and the mode of their living, have not received the least variation from the earliest account we have of them, it cannot be supposed they would engrave the symbolical figures of the Persian astronomy in their sacred temples; the signs of the zodiac must therefore have originated with them, if we credit their tradition of the purity of their religion and customs.

Mr. Fraser, in his history of the Mogul Emperor, speaking of time, says, "the Lunar year they reckon 354 days, 22 gurris, 1 pull; the Solar year they "reckon 365 days, 15 gurris, 30 pulls, 22½ peels; 60 peels making 1 pull, 60 "pulls 1 gurri, and 60 gurris 1 day. This is according to the Brahmans or "Indian priests, and what the Moguls and other Mahomedans in India "chiefly go by."

Thus far Mr. Fraser; and it serves to strengthen the argument for supposing that the Brahmans had a knowledge of astronomy before the introduction of Mahomedanism into Hindoostan.

Dimensions of the larger equinoctial Sun-dial.

	Feet.	In.
Length of the gnomon at the base	34	8
Oblique length of the gnomon	38	8
Radius of the quadrants	9	2
Height of the gnomon at	22	3
Breadth of the quadrants	5	10
Thickness	1	0
Breadth of the gnomon	4	6
Whole extent of the instrument	37	4

Latitude of the place taken by double altitude 25° 10′.

A BRIEF ACCOUNT OF WOOTZ, OR INDIAN STEEL,

Showing its Fitness for making Surgical Instruments, and other Articles of fine Cutlery.—By J. STODART.

For the introduction of Wootz into this country, as well as for much valuable information respecting it, we are indebted to the Right Hon. the President of the Royal Society. The first attempts to forge Indian Steel were attended with considerable difficulty, owing, in some measure, to the unmanageable shape in which it was imported, and to its want of homogeneousness, the steely principle being deficient in some parts, while others were much overcharged with it. Enough, however, was then learnt, to warrant the conclusion that it possessed valuable properties. A communication to this effect was conveyed, with some trifling specimens of the manufacture, to Sir Joseph Banks, and the experience of twenty-five years fully confirms the sanguine opinion then given, Wootz, when properly treated, proving vastly superior to the best cast-steel of Europe.

The Indian account of Wootz-making is, that pieces of iron and some green wood are enclosed in a crucible, and submitted to the heat of a furnace; the fire is urged by several bellows of a construction peculiar to the country; the wood is charred, the iron fused, and at the same time converted into steel. The metal is suffered to crystallize at the bottom of the crucible, the form of which it consequently takes: these rough lumps are called cakes of Wootz; in this state it has been imported. Some of these cakes have been heated and forged in India into bars of about five inches in length; this latter form is preferable.

The chief peculiarity in this neat and ingenious method of steel-making, consists in the wood not being previously charred; its apparent defect in the fusion not being complete, a second, and more perfect fusion is therefore absolutely necessary, in order to equalize the mass. It requires during this process, and the subsequent treatment of the new-melted ingot, the superintending eye of experience: if over-heated when subjected to the tilt-hammer, its fine qualities are at once destroyed; thus its reputation may suffer from mismanagement, arising either from ignorance, inattention, or design. The artificer in Wootz will be amply repaid, by the excellence of his metal, for any extra trouble and expense he may be put to in attending to these various operations.

The superiority of Wootz is probably owing to some particular property in the iron ore of India, highly favourable to steel-making. By analogy we may suppose it alloyed with one or more of the metals of the earths. We know, from the researches and interesting discoveries of Sir H. Davy, that a very small quantity of one metal does, by combining with, most materially influence the properties of another. "Mercury, by combining with one twelve-thousandth part of its weight of new matter, *ammonium*, is rendered solid, yet has its specific gravity diminished from 13·5 to less than 3, while it retains its metallic characters, its colour, lustre, opacity, and conducting powers remaining unimpaired."

Wootz, when treated in the manner that has been pointed out, is fit to be manufactured into cutlery of every description; it is invaluable for surgical instruments, where mediocrity is not, at least ought not to be admitted, as the sufferings of the patient are much lessened in intensity and duration, when fortunately the operator is freed from embarrassments necessarily connected with a bad or indifferent instrument, and provided with one, the form and physical properties of which are exactly to his wish.

In forging the instrument from a tilted bar, it must not be heated much above a cherry-red colour; the best fuel is charcoal, and next to that good coke.

In hardening, it is to be quenched at the cherry-red colour, and such is then its extreme hardness, as to require to be heated from 30 to 40 degrees of Fahrenheit higher, in tempering, than the best English cast-steel. For example, if a cast-steel blade is taken from the bath at 460, one of Wootz may remain till heated to 500, and will even then prove the harder of the two. The only

accurate mode of tempering is with a bath regulated by a thermometer; the bath may be of mercury, or of the fusible alloy of lead, tin and bismuth; oil answers very well, or indeed any fluid whose boiling point is not lower than 600.

Wootz takes a beautiful polish; from some recent experiments, it does not appear so subject to oxidation as the common cast-steel: this, if confirmed by experience, will much augment its value, especially for making instruments for foreign service. We certainly know that the iron from meteoric stones is not very susceptible of rust, owing to its combination with nickel.

The specific gravity of Wootz is accurately given by Dr. Heyne, *viz.*, 7·664, when imported and in the improved state; when hammered, 7·852.

Chemical Observations on the Sagh.

(From the German.)

The substance called Sagh, the solution of which is used at Aleppo for spreading the Giohar or damask on sword blades, was in too small a quantity for me to hazard more than four grains in the investigation, with the difficulty of obtaining a larger quantity in view, especially as this quantity was sufficient for investigation with re-agents, but the whole stock was not sufficient for a regular analysis. I have subjoined the observations made on it:—

1. The greatest part of it readily dissolves in water to a solution clear as water, with a residue of simple brown red earth.

2. This solution is

a. By pure ammonia precipitated of a brown red, and an excess of it does not produce a blue colour even in a long time in the air.

b. Coal acid kali also precipitates a brown red.

c. Corrosive kali precipitates a deep brown red.

d. If poured on in excess very little of it appears to re-dissolve, and the clear filtered fluid is disturbed afterwards by acid of salt with difficulty.

e. Blue acid iron kali precipitates it dark blue.

f. Infusion of gall apples precipitates it black.

g. Salt acid *barst* (?) precipitates it white.

h. Sulphuric acid silver does not act at all on it.

i. The solution acts as a strong acid on the experiment paper.

3. When triturated with dry corrosive kali I could not discover any ammoniacal smell.

4. The taste of the substance is very styptical. In my opinion this substance consists principally of sulphuric acid iron (iron vitriol) with some sulphuric acid clay with oxide of iron and clay.

Among the described fossils this substance has the greatest resemblance to what the old mineralogists called Bergbutter (mountain butter). Klaproth has given a description and analysis of that kind which comes from Jetisch and the Altai mountains.

I remember also to inform mineralogists that a similar fossil is brought to Egypt by the caravans as an article of commerce.

Jacquin.

Vizier Ali; the cost of his Marriage and that of his Funeral.

As a strong instance of the vicissitudes of human life, it is stated that the marriage of Vizier Ali in 1794 cost thirty lakhs of rupees, and his funeral in 1817 seventy rupees. These vicissitudes, however, are more justly to be attributed to the wickedness of human conduct.

SELECTIONS FROM THE ASIATIC JOURNAL.

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A JOURNEY

TO

LAKE MA'NASARO'VARA IN UN-DES,

A PROVINCE OF LITTLE THIBET.

BY W. MOORCROFT, ESQ.

(Continued from p. 182.*)*

August 29th.—Thermometer 29°. Hard frost; and very cold to our feelings. Leave our ground at 10 A.M. At 3,745 paces, reach the bed of the river near which we halted on the first day, after crossing the *Ghâti*, in our road to *Dâbâ*. The name of this is *Jandû*. It rises N. 85° W. and runs N. 80° E. to the *Sutlej*. The banks are formed by stupendously lofty mountains. At 6,125, reach the *Ghâti*, which separates *Bhootan* from the *Un-des*, and which has upon it a large pile of stones, the offering of travellers, surmounted by rags in token of the victory they achieved in reaching so great a height. The *Ghâti* is about a half mile broad, almost without any vegetable. The wind from the *Bhootan* mountains, covered with snow, is most piercingly cold. We turned out of the road to the left hand, and, in order to save a little distance, scaled an ascent which cost us double in time. One of the yaks, which had fallen from a precipice a few days before, and received such a shock as rendered him unfit for carrying a load, after he had ascended a few steps, suddenly returned, and ran downwards towards the river as rapidly as the badness of the road would admit, and faster than any one who has never seen these animals travel over crags would suppose possible. I had got upon a *Jabû* (or mule between a yak and a cow), and was bringing up the rear. The animal charged me, and endeavoured to overthrow my steed, who, however, stood firm. Luckily he took my thigh between his horns, and did not hurt me materially. When he found room he did not repeat the attack, but continued his course towards the river, upon the bank of which he stood still. I leaped off the *Jabû*, had him secured, and passed a cord through a hole in his nose. Though one of the most tractable animals I had ever seen before the fall, he now was become wholly the reverse; I saw that some derangement of the brain had taken place, and was obliged to abandon him. Another yak, the best of the herd, actually separated the hoofs from the toes of the hind feet in exertions to climb the stones, and after bleeding very largely and prosecuting his journey in great pain, when a step was made to allow of the others taking breath, he also refused to proceed. The *Uniyas*, who had brought the wool on hire, on the *Wazér* and *Dêba's* cattle, sat down every five or six steps on stones, and smoked and spun yarn till the animals were disposed to proceed. This was a terrible day. The descent was very slippery as well as steep, and required great precaution. The ascent of the *Ghâti* measured 2,110 paces, the descent 1,750. At 9,835, reach a good grassy plain on the left bank of the rivulet, which runs from the *Ghâti* to the south, in order to fall into the *Dauli* and encamp at 5° 50'. The goats reaching the bottom of the *Ghâti* first, instead of taking the right road, by the carelessness of the people in charge, went up a crag about five hundred feet above the level of the road, and very leisurely placed themselves on the very edge of the precipice; a mountaineer, native of *Kumaon*

followed them, and by throwing stones and calling, at length succeeded in dislodging them from the dangerous post they had taken. The latter rank, in coming down, deranged loose stones which tumbled down an abrupt slope, by which they descended with a force that threatened to overthrow those which were nearest the bottom; and it really was entertaining to see with what address, whilst at a run, they avoided the blows of the rolling stones without turning their heads in the direction of their descent. In this march we met with much wild *Chaná*,* not yet ripe. This might be an acquisition to the mountains of *Scotland* and *Wales*. Thermometer at night, 39°, wind high.

August 30th.—Snow falling on the adjacent mountains and in less quantity on our tents; thermometer 37°. Had we not crossed the *Ghâti* yesterday, we should have found it difficult to-day. As the pasturage here was good, and it is a long time since our cattle have fairly filled their bellies, we halted this day. In the course of the morning the *Uniyas* in charge of the *Wazîr's* sheep came up, and stated that they could not bring up our cattle; that at the foot of the dry watercourse being unwilling to move, and the other very lame. Thermometer at night, 41°.

August 31st.—Thermometer 41°. Water frozen during the night. Frost greatest just before sunrise. March at 8 A.M. At 1,280 paces, arrive at the bed of the *Dauli* river. The stream is now much broader and deeper than when we crossed before. The rivulet near which we encamped last night falls into the *Dauli* here, which is about two feet deep and very rapid. The descent was very rugged and winding amidst large blocks of stone; much of the *Chanâ* on both banks of the river, the grains smaller than that cultivated; but the plant throws out many pods, much foliage, and appears hardy. At 3,700 paces, reach the ground on which we encamped in going; and, finding our cattle much fatigued from the badness of the road, abandon our intention of endeavouring to reach *Gôtang*. When we went to the *Un-des*, the mountains by which we are now surrounded were almost entirely bare; they are now covered with verdure, and many of the plants going to seed. The white, yellow, and red flowering strawberries have bore abundance of flowers, but only a cone of seed without any pulp: whether in a more kindly soil they would produce fruit may be worth trying.

September 1st.—Thermometer 36°. March at 8 by the same route we came. Descend the steep *Ghâti* to the bed of the *Dauli*. One of the yaks could not be driven round the projection of rock which led to it, but resolutely charged back again in spite of sticks and stones. The *Uniyas* went by a lower road along the steep face of the rock. The stream of the *Dauli* was very rapid, and reached half-way up the yak's shoulder. After having gone about a hundred yards, perpendicular rocks, dipping into the river, compelled them to cross again to the right bank, and a third crossing took place immediately above the *Sanga*; which was so bad that our men were afraid of going along it even with very light loads. Their apprehensions were reasonable enough, for the *Sanga* was made only of two loose sticks of fir, with large loose stones sloped nearly in the angle of 45°. At 6,100 paces, the *Dauli* meets the stream which comes from behind the *Nar-Nárágan Parbat* near *Bhadrinát'h*. This river is larger than the *Dauli*. Of the two arches of snow which lay over the river as we passed before, one had dissolved, and nothing remained but the abutments; the other was entire and still of great thickness. The road was almost as bad as possible. Indeed it is scarcely in the power of imagination to suppose that such a surface could be trodden by men and cattle without their being precipitated into the *Dauli*, which rolled a tremendous current at the foot of the slope, over which the path run (if that could be with any propriety called such a name, when effaced in many places by recent slips, and in others by blocks of stones, for nearly a quarter of a mile together). This was a march of disaster. The yaks, in inclining their bodies towards the mountain to prevent their slipping into the river, struck their loads against portions of

* Cicer arietinum?

rock, and tore the packages. At every hundred yards there was a cry of something being wrong. The people, anxious to get over the dangers and difficulties of the march, in opposition to what I could say, persisted in driving the cattle too fast. The day was very hot; and the yaks, oppressed by the heat, the weight of their burthens and the incessant calling and flinging of stones, found no more effectual way of escaping from these annoyances than by running down the almost perpendicular face of the rock and dashing into the cold stream. Sometimes by the slipping of the soil they fell into the water with some violence, and after cooling themselves, to my great mortification, generally lost their loads in climbing over stones to regain the road. At 3, reached our ground; and in the evening I had the mortification to learn, that two yaks in the last detachment could not be brought forward; one had slipped into a niche in the bank of the river and could not get up, and the other had become so very lame as to be unable to pass over the sharp edged blocks of stone which lay in the road. At night thermometer 56°.

September 2nd.—Halt at *Gótang*. Thermometer 56°. At night 54°.

September 3rd.—Thermometer 44°. March at 10 A.M. The sight of trees is extremely pleasing after our being so long absent from them. The rhubarb had now run to seed. I cut up many roots, but found the whole more or less spongy and rotten. From the holes I have seen in the *Turkey* rhubarb, and its irregular knobby form, I apprehend that this is its usual habit; gentian is met with in great abundance, is called here *Catcí* and given in infusion to goats and sheep, most especially when, in travelling towards *Hindoostan*, they are supposed to be distressed by heat. The woods here are composed of birch, the great *rhododendron*,* willow,† and mountain ash with brown berries. The road was extremely bad; and the trouble we had from the falling off of the loads, and from our yak cows and calves straying up the mountains and down the sides of stupendous precipices, when it was scarcely possible for them to fix one claw, is not to be conceived. It was nearly night when I reached *Níti*, notwithstanding Amir Singh brought several yaks to assist us. The lame yak was brought to *Gótang*, and there left to recruit in the abundant pasture of that place; that which had fallen into a nook of rock near the river could not be found. The upper part of *Bhootan* is now suffering much from scarcity of grain, in consequence of the *Jowáries* and *Dharmis* plundering the *Gangris*, or people living on the banks of the *Ganges* within the hills, who were in the habit of bringing up the grain they raised, and that which they procured from below.

September 4th.—Thermometer 54° in the morning, 80° at noon. In the afternoon there was a fall of rain accompanied by thunder. At night, thermometer 54°. The gooseberry bushes, which were in flower when we were here before, are now full of fruit, of which only a few are ripe. They are, as I conjectured, of the Burgundy kind, but small; and the pulp is much smaller than that of *England* in proportion to the bulk of the seed, but this may be remedied by cultivation. Of currants I found two varieties, one orange-coloured with small fruit in small clusters, the other of a dark purple, or rather nearly black, in large bunches, from a tree with bark like that of the black currant in *England*, but with the flavour of the red one, only more acid. This morning we sent to announce to the *Seyánás* that we had arrived, were anxious to depart, and were in want of provisions. In the evening Arjun and Gújar came, and said that the terms of carrying the baggage should be adjusted to-morrow.

September 5th.—Thermometer 48°. At night 62°.

September 6th.—Morning cloudy with small rain; thermometer 52°. At night 54°.

September 7th.—A party of *Gorkhali Sepoys*, consisting of a havildar and four privates, arrived to-day for money due from the *Nítias* to their company, under the command of Bhacti Thápá. The havildar brought a letter from Bhowání Singh, ordering the *Níti* people to render every assistance in their

* Rhododendron puniceum, *Rox.* † Salix tetrasperma, *Rox.*

power to us; and that if they should not do so he would levy a heavy fine upon them. The havildar came to pay his respects to us, and said that he had received directions to pay every attention to us in his power, and that he should immediately procure carriers. We gave him five rupees in *Timáshás* as an earnest of what he might expect if he exerted himself. He promised that we should start to-morrow. In about an hour he returned with three other *Sepoys*, and twenty rupees were tendered to him as subsistence money to the carriers. He refused this at first, saying that our effects were to be conveyed free of expense to *Jóshi-Mat'h*. This we declined, saying it was improper for people coming on objects of *Dharm* (piety) to have baggage carried without hire, and he took the money.

September 8th.—At 12h. 30l. we began our march. At 3,200 paces, reach *Gomasale*, whence the people took up our loads immediately. At 3,315, cross the *Sankha* of the rivulet from the right, now much swollen. At 4,182, reach *Bampa*. Here the loads were again carried on towards *Pharkia*; and at 4,886, paces encamp to the north of our former ground near the village, at 4h. 55l. Wind high and some rain. The crops of *Pháphar Buck* wheat are very good. These with the *Awa-jau* are nearly ripe. Barberries are affording a second crop. The *Shikaree*, who received from us two rupees on the banks of the *Chang-lú* for killing a *Baral*, was engaged at *Gomasale* watching the crops, and said he was debarred using his gun by the *Seyánás* until the crops were got in, as snow would certainly follow the explosion. We respect their prejudices, and did not go out, although the black partridge tempted us to do so in pursuit of them by their frequent calls.

September 9th.—Thermometer 50°. Marched at 11. The villagers of *Pharkai* made much hesitation in taking up our loads, notwithstanding the *Gorkali* havildar threatened them with a fine, and offered a deduction of two rupees from their payment of revenue. At length they agreed, and a party set off. At 4,900 paces, cross the *Sankha* over the *Dauli*, at the place where a wall is built with a door in it, for the purpose of preventing the goats and sheep, laden with salt and wool, coming from the *Un-des* or northernmost part of *Bhootan*, springing into the river. Whilst taking a little rest upon a stone I heard the call of *Chakórs* on some rocks of great height, to which I gained access by a steep, long, and difficult route. Whilst clambering up, I had very nearly placed my hands upon a brown snake, which had got half its body into a hole before I was able to strike it. I succeeded in getting three *Chakórs*, one of which was of great size, and had large double spurs one above the other on each leg. At 4h. 35l. reached *Malári*, having come 5,740 paces. The crops of *Millet*, *Pháphar* and *Awa-jau* look well. The bed of ice, which filled the bed of the *Malári* river, has disappeared, but the tops of the high mountains to the east are covered with snow.

September 10th.—Thermometer 54°. Rained till 11. Halted on account of our loads not having come up yesterday. As far as *Látá* southwards the country is called *Bu'hant*, but it is understood that the *Rengni* river separates that country from *Hindoostan*. The *Bhootiahs* pay a small sum of money annually to the *Uniyas*, or its value in kind; and the quota of *Malári* is six rupees, which is commonly in barley. The inhabitants of the whole tract between *Látá* and *Niti*, complain much of the extortions of the *Gorkiahs*. The poorest man is compelled to pay a poll tax of four kacha rupees. This has caused many villages to be deserted, and the population is now much diminished. This evening, whilst looking at our goats, a *Malári* man came to us and entered into conversation. We asked how it happened that one portion of the village was in ruins, and that so many of the houses were in such a state of decay? The former inhabitants, he said, were dead; and when enquiry was made if there had been any sudden and violent sickness, he answered, that, of the particular quarter to which we pointed, the tenants had been plundered of their goats by the *Jowáries*; that unable without these animals to carry on their usual traffic of grain and salt with the *Uniyas*, they were deprived of the means of paying their rent to the *Gorkiahs*, who took the remainder of their cattle,

their cooking utensils, the rings out of the noses of their wives and daughters, and seized their children as slaves. Many persons were actually starved to death, and others fled. Including the regular rent, he said, the inhabitants of *Malári* had an annual sum of 1,000 rupees forced from it, although the first only amounts to 250. "In the time of our *Rajas*," said the man, "these yards, now empty, were filled with goats; each old inhabitant had one house to place his son when married, and another for his daughter, who had a portion in cattle. We were then, if not wealthy, at least at our ease, and occupied and happy. At present we are poor and wretched. If we had masters like you once again, these pens might contain the same number of cattle as formerly; but at present, if a man by his industry raises a small stock of goats, a *Jowári* or a *Dharmi* plunderer attacks him and carries them off, and we can get no redress from our present masters, nor are we strong enough to resist or make reprisals." Independently of the direct plunder they obtain, without any other caution than putting a number of men under arms, the *Jowáries* are interested in destroying the trade of *Níti Ghâti*, in order that they may have a larger proportion of the profitable traffic with the *Un-des*. At night the thermometer was 58°.

September 11*th*.—Thermometer 51°. March at 7 by the route we came. At 3,575 paces, cross a *Sankho* over the *Dauli* to the right bank. The descent from hence is very rapid, and the stream is much broken by vast fragments of rock and heaps of timber, which have been much accumulated since our passing upwards. In one place, the river has worked its way under a kind of arch formed of these materials. At 6,240 paces, reach the village of *Jhelim*, now in ruins, with the exception of two or three houses. A villager said that some time ago, Déb Singh, our *Jowári* acquaintance, swept the country during the space of two months, and carried off two thousand head of goats, sheep, and neat cattle, without receiving any molestation from the *Gorkiahs*, or being compelled to make restitution or any kind of reparation.

September 12*th*.—Halt at *Jhelim*, as our loads did not come last night.

September 13*th*.—Thermometer 52°. March at 7½ A.M.; no tidings of the loads. The village of *Jhelim* is situate on the face of a hill considerably higher than the road from *Látá* to *Malári*: descending, therefore, we fell into the old road. On the road we were met by a messenger from Bhowání Singh Négí, with a letter from him, and another from Jagrup, Jemadar of the party now at *Baragaon*, and *Jóshi-Mat'h*. The former stated, that the *Gorkiahs* had distressed him much on account of having assisted in forwarding our baggage, that his life would have been forfeited had we not returned by this road, but that now he was perfectly at ease and disposed to do everything in his power to serve us. Jagrup said that he would take care that we should have every facility that he could afford us in our return: Bhowání Singh stated that we might take the *Pain Kándi* or *Búdán* road, as might be most agreeable. At 5,645 paces, cross the *Dauli*, over a very bad *Sankho*, to the left bank. Here the road, which is very bad, ascends rapidly, in many places little more than a foot broad; and projections from above oblige the passenger to creep under them, almost immediately over the bed of the river, which is about five hundred yards below. At 7,025 paces, reach the summit, from whence the descent is very difficult and steep; indeed, were a person from below to see travellers above, he could not fail of feeling much anxiety for their situation. At 7,650 paces, reach our former ground and encamp. A *Sankho* had been washed away, and the loss of a long tree, not worth three rupees in this country, endangers the loss of life to every one who attempts this most dangerous route, of which no conception can be formed by description. Let it suffice to say, that the very goats resisted attempting some parts of it for a considerable time, and that we were, in more than one place, reduced to the necessity of creeping on our hands and knees: yet every one arrived without accident, and the *Jabú* climbed and descended in a manner that created admiration; but in one spot, it was advisable that he should attempt an almost perpendicular face of rock, rather than be obliged to come down by another so

steep that it was a task of great danger for man. By a long detour he reached us over a tract known to our guides only, but the man who had the care of him declared that this care was superfluous, for that he could come down a surface as steep as was practicable for man. He had been brought to the side of the river under an idea that he might have crossed; and, from the height of the bank where I stood, I thought the attempt attended with little danger; insomuch, that the best swimmer in the party having declined the task, I had resolved upon trying. However, on reaching the bed of the river, and passing one stream, I was deterred from the experiment, in consequence of the force and velocity of the current, the extreme coldness of the water, and the danger of being dashed against the stones or stumps of trees.

Although money had been given to the *Seyánás* of *Jhelim* for the hire of the carriers, they had kept the money and not furnished a particle of food to the unfortunate people who had to bear the burthens and heat of the day. The oppression exercised by the government renders natives equally oppressive in proportion to their power. Thermometer at night, 62°.

September 14th.—Thermometer 58°. March at 9h. 25l. along the left bank of the *Dauli;* one of my finest goats, heavy with young, and the boldest in the whole herd, fell into the stream and was hurried away by the current. The bridge was about twelve inches broad, and formed by a fir-tree, a little flattened on its upper surface, and a round sapling on each side. Whilst the goats crowded at the foot of the *Sankho*, two went on boldly, but when they had reached within a few feet of the opposite side, the pressure of the feet of the goats had pushed forwards one of the side spars, and unluckily that on which a goat was; one end fell down, and the other tilting up, threw the poor animal into the stream. This spot has brought me much disaster; for it was on its bank, within twenty yards of the *Sankho*, that the Pandit's slave dashed my watch from my girdle upon the stones. However this accident did not affect me, although seriously inconvenient, one-tenth so much as the loss of one poor goat that cost only a rupee: but this latter had been attained with more difficulty than the watch had cost me. At 8,025 paces, reached the road running under the village of *Tolma*, which, surrounded by fields of the crimson *marchá*, looks very pretty. The *marchá* is a plant which I mistook in my journey upwards for the *lal-sag* of *Hindoostan*, or the *Amaranthus Gangeticus*, and the *Sepoys* who had accompanied the party which went in 1808 to survey the *Ganges*, fell into the same error, and used it as a pot-herb. In a short time, those who had eaten much of it were affected with purging and soreness in the inside of the mouth. The natives of the hills, however, employ it without injury whilst it is young, but I neglected to enquire in what manner it was dressed. I thought we should be able to reach *Látá* this evening, and therefore pushed on. Having arrived at the foot of the mountain (which we ascended on leaving *Látá*), the sky became suddenly clouded, and large drops of rain with gusts of wind announced an approaching storm. As the day closed rapidly, I saw it would not be possible to pass over the rugged mountainous road without accident, as much of it lay on the edge of the cliff over the river, and therefore determined to take up my lodging for the night. A small cavity under a ledge of rock just sheltered me from the rain. Having stretched my carpet and blanket on the ground, I went to bed dinnerless, and my companion fared no better. The principal part of our servants remained behind, taking such lodging as they could find; but they were much better circumstanced than their masters, as they had their food along with them.

September 15th.—Thermometer 58°. At 8 A.M. began our march. The town of *Látá* consists only of eight or nine houses, and a temple of *Nanda Déba*, at which officiate some priestesses, who do not, according to report, either take a vow, or observe the practice of chastity, being allowed what intercourse with the other sex they may think proper to take without restraint. Jowáhir Singh had now a knowledge of our real character, and said that he would fetch the loads from *Malári* as soon as he should have seen his brother. He was anxious to have a goat to sacrifice to the deity of the place, in gratitude for our safe

return, but I believe that his own appetite had a greater share in inducing him to prefer this request than any motive of religion. Jowáhir says that provisions are very scarce, owing to the visitations of the locusts, with which the country has been plagued for the last two months. For the preceding two days we have seen many locusts directing their flight towards the *Un-des*, where they breed. Thermometer at night, 72°.

September 16th.—Thermometer 64°. March at 8. At 1,340 paces, we come to a *Sankho*, over the river *Reni*, which separates *Bhootan* from *Hindoostan*, and falls into the *Dauli*. At 7,542 paces, encamp in the fields belonging to the village of *Dak*. Our dinner consisted of some pumpkin boiled with *dal*, and hunger made the dish palatable.

September 17th.—Thermometer 66°. March at 8 A.M. Rain increases to such a degree as to prevent us enjoying the pleasure of the horse-chesnut and rhododendron trees, under which we pass. In one of the former were monkeys feeding heartily on their fruit, which is relished by few animals. At 1,140 paces, reach the summit of the ascent; and at 3,145, reach a fountain, near which we encamp, on a spot of uncultivated ground surrounded by the *Sarson* or mustard in flower.

The *Nishánchí*, or color-bearer, of a company belonging to Bhacti Thápá, paid us a visit. Afterwards Bhowání Singh Négí made his appearance. He says that our loads shall be brought from *Malári* in a short time, and that he will charge the expense as a set-off against our account of one hundred and one rupees advanced to him on his bond. Thermometer at night, 64°.

September 18th.—Thermometer 62°. At noon 74°. Night 64°. Many showers of short continuance but smart, in the course of the day, with intervals of sunshine and heat. The Jemadar Jagrub sent some rice and flour last night, and to-day a present of game.

This man was with Sheristha Thápá at *Sirinagar* in 1808, when Mr. H. came with the party to survey; but on account of his disguise did not recognise him. He gave the following account of the transactions which had reached us in a confused manner, whilst in the *Un-des*. Dasrat'h, who was formerly in power at *Sirinagar*, but had been displaced, had written information to Catmandu, that Bhacti Thápá had allowed two *Europeans* to go through the country in his division into the *Un-des*. The *Nepalese* government sent Bhacti a reprimand, on the receipt of which he sent Jagrup with thirty men to examine into the foundation of the reports propagated by Dasrat'h, with whom he had long been at enmity. On Jagrup reaching *Baragaon*, he found that Bhowání Singh had left his house to avoid the oppression of a party of Dasrat'h's men, which to the amount of ninety had taken possession of his premises, broken open his granaries, and used the grain they had found in them. He had armed all his dependents: but on Jagrup sending him assurances of his personal safety, he went over to him. Bhowání then made a declaration of his ignorance of our being *Europeans*, and of his having received the sum of eighty-seven rupees to forward our baggage to *Niti*. Dasrat'h, in his letter to Bhacti, accused Bhowání Singh of having taken three thousand rupees, and made use of this falsehood as a plea to ruin Bhowání by extorting that sum from him. The report forwarded to Catmandu stated, that we had gone with an intention of building two forts, one at *Niti* and one in the *Un-des* to garrison them with *Marchás*, and thence proceed by *Bubesin* to join the *Sikhs*, with whose arms we proposed to invade the country. The accounts amongst the country people were ridiculous enough. One reported that a letter had arrived from *Delhi* stating that we had stolen the philosopher's stone and three lakhs of rupees from the Company's wife.

A letter arrived from Bandhu Thápá's son, now at *Solúr*, directing Jagrup to treat us with attention, and to take care that no part of our property should receive any injury. He was anxious that we should march to-morrow to *Solúr*, which is five coss below *Jóshi-Mat'h*. To this the rainy state of the weather was objected; but it was promised that we would go as soon as the weather

became fair. The motive he assigned for our going thither was, that we should be able to get provisions easily, which could not be done at *Baragaon*.

September 19th.—Thermometer 59°. During the night the summits of the neighbouring mountains have been covered with a fall of snow. Halt at *Baragaon*. About 2 P.M. it began to rain smartly and continued without intermission until 6, leaving the air cold and disagreeably damp. After sunset, thermometer 16°.

September 20th.—Thermometer 57°. The Jemadar having strongly represented that they could not procure provisions without the greatest difficulty at *Baragaon*, but that they should be able to get abundance at *Solúr*, we agreed to march as far as *Jóshi-Mat'h* to-day, provided it did not rain. At 11h. 15l. we marched. At 1,300 paces, cross a watercourse, from which the air before us was filled with an immense body of locusts, some of which were of a light yellow, but the greater number of an orange-colour. On heaps of weeds that were dry, and on stones, they assembled by forty's and fifty's, and remained quiet in the sunshine; but others were actively employed in eating the heads of *Mandua*,* now nearly ripe. They had been here about two months, but had not done as much mischief as I should have supposed. A leopard made frequent visits to this neighbourhood, had taken away three children, and killed two men; but the place to which he resorted with his prey was unknown. At the same place where we encamped before we now pitched our tents, close to a temple. Every other spot, for a great extent, was occupied by crops of rice, *Marchá*, *Mandua*, and *Sawah*.† The people of the neighbourhood said that the leopard would certainly make an attack upon our goats in the night, and we took precautions accordingly by setting a strong watch with loaded guns and keeping up a good fire.

September 21st.—Thermometer 55°. The leopard has committed some ravages in a village to the east of *Jóshi-Mat'h*. In this village my goats were yesterday entangled, and with no small trouble and loss of time I extricated them out of the filthy and intricate roads. Goats are cleanly animals: when they reached one filthy spot, the leading animals stopped, and the whole flock was delayed in a narrow path overhung with long grass, and from which issued a streak drawn upwards by the heat of the sun, that was scarcely supportable by man, and must have been greatly annoying to the animals shut up in an alley of this offensive vapour. At length they clambered up some large blocks of stones.

Our march did not take place till 2h. 15l. owing to the *Gorkiah* party having served themselves with carriers for their loads before they gave any to us. On reaching the foot of the hill, half-way up which are many detached cottages which from the village of *Solúr*, I found my flock, which had started at an early hour. We went up, and after an ascent of about a mile through narrow paths and fields in *Marchá*, *Sawah*, and *Sarson*, reached the residence of Bhowáni Singh, at the close of day, where was a stone threshingfloor almost covered with hemp, on which we pitched our tents. Gave the body of a goat which died to the *Gorkiah Sepoys*, who requested to have it for their night's repast.

September 22nd.—Halt. Bhowáni Singh has not come here according to his promise. We found Bandhu Thápá's son, the nephew of the general Bhacti, sick of an intermittent.

September 23rd.—After breakfast we set off accompanied by a farmer, who said that he thought it likely we should find wild hogs, bears, deer, and pheasants, if we would go up to the top of a high wooded mountain to the left, which formed part of the great *Túgasi* range. We ascended a steep ridge, and passed through a forest of fir, cedar, and cypress,‡ with sycamore, horse-chesnut, walnut, and yew trees, the latter are called *Túnér*. The cedars were of enormous size; one measured eighteen cubits in girth at four feet from the ground, and was about one hundred and eighty feet high; another that had fallen down was one hundred and fifty-nine feet in length, and trees of this

* Eleusine Coracana. † Palinum Colonum. ‡ Pine.

size were not uncommon. From this eminence I had a fine prospect, in which a cascade forming the source of the *Patál Gangá*, that ran in the bottom between two ranges of hills, formed the most prominent feature. This cascade appeared to have a fall of from eighty to one hundred feet, and was about twenty feet broad. It had almost escaped me to remark, that in our return we met with very large service trees, bearing fruit much larger than those of this tree in England. I stopped to examine some plants of hemp sown near a house, many of these were twelve feet in height, and few lower than ten; where thinly sown, the plants had very thick stems and sent out many side-branches, but where numerous they were thin, tall, and without branches. The person who sowed them said, that when the plant was supposed sufficiently ripe for pulling, which is considered to be the case when it is in flower, it is placed on the roof of the house, and exposed to the sun till thoroughly dry, when the bark is stripped off and tied in bundles for use. During the time it is on the house, care is taken to prevent its being wetted, as wet is supposed to weaken the fibres. In stripping, one-half the bark is separated from the wood by the nails of the finger and thumb of one hand, whilst the finger and thumb of the other are placed, one upon and the other under the bark, during the time that it is drawn from the butt towards the point of the stem: this process is performed on the other side, and the bark by the two operations is completely taken off.

From what I have seen of the growth of hemp in this country, I have no hesitation in saying, that its luxuriance is such, when sown upon the lands of valleys in *Garwhal* and *Páin Kándi*, as to be capable of supplying a great portion of the navy of Great Britain, if its value in England will cover the freight and other expenses.

September 24th.—The Négi's mother last night informed us that Jawáhir Singh had absconded as well as Bhowání Singh, in order to avoid the oppression of the *Gorkiahs*. She gave an afflicting statement of the grievances inflicted by them; assured us that our loads should be forwarded, and that Bhowání Singh would not be faithless to his engagements; but that we should not see him, as both he and Jawáhir feared to be seized and sent to *Sirinagar*. She was very anxious to impress us with a belief that the warmest wishes of the whole of her family were with us. We then desired Bandu Thápá's son and the Jemadar would come to our tent, and remonstrated with them on our situation. Bandu Thápá's son, and an old man his governor, expressed their concern at the delay in our journey, and said they were ready to accompany us to *Páli*, when we should see Bandu Thápá, and that we might rely upon it our effects should reach *Páli* within three days after our arrival. We were obliged to remain satisfied with this explanation, but said, that if we had not an account of the baggage being on the road to us in three days, we would certainly march.

September 25th.—As a person acquainted with the management of goats and the culture of the mountain rice would be useful in going to *Calcutta* with the former, and perhaps eventually to *England*, I gave the sum of thirty rupees for a slave offered to me by Jawáhir Singh, who was apprehensive that he would be forcibly taken from him by the *Gorkiahs* if he did not dispose of him.

September 26th.—The Jemadar Jagrup came to take leave. As I saw he expected a present, I filled a China box with five rupees in *Timáshás* and gave it to him. He appeared highly gratified with this, and we saw no more of him.

At 9h. 15l. left the village of *Solúr*. At 8,380 paces, reach *Panki-Mat'h*. The latter part of this journey was very embarrassing, as the rain now was continued and heavy. The path was covered with a glazed surface, so slippery, that few of the party escaped without one or more falls. When quite dark I reached the *Garúl Gangá*, whose current dashed along with great impetuosity. Having safely reached the bank, we were involved in the deepest darkness, and could only ascertain that we were at the foot of a steep hill. Here we were obliged to wait about three-quarters of an hour till a light was brought, which showed a steep narrow path, much obstructed by stones and long grass.

With much trouble we collected the goats and forced them into the path, but they frequently stopped. Not being able to get them on after a stop of unusual length, I endeavoured to pass through them, and when I got to the foremost rank, felt myself suddenly slip through the grass over a steep ledge which came along the edge of the path and down the face of a bank or precipice, for the darkness prevented me from judging of the extent of the danger. A tuft of grass, after I had a short fall, came between my legs, and in a few seconds more I found myself seated upon a stone as if upon a saddle, my feet not touching the ground. By dint of groping about, I found some stout tufts of grass a little above me, and well within my reach. These proved firm, and enabled me, by there being a succession of them, and by placing my toes against the face of the bank, to raise my head to the level of the path in the grass, and the hand of a servant drew me up.

September 27th.—Thermometer 60°. This is a deserted village called *Panki-Mat'h*, situated on the top of a hill, but surrounded, except towards the river, by an amphitheatre of others still higher. Bandu Thápá's son's party had turned out the inhabitants of a village on the opposite side of the *Garúl Gangá*, and taken refuge from the rain of last night in their houses. I thought it right to halt. Thermometer 67°. At 4 P.M. the son of Bandu Thápá and his party marched to *Pipal Kotí* to-day, and was soon followed by Jagrup Jemadar and his party.

September 28th.—Thermometer 53°. At 1,462 paces, reach the steps, which in going up were an object of terror, but which now surprise us that we should have thought formidable; this change in our sentiments has been worked by our having become familiar with worse roads, and likewise by the declivity being concealed by grass. Encamp at *Purutkothu*. At 1ʰ 45′, distance 3,225 paces, the *Gorkiahs* wished us to pitch close to a small house or fort; they were preparing to command the road to *Bhadrínát'h*, and that of the *Jhúla* across the *Alacananda* to *Bandháth*, and the temple of *Kédárnát'h*. The invitation was declined for obvious reasons.

September 29th.—Halt this day. We are told that on the summits of the neighbouring mountains there was a large red tiger, which feeds on elks and the largest kind of game, but seldom comes to the lower part of the country. He is described to be of the size of a small horse, his neck is covered with hair so long as to fall over his face and almost conceal his head, as he comes down hill. From this account, it is presumable that the animal is a lion.

September 30th.—Thermometer 60°. Noon, 78°. Night, 68°. This land was given by the Rajas in *Jaghír* to *Bhadrínát'h* for the maintenance of the officiating priests; and the *Gorkiahs* have not disturbed the tenure, though they live at free quarters upon the farmers, when they come either to collect rents in the neighbourhood or for any other purpose, as in the present instance, when a force is collected to impose upon us a belief of their strength.

October 1st.—Bhowání Singh, by message through Hark Deo, requested us to be particularly on our guard against treachery, which he apprehended would be employed against us. The *Gorkhalis* having sent some coolies, we marched with due precaution, our fire-arms loaded, at half past two. At 1,135 paces, encamp on a narrow plot of grass, formerly cultivated.

October 2nd.—Thermometer at sunrise, 51°. Noon, 82°. Night, 61°. This day about 11, the subadar came to pay us a visit. He is a relation of the deposed Palpa Raja. It is worthy of notice, that two-thirds of the troops of *Bhacti Thápá*, consist of the natives of the subjugated countries.

October 3rd.—Intermittent fevers are very common at this season, and attributed by the inhabitants to the rain which falls almost continually at an end of *Bhadon*, and the great moisture of the soil. But to the humidity of the atmosphere and the ground may be added the vegetable trash they eat, and the close and filthy state of their houses, and especially the accumulation of all kinds of dirt round their habitations.

October 4th.—Went, accompanied by a few *Gorkiah Sepoys*, in pursuit of bears; saw and wounded several.

October 5th.—A letter had come from *Bandu Thápá*, stating that, as he desired much to meet us, he wished we would march as soon as possible, and he would wait for us at *Chandpur*.

October 6th.—No coolies came. The Jemadar said we should certainly have them the following day.

October 7th.—Thermometer 60°. At 9 begin our march. As I thought it probable that I should not be able to overtake the goats before night, and as the road was bad and the sky looked wild and threatening, I endeavoured, as I passed some rocks, to find out some cavern in which I might take up my lodging, for the carriers were so far behind as to leave me little hope of their arriving with my bed. I saw at a distance from the road a deep recess in the face of the rock, and congratulating myself on my good luck, went to examine it more closely, when I suddenly felt an offensive smell, and proceeding to the cave found the dead body of a man. In what manner he came by his death I could not learn from the appearances about him; but as he was not stripped, and had white clothes, I suppose he was some pilgrim from *Hindoostan*. At 8,900 paces, I found the goats on a sandy and stony part of the bed of the *Alacananda*. My bed arrived about 10 o'clock, and my tent in the middle of the night. The *Bichárí* pretends to be our friend, and recommends us to be on our guard. We set fire to piles of firewood, in order to keep off the leopards.

October 8th.—Thermometer 56°. March at 9. The deserted condition of the villages threatens this unfortunate country with the loss of all its inhabitants, if it remain under the dominion of the *Gorkhalis*. It is odd enough that every governor, and indeed every *Sepoy* sees what is to happen, but no one seems to make any attempt on principle to check the threatened depopulation. The governors of the different districts remain in them but for a few years, and it appears a maxim with them to make hay whilst the sun shines, whatever ills befal the misfortunate *ryot* from their exactions. Thermometer at night, 65°.

October 9th.—Thermometer 59°. It began to rain briskly soon after I commenced my march, and continued two-thirds of the way. The road lay through a country that was once highly cultivated, but which exhibits now little more than traces of what it has been. This day I found two men under the *Peepul* tree near the *Nandákní*, who wished to become my servants: one of these was a one-eyed fellow who had assisted in carrying our loads from *Nojíjábád*. As they seemed strong enough to be useful as carriers, and said they were starving in this country, and had no connections, having lost their wives, I took them into employ. Having mentioned the general features of the country, we went through this day in our route upwards; it is unnecessary to say more than that the luxuriant vegetation had so altered its face in many places, as to render it a work of some time to recognise them. After a very complete wetting, and the feel of the sun, which showed itself nearly unclouded, near *Karn Práyag*, we reached the *Pindar-Gangá* at 6,357 paces, when we crossed the *Jhúla*. On the opposite side, on a stone *Chabútra* under a *Peepul* tree, we found Bandu Thápá, who rose at our approach. He is a stout old man of seventy, plain in his manners and dress, and altogether not superior in his appearance to one of the zemindars of *Ghazipore*. He sent word by the *Bichárí*, that when we had eaten and taken some rest he would wait on us. He came in the evening, accompanied by the *Bichárí* and the *Kamuníah*. On enquiring what were the motives for our passing through their country, we replied that we wished to see the horses of the *Un-des* and to procure some shawl-wool goats. Why did we disguise ourselves? To this it was answered, that he must well know it was the general custom of pilgrims so to do; but that we had a farther inducement, for, if this had not been done, we should not have been able to enter the *Un-des*, as he must not be ignorant that all entrance to that country is interdicted to the *Gorkhalis* and to Europeans also. Why, he next asked, had we not applied for a *Parwáná*? Our answer was, that

had we waited the time necessary for procuring a *Parwáná*, the season for going through the *Himáchal* would have passed, but that had we found the horses required, we should have applied regularly for permission for going through the *Gorkhali* country. We then enquired if he had to complain of our having committed any violence or irregularity in the course of our march? He answered in the negative. He was then informed, that hundreds of the *Nepalese* went through the Company's provinces in any direction they pleased without interruption. He admitted the truth of the remark, but said that he wished us to remain 5 days at *Karn Práyag*, and afterwards said that this period might extend to 15 or 17 days, until a decision should be formed by the different chiefs as to the line of conduct to be taken. We said that we had been much detained at various places on different pretences, that our money was nearly exhausted, and that we could not make any further halt than 1 day, when we would proceed towards *Páli*, where we would halt 2 days. He said, that he was obliged to go to *Sirinagar* on account of the *Das'hará*, and we might not find any bearers the next day, but that we might depend upon them the following day; and that he would order the *Bichári* to attend us to *Chilkiah*. We parted apparently on the best terms; and Bandu Thápá was much pleased with his present.

October 10*th*.—At 8 o'clock Bandu Thápá set off in a *Dandi*, or blanket collected in gathers at the two ends and tied to a long pole. He was carried by two men, who must have been abundantly loaded, as he cannot weigh less than fifteen stone. The town of *Karn Práyag*, contained many inhabitants in 1808; but at present a few *Brahmins*, who attend the temple, and some *mullahs* who take care of the *Jhúla*, constitute the whole number.

October 11*th*.—Thermometer 55°. Noon, 80°. Night, 61°. After having completed 3,358 paces, in a southerly direction with some easting and westing we encamped near a *Peepul* tree, having the *Pindar* on our left, and the *Chandpur* nullah emptying into this river in a broken stream a little before us, and about a quarter of a mile below our former ground of encampment. The soldiers along with us have scarcely any cartridges, and would have the worst of it, were they to attack us, but I trust this is not their intention, although I perceive their numbers are increased.

October 12*th*.—Thermometer 50°. Night, 57°. A servant I had brought from *Pipal Koti* had been several times at *Adh-Bhadrí*, and stated that the road on the right side of the *Chandpur* nullah was shorter and better than that by *Tope* or *Támbá Koti*, and that the people from this part of the country always went by this road. As it was a great object with me to save distance, I resolved to go by this road; my companion determined to go by the other. I considered this a matter of little consequence as the separation would only be for a few hours. Whilst on the road a stout *Gorkhali*, whom I had not before seen, and who from his dress appeared of a rank superior to the rest, spoke to me in a very insolent tone, and placed himself in a menacing position striking his musket violently against the ground. I snatched my gun from my servant, cocked it, and stopped with the intention of shooting him if he advanced a single step towards me. Another soldier, seeing what I was about, ran, begged me to desist, and abused the man who had been impertinent. The village was on a very high spot. I left my goats a few yards behind, and with my *Khalási*, Cheta, went into a square flagged on two sides of which were low buildings for cattle, and in front a high *Chabútra* connected with some houses. On the edge of this stood twenty-five *Gorkiah Sepoys*, principally new faces, and on the flags below were my loads. I asked who was the head of his force, and, on his being pointed out, asked him what was the meaning of this deception. He said it was expected that I should halt there, and everything was ready for my accommodation; I told him, that it was my intention to cross the *Chandpur* nullah that night, and desired to know if he meant to furnish bearers. He answered, that no bearers were to be had, and that it was impossible from the lateness of the hour to reach *Chandpur*. I saw that nothing was to be expected in the way of aid. A guide was even refused. I therefore

ordered my people to throw away my things of least value, divide the rest, and march. Well aware that it would be impossible for me to reach the banks of the nullah, as the night was setting in, I pitched my tent on an elevated spot close to the *Mat'h*. I placed a sentry on each road, and had a fire made sufficiently large to throw light upon them. My men were placed upon the *Chabútras*, and altogether my position was more respectable than could be expected on such an emergency. The fakeers, who live at the *Mat'h*, desired us to be watchful, as a very large tiger had lately taken off three men from that neighbourhood.

October 13*th*.—The night has passed in quiet. I marched about 9, and in about an hour over a descending and slippery road came to the steep bank of a watercourse. Mr. H. sent a note, stating that he had been stopped at the village of *Tope* yesterday, and desired to go to where I was. This he refused, and by showing a firm determination to proceed was not opposed, but the *Gorkhalis* left behind, at the moment of his going on, were busily engaged in putting flints in their guns. He had reached *Adh-Bhadrí*, was under arms, and desired me to join him as soon as possible. In about an hour, I found Mr. H. encamped in some flat ground between the temples of *Adh-Bhadrí* and a nullah. In a short time the carriers from *Bandóli*, most probably instructed by the *Gorkhalis*, all at once started up and ran off. It is believed, that this was done to delay our marching. We here disencumbered ourselves of the least valuables of our property, and divided the rest amongst our servants to carry. In the evening we set off. The *Gorkhalis* encamped about a hundred yards above us. The march of this morning was about 4,000 paces, that of the evening 2,500.

October 14*th*.—Thermometer 48°. At 3,500 paces, I reached the summit of *Dewáli kalki Ghát*i, having for the last mile proceeded through a fine forest of horse-chesnut, walnut, ilex, and rhododendron of the red kind. Many people have, it is said, been killed by tigers at this spot within the last three months. At 5,058 paces, cross the rivulet. Here we stopped to eat some *dal* and rice. Instead of stopping near us, as heretofore, the *Gorkhalis* proceeded about two miles in front to dress their victuals and to make arrangements for stopping us at the *Sobha* pass. Had we not been embarrassed by our goats, a march across the *Gadra* to the right, leaving the *Rámgangá* to the left, and steering towards *Langúr* green, would have completely disconcerted their schemes, and have brought us into Mr. H.'s *jagheer* near *Láldang*. However, circumstanced as we were, it only remained for us to persevere, until we should have gained the *Sobha* pass, beyond which it would be difficult for them to stop us. After taking our frugal meal we proceeded. The distance from our halting place is 2,600 paces, and we encamped upon a flat on the left bank of the river, where we were met by some *Domes* with music. At night a farmer brought his son that was sick, and expressed his concern at our situation, believing us in confinement. When it was explained that this was not the case, he said, that it must happen, as all the troops were to meet at *Sobha*, and detain us there, as they had failed of effecting their purpose before. Orders had been issued to all the farmers to assist them, in case we should resist them. Here again our escort departed for the night to a village at a distance, and had we not had the goats, we might have availed ourselves of this opportunity; but I had determined, as long as it might be in my power, not to quit the animals which it had cost me so much pains to obtain.

October 15*th*.—Hoar frost, thermometer 47°. I marched with the goats. After having gone about a mile, I observed that I had passed on the right, and below me a body of about eighty or one hundred men armed with muskets. They were evidently surprised, and hurried much to overtake me. I fell to the rear of the goats and continued my pace; a man asked me where Hearsey Sahib was, and desired me to stop. I asked him who he was, and by what authority he took the liberty of interrogating me. He replied that he was the Jemadar of the party, and was sent to prevent our proceeding until his subadar and the principal zemindars of the country had a meeting with us. I told him,

that I was proceeding quietly on the high road molesting no one, that I expected not to be molested, and that I should resist in the best way I could any attempt to stop me by force. That we had promised Bandu Thápá to stay two days at *Pálí*, and that we should stay that time according to our word. He then dropped his tone, and requested me to order my people not to go on, which I refused. As the soldiers had gathered round me and were closing, I told him that if he did not order them to go to a distance, I should consider myself attacked and act accordingly; and advised him to reflect on the consequences which might ensue by his forcing me to defend myself. He ordered the soldiers to keep farther off. I continued to march, followed by the whole of the party. After reaching the bank of the river which was forded, a man of Bandu Thápá's party came to know if I wished the goats to be carried; for this civility I thanked him, but declined giving him any trouble, save that if any of the goats should chance to be carried down the stream, that he would order his men to stop them just above a rapid at a short distance. I continued my march, when the Jemadar said that if I would stop only one day, opposite Suméru's house, the meeting would take place, and we might proceed. I refused to stop anywhere short of *Mehelchowri*. In half an hour more I saw a large new house half-way up the hill on the right, and on the plain close by the road the party of soldiers was assembled, they having preceded me from our last conversation. A tall man, whom I understood to be Suméru, came forward, made a salaam, spread a blanket, and begged I would go to his village until the subadar should come. I said that I was upon the principal road, and I was determined not to leave it until I should arrive at *Mehelchowri*. He requested me to stay only one day, during which the business would be settled: I told him we had been much deceived before, and at *Pálí* only would we halt willingly. I resolved to wait for my companion coming up, that we might defend ourselves with more advantage against the force, which now amounted to as much as the country could muster. Wishing likewise to draw Suméru away, I gradually whilst conversing walked back again and he followed. At a proper place the note from D. S. was given. He said he knew its contents, and would furnish provisions and bearers, if we would only stop one day. In a short time Mr. H. came up: he was of opinion we ought to get beyond the *Sobha* pass, as if they failed to stop us there they could not have an equal opportunity elsewhere. I agreed with him and took charge of the advance, whilst he brought up the rear. The goats were with me. A body of *Sepoys* ran before to gain a narrow part, which confined the path. One went through the goats; I followed to push him from amongst them, and found about twenty men had formed a line upon the path. The man I had pursued, probably exasperated by being obliged to run in the sight of his countrymen, put himself in a menacing position on the path. I retired a few paces, dropped on one knee, in order to get a steady and low aim, when another advanced humbly, and the person, who appeared so resolute, threw down his musket and presented his neck also. I ordered the soldiers to quit the path, and they drew up on the side for me to pass. Whilst this was going on, Mr. H. was engaged in warm conversation with the *Sepoys* behind, had formed his few men into two divisions, and agreed to no other terms than those I had before proposed, viz., that we would go to *Mehelchowri* and wait there the remainder of the day. To this place we went; and having only made 4,500 paces, encamped under the shade of a mulberry tree and salinga tree, close to the habitation of a *Gosain*. This personage was tall, thin, with a long beard, and about eighty years of age. He approached with much respect, and desired me to sit down on part of the *Chabútra* under the mulberry, surrounded by stone figures of deities. In a short time bringing a pomegranate, he particularly requested that we would stay a few days, as violence would certainly be offered if we did not. He represented himself to be an inhabitant of *Oudh*; and, after residing here forty years, was anxious to die at *Benares*. He was tired of living in a country where religion was neglected, and everything tended to desolation. In the evening a *Brahmin*, who was called a major, and who we understood executed the writing business belonging to the Company, now made his appearance with a message

from the subadar, stating that to-day he was much engaged in ceremonies of ablution and worship, but that early in the morning he would certainly wait on us. To this we replied, that we had made a very short march to accommodate him, that he had not come agreeably to his promise, and that if he were disposed to see us, we would wait for him at the *Khutsar Gudrah*, on the south side of the *Sobha* pass. The major represented, that it would much gratify him and the whole party, if we would stop here four or five days. This we positively refused. The old pundit was very desirous of our stay; but, as we plainly perceived that time was all the subadar wanted, we resolved to persevere. The appearance of one of Mr. Rutherford's agents, who said he was come on his master's business, makes us disbelieve the report of there being any rupture between our government and the *Gorkhalis*, and makes us still more desirous to avoid actual hostilities.

October 16th.—Morning very foggy. Thermometer 52°. We were stirring very early, and as the *Gorkhalis* were round us in considerable bodies, I had my breakfast placed on a stone and até it with my gun in my hand. Many Jemadars and havildars came round Mr. H.'s tent and the soldiers closed. I called to the principal Jemadar, and said, if the soldiers did not immediately retire, I should look upon their presence as an hostile aggression, and act in consequence. Seeing me thoroughly prepared, several of the officers came, offered their necks, and desired me to take off their heads, as if they did not stop us that would be their fate. Observing that many had got round me, I stepped away from them; and the servants who had been sent off with the goats, said they were not allowed to proceed. I then saw that a body of about thirty had barred the path, were forming in a semi-circle and coming on to attack us. I called to my companion to prepare, and sprung into the path, desiring the soldiers to stand clear. The main body opened a little, and I independently advanced with too much impetuosity. A man or two advanced, and I shoved them back. My gun had in an instant as many hands upon it as could find room to touch it, but they could not wrest it from me. I had at least seventeen or twenty upon me, but this rather prolonged than shortened the contest, as they pulled in opposite directions. It would have been maintained for even a longer time, had not one man got upon my neck and stuck his knees into my loins, endeavouring to strangle me with my handkerchief, whilst another fastened a rope round my left leg and pulled it backwards from under me. Supported only by one leg and almost fainting from the hand round my neck, I lost my hold on the gun, and was instantly thrown to the ground. Here I was dragged about by the legs until my arms were pinioned. When I had got up, nothing could surpass the savage expression of joy depicted in the countenance of the victors; nor was the ferocity of their actions much behind hand. For fear of my getting loose, two soldiers held me fast by a cord, and every now and then gave me a violent jerk by way of letting me know my situation. I desired to be placed upon the *Chabútra* out of the crowd; and, after some hesitation, this was complied with. Mr. H. it seems had little suspicion of so immediate an attack, as he was washing his mouth when the affray begun, and did not hear my call to him. Our servants were absent from the small pile of arms we had. I had only one armed man in my suite, having given over my other double-barrelled gun to Mr. H. for his own immediate use; and to my servant, who had a long duck gun, I had given the most express orders not to fire unless the *Gorkhalis* fired first. Mr. H. and the whole of our servants, except two or three who escaped this fate, I know not how, were secured. Mr. H. was not bound, but secured by persons holding his arms: some of the others were struck with the butt-ends of muskets and much maltreated. In about two hours, during which I remained bound, the subadar made his appearance. He seemed quite a beau just stepping from his toilette, saluted all the soldiery with a simpering smile of exultation playing on his countenance. He did not deign to salute either Mr. H. or myself, and we were certainly not in the humour to pay any compliments. After casting upon us some looks of survey, he retired to hold a council. In a few minutes he came again, and having a carpet spread near Mr. H. seated himself

upon it and entered into conversation. I asked him whether the rope ornaments placed round my arms were the bands which connected the friendship of the *English* and the *Gorkhalis*; whether this was a conduct that was justifiable towards a traveller who entered into the country peaceably, who had demeaned himself in the most peaceable manner whilst he remained in it, and was returning peaceably towards his own home. To this he asked why I went through the country in disguise? I answered to avoid expense, unnecessary delay, and to enable me to get into the *Un-des*. During this time I remained bound. He desired me to be seated: this I refused until the cords were taken off my arms, which he ordered. The excuse he urged for not coming before, was that the day was one of great religious ceremony. If so, I observed, what reason was there for his having delayed; not making his appearance till so late an hour, it being now near 12. He stammered out some imperfect apology. I pointed out the bound people, and desired that either they might be unbound, or that I might be re-shackled. He said, that they all should be set at liberty; and two or three were loosed. In about half an hour the subadar left us, and after a long consultation, in which Jemadars, havildars, and Sepoys, bore a part, a letter was written to Bam Sah at *Almora*. This cowardly fellow had prudently kept himself out of the way till the scuffle was over. By acting as we have done, we have got into a part of the country less remote from the plains, and more in the way of sending information of what has occurred. In the evening our low country servants were unbound; but those we have hired to bring in our baggage were still bound, as well as the *Pundit* and his nephew. The former acted with firmness, the latter was much cast down. I desired that some of my servants might go to attend my goats: this was acceded to. On looking over the events of this day, and reflecting on the consequences which may result from them, I cannot but be grateful to the Author of all, for having given me firmness to bear my present situation without the dread of the death now likely to cut short my career. About fifty people are set to guard us; and they are so noisy as to afford little chance of sleep to-night.

October 17*th*.—This day was ushered in by the hammering of a blacksmith preparing fetters. In the forenoon the two *Pundits* were taken away, as we apprehended, to be put to the torture; however, in this we were mistaken, as it was for the purpose of placing one leg in a square hole cut out of a heavy log of wood, and a strong peg being driven across the two sides of the notch retained the foot. Several of my servants were shackled in this manner, and of Mr. H.'s. One of my bearers offered to carry a letter, as also did my goatherd. This man came up as a fakeer, the second day after we had come over the *Niti* pass, and said he would take service, provided I would furnish him with victuals till we should reach the plains. He purposed going to the subadar, saying that he was a fakeer, had only accompanied us for his victuals, and wished to depart. If he got permission, he said he knew what road to go by, to prevent being stopped at any of the *Gorkhali chokis*; and should, bating accidents, reach *Chilkiah* on the third day. I wrote a letter to Sir E. Colebrooke, open, relating the general circumstances of our situation, and that the only matter which could be laid to our charge, was going through the country in *Hindoo* dresses. This, along with one from Mr. H. to his brother-in-law, Lieutenant Salmon, were put into a piece of my orange-coloured mantle, and sewn within the doubles of an old woollen wrapper, in which the fakeer kept the instruments he used in prayer. He made his representation to the subadar, but was ordered back into confinement. This did not disconcert him. He was confident that he should be able to execute the commission he was charged with. He said that he had eaten my salt, and would not be ungrateful; that he should not stop here, but having his beard shaved, and having changed his dress, he should proceed with an answer to *Almora*, or wherever we might be. He left me, and I suffered an hour to elapse before I looked for him. He was then sitting down on the ground with his blanket on his head and arranging some wood in a bundle, as if for cooking. When another hour had passed again, I saw the heap of wood with a bundle of clothes laying by it, close to

one of the sentries, but the fakeer had disappeared. Should he succeed, we owe him great obligation, as the probability of our deliverance depends almost entirely on the representation Sir E. Colebrooke will make to the chief of *Almora*. We desired the subadar to allow the major to write a letter from us jointly to the *Choutra*, Bam Sah, stating in general terms, that as we had been imprisoned and bound by his order, we desired to be taken to *Almora*. We enclosed a note to Mr. Hawkins, mentioning the imprisonment, and requested the *Choutra* to forward it to that gentleman. I gave the major a pair of scissors for his trouble, and a rupee to each of the two soldiers, who were going to *Almora* with the letter. A reward of three more was promised if they brought us an answer on the fourth day. A considerable number of farmers were brought together by order of the subadar, in order to show them the punishment he had inflicted on the *Sahib log;* commiseration was depicted in their countenances, which formed a striking contrast with those of our guards. The old *Gosain* continues his kindness in bringing all the milk his cow gives, morning and night. This is very little; but it shows his will.

October 18*th*.—About 10 o'clock the fakeer was missed. A great noise was made, and a strict search for about an hour, and persons sent out in every direction; however, I trust, that our messenger will have got completely out of their reach. This escape has made them doubly vigilant, and a man looks into the tent every hour at least.

October 19*th*.—The old *Pundit*, his nephew, and our hill servants, were released from their logs, but had their hands bound and were taken to *Almora*. To the *Pundits* I gave presents of money, and an order for a further sum on my agent; and in the event of their deaths, I made a provision from my effects for the maintenance of their families. We were told that our low country servants should now be released from their logs. An abbatis of stakes interwoven with brush wood was made round. The stakes being only driven straight down, might easily be drawn up. I mention this, because, after the *Gorkhalis* have made an attack, they usually entrench themselves in this manner.

October 20*th*.—Thermometer 45°.

October 21*st*.—The fogs are said to hang over the *Rámgangá* at this season, for about half this month: when they disperse, they are very dense and penetrating. One of the hill servants I hired as a cooly on the banks of the *Nandákni*, arrived with his load. He had been sick and obliged to stay at a village behind. The other man, Tilak, now gone to *Almora*, said that we might rely upon his honesty and fidelity; and he has given a proof of it, as if he had been dishonest, he might have gone off with his load unmolested; but though evincing some little courage in coming to persons in captivity, after learning the fate of his comrade, we find it is confined to this, for on sounding him as to taking a letter to *Moradabad*, he expressed his fears, and though apparently recovered, cited his illness as one cause for his not undertaking the journey.

October 22*nd*.—Our servants were this day released from their logs and had more liberty allowed them for moving about. Seventh day of imprisonment.

October 23*rd*.—In the evening the two Jemadars arrived with a letter from Bam Sah. This acknowledged the receipt of our letter, and a copy of an order from *Nipal*, stating that having heard that two persons had gone towards the *Un-des* in disguise with guns, &c. Bandu Thápá was ordered to stop them on their return, and know their business, and who they were, and also to detain them till an answer should be received from *Catmandu*. The Jemadars said that they were surprised we had gone privately when we might have commanded the country. We returned the same answer as to Bandu Thápá, that it was to avoid delay and inconvenience; but from all I have seen, I am thoroughly convinced, that, if we had applied for permission, it would not have been granted.

October 24*th*.—The Jemadars who brought the letter from Bam Sah, came

this morning to say that they had orders to procure whatever we might stand in need of. The Jemadars pretended to express astonishment at the severity of the usage we had met with, which they said was not agreeably to the orders the subadar had received; and stated that this had not been reported to Bam Sah.

October 25th.—A letter to Bam Sah was finished and sealed. We determined to send Kangh Singh with it, that we might be sure of its reaching Bam Sah, and that he might fully represent the treatment we had experienced. A half kind of consent was given to this by the Jemadars. A copy of our former despatch to Sir E. Colebrooke, to which were added recent incidents, was given to the father of a boy, whom I had relieved by tapping for dropsy. He said that he should go to his house immediately, would place the letter in the sole of one of his shoes, and carrying these in his hand, would reach *Chilkiah* on the third day.

October 26th.—This evening we took a walk out of the northern gate of the abbatis, and prolonged it for an hour, in order to reconnoitre the adjacent country, for the purpose of attempting our escape should there appear a necessity for the measure. Our guards apparently did not miss us for the first half hour, when our absence gave them much alarm; and suspecting we had actually effected our escape, people were sent out in every direction to apprehend us. The attempt to escape from hence would be difficult, as in such case we must proceed completely through the wildest part of the country; and almost all the small watercourses, by which the mountains are separated, serve as the retreat of bears and other wild beasts.

October 27th.—When we reached this place, the sides of the mountain were beautifully green: but in this short space, by the night frosts, they have assumed the russet livery of autumn, so rapid is the change of season in this country.

October 28th.—Early this morning a Jemadar came into our tent, and seating himself, said the object of his journey was to convey us to *Sirinagar*, where Amir Singh wished us to be. This man brought no letter, and his interference was evidently the cause of some perplexity to our Jemadars. Amir Singh is the head of the army, and Bam Sah the chief of these districts.

October 29th.—The watchfulness of our guards has not in the least diminished. A zemindar brought to the troops some *Ghee* for sale. Some one complained that oil was mixed with it. The servant of the owner was laid hold of, and through fear of being punished if he did not confess that his master had adulterated the *Ghee*, made an accusation to this effect. The supposed culprit was seized, stripped, bound, and flogged severely with thongs. The *Ghee* was confiscated for the use of the soldiers; and twenty-five rupees as a fine were ordered to be paid as the fine to the subadar. Should the poor wretch not be able to pay this in money, his cattle or children will be seized to the amount, and the value will be paid by the person who is to benefit by the property.

October 30th.—To-day more troops reached us from *Sirinagar*, and we have with us in all about one hundred men.

October 31st.—Another Jemadar now came with a few men, saying that he had the orders of Bandu Thápá to proceed with us to *Sirinagar*, from whence we were to go to *Haridwár;* and that on the road we were to be met by Ranjur Kajee, the son of Amir Singh. Although Bandu Thápá did not write, we thought it right to send him a short letter, stating that as we now were on the high road to *Chilkiah*, it would be highly inconvenient for us to leave it. This Jemadar is about sixty, of a more frank character than any of his brethren we have met with, and is employed in going through the district to prevent the farmers running away. He said his efforts to give confidence to the farmers were ineffectual, and the orders of the *Raja* were disobeyed. An order had been issued under the great seal of the prince, in consequence of the great loss in the population of *Garwál*, prohibiting the soldiers from taking

any of the inhabitants as slaves; but this was wholly disregarded, and the soldiers always escaped the punishment with which they had been threatened. Living in free quarters, without receiving any check for this conduct, the soldiers had, the old man observed, so far oppressed the country, that where there were formerly twenty-five families, now only one was to be found.

November 1*st.*—The Jemadars from *Almora* came at an early hour to report that orders had arrived from Bam Sah to return all the things which had been taken from us; and after the lapse of about two hours, they returned with the guns, &c. We now found ourselves in the way to liberty, and resolved not again to part with our arms except with our lives. This day our hill servants arrived. The old *Pundit* and his nephew were in irons, but were furnished with victuals by Bam Sah.

November 2*nd.*—Hoar frost. Thermometer 36°. Night, 60°. We made preparations for marching at 9h. 15l., left *Mehelchouri*, and ascended the *Sobha* Pass. At the foot of the descent from the *Sobha* Pass is the *Khutsar* valley, and half way down is a knoll of calcareous rock, the western side of which is about thirty feet high, and overhanging the base, forms a shallow cavern attributed to one of the *Súrs*. From chinks in the stone exudes a small quantity of black bitumen. The *Khutsar* valley is about a mile broad; in the middle the edges are full of springs, the water of which is collected for irrigating the flats. This valley produces the *Bunsmatí* rice, next in quantity to that of *Chookum*, and would give vast crops of hemp of the finest quality. We pitched on a rice flat on the right bank of the *Rámgangá*, opposite to a small village called *Jhúla*. Kangh Singh overtook us here with a letter from Bam Sah, stating that his son was on the road to meet us, that our ill treatment did not proceed from him, and that the authors of it should be severely punished.

November 3*rd.*—Thermometer 41°. Night, 69°. March at 10. We encamped under a *Peepul* tree a little below *Mashí*, on the left bank of the *Rámgangá*: the top of *Ghensáli ka Ling*, covered with snow, was very visible in a northern direction. Our supposed march to-day about seven miles. There was here an immense quantity of fish. The people place loose bundles of rice straw in the river, and keep them down with large stones. The fish coming into them to deposit their spawn, are seized by the hand before they can get from within the straw. In front up the hills are three ovens for extracting tar; but the pines are small, and of course do not contain much turpentine.

November 4*th.*—Thermometer 50°. Night, 62°. The son of Bam Sah was announced just as we had finished dinner: when he came, preceded by an old man repeating his titles, &c. and five or six bazaar girls. His name is Lachbír Sáh, about twenty-six or twenty-eight years of age. He was dressed in fine *Dacca* muslin, and had about twenty shabby orderlies in attendance. He expressed the concern his father was under at learning how we had been treated; and was anxious to have us believe, that the *Sepoys* had acted, not only without his father's orders, but even without any orders at all. He appeared desirous we should say we forgave what had happened, and the persons who had committed the outrage should be punished. We requested that the *Pundits* might be released, and stated that we were unwilling that servants should be punished for having acted agreeably to their orders. Lachbír Sáh said, that he would make a severe example of the soldiers who had been most active in seizing us, if we would point them out. It was obviously his intention to have given up a few of these wretches to condign punishment, in order that we might have the odium and consequences of the act, and that his government might retaliate upon the *Pundits*. It was stated by us, that we should derive no pleasure or satisfaction from the immediate agents being punished; but we should be glad to know the authors of our arrestation, who were principally to blame; and we farther said, that, as far as we were concerned, we should forgive the men, provided the *Pundits* were immediately returned, so as to quit the country with us. He said he would write this proposition that evening to his father, and wished us to stay till a messenger

should return from *Almora* with an answer. He said that Dasrat'h Bakshi had written to *Nipal*, that we had taken up between four and five hundred men with muskets, &c., had erected forts on the border between *Bothant* and the *Un-des*, and were endeavouring to raise the *Marchás* and *Uniyas* against the *Gorkhalis*.

November 5th.—The Jemadars last night requested that the subadar might be furnished with a certificate of their good conduct towards us. We said that we had no objection to give a certificate of the good behaviour of the one and that we pardoned the other, provided he would ask pardon of the old *Pundit* for the treatment he had experienced from him and his soldiers. Lachbír Sáh came in the afternoon, and announced the receipt of a letter from the *Raja* of *Nipal*, ordering us to be seen safe out of the country with all our effects, and that we should be treated with civility. He observed, we were at liberty to depart whenever we might think proper.

The Dissawe of Velassis.

Account of the Ceremony of Peraherra.

Presented to His Excellency the Governor of Ceylon, August 19, 1817.

Peraherra (properly called Eysala Keleye) is a very ancient ceremony in commemoration of the birth of the god Vishnu, beginning on the day that the god was born, namely, the day of the new moon in the month of July (Eysala). In some sacred books this ceremony is said to be in remembrance of Vishnu's victory over the asuras or enemies of the gods.

The ceremony of the Peraherra is thus begun. The people belonging to the four principal Dewales* go to a young jack tree not yet in fruit, the stalks of which are three spans in circumference. They clear the ground round the tree, and consecrate it by fumigating it with the smoke of burning rosin, smearing it with a preparation of sandal made on purpose, and further by an offering of a lighted lamp with nine wicks, which is put at the foot of the tree, and of nine betel leaves and nine different kinds of flowers arranged on a chair. This being done, the wood-cutter of the Maha Dewale, dressed in a clean cloth and purified by washing and rubbing himself with lemon juice, with an axe fells the tree at its root and cuts the trunk transversely into four pieces of equal length, to be divided among the four Dewales. The lowest piece is the property of the Natha Dewale, the next of the Maha Dewale, and the next of the Katergam Dewale, and the top piece is the property of the Pattiny Dewale. Each log is carried to its respective Dewale accompanied by the beating of tom-toms. On the day of the new moon of the month of Eysala, each piece is fixed into the ground in a particular spot in the Dewale ; a roof is erected over it, it is covered with cloths to keep it concealed and decorated all round with white olas,† fruits, and flowers, &c. Thus prepared and situated, the logs are called Keep, which signifies pillars.

Till the fourth day from that on which the pillars were fixed, the Kapoorales carry round the Keep morning and evening, the bow and arrows of the gods to whom their temples are consecrated. On this occasion tom-toms are beaten and cancpies, flags, talipatras, umbrellas, fans, &c., are displayed. The bow and arrow are called the god, and carrying them round the Keep is called carrying the god. On the 5th day of Peraherra, the Kapoorale brings the bow and arrow to the gate in the street, and places them in the Ranhilligay on the back of an elephant. The elephants of the four Dewales thus bearing the bows and arrows of the four gods are led to the Maloowa, which is situated between the Maha and Natha Dewales, where the chiefs and people assemble. At the same time, the Buddha priests of the Maligava bring to the gate of their temple the

* Devalaya, the house of god.

† Palm leaves prepared for writing, also called olas.

Datu Karendoowa, (the shrine containing the relic of Buddha) and place it in the Ranhilligay, on the back of an elephant who remains at the gate.

In the meantime the procession moves from the Maloowa between the Mala and Mata Dewales, making a circuit round the latter on its way towards the gate of the Maligava, where the relic of Buddha is in waiting.

The procession is as follows:—1st, the king's elephants with Gajanavke Nilems; 2nd, the Gingals with Kotitukku Leykam; 3rd, the people of the four Korles Dissave and petty chiefs of that Dissavony; 4th, the people of the seven Korles; 5th, those of Uwa; 6th, of Matale; 7th, of Saffragam; 8th, of Walaponey; 9th, of Udapalata, all appointed and attended like the people of the 4 Korles; 10th, the Bamboos or images (representing devils) covered with cloths; 11th, the elephant of the Maligava bearing the shrine, followed by other elephants and the people of the Maligava, who precede the Duwene Nileme and Nanayakkare Leykam with umbrellas, talipatras, flags, fans, shields, tom-toms, drums, flutes, &c., accompanied by dancers; 12th, the elephant of the Natha Dewale bearing the bow and arrow of the god, attended by the women of the temple and followed by the Basnayke Nilame, with the same pomp of attendants as the former; 13th, the elephant, bow and arrow and people of the Maha Vishnu Dewale; 14th, of the Katergam Dewale; 15th, of the Pattiny Dewale; 16th, the people of the Maha Ley Kam department carrying muskets and flags and preceding their chiefs; 17th, the people of the Attepattoo department similarly equipped, followed by the Attepattoo Leykam and the Ratemahatmayas of Uedunuare, Yatinuvare, Toomponey, Harrspattoo, Doombare and Hewahette; 18th, the people of the Weddikkara department by their Leykam; 19th, the people of the Wadanatuaku department with their Leykam; 20th, the people of the Padikaare department and their Leykams.

The ceremonies just described are performed during five days commencing on the sixth of Peraherra, and they are performed in the four principal streets in the evening and at the seventh hour of the night, but in the nocturnal procession the shrine is not introduced.

Indeed, till the reign of king Kirtessrie the shrine never appeared. On the occasion of the presence of some Siamese priests, this king ordered the shrine to form a part of the evening Peraherra, assigning as a reason, that with this innovation, the ceremony would be in honor of Buddha as well as of the gods. In the course of the five days mentioned, precedency is to be taken by turns, by the different parties who attend the procession. The five days having expired, another ceremony, an important and essential part of the Peraherra, commences, called Randoolis Beyma, which last five days more.

It commences with bringing from the Dewales, the Randoolis or Palanquins, four in number, each dedicated to a particular goddess and each furnished with a golden pitcher and sword similarly dedicated. These Palanquins form a part of the evening procession and are then carried by the people after the bows and arrows, but in the procession at night they take the lead, the women belonging to the Dewales, who attended the first part of the ceremony, attend this also, to which every other honor is due and is paid.

In the king's time, the daughters and young wives of the chiefs, dressed in royal apparel, given them by His Majesty, alternately accompanied the Randooli of each goddess.

From the commencement of this ceremony, the castes of washers and potters including both sexes attend; the men of the former carrying painted sticks under their arms, and of the latter, earthen vessels adorned with cocoa-nut flowers. The Olia people of the five principal Dissavonis carry five large bamboos in attendance during the whole of this ceremony.

Thus the ceremony of Peraherra is continued up to the day of the full moon of the Eysala. On the night of the full moon and on this alone, the shrine is carried in the procession. As soon as the procession is over, the shrine is deposited in the temple Asgray Wihara, and the Randoolis and bows and arrows are brought back to their respective Dewales. Soon after boiled rice,

curries, cakes, &c., are offered in the Dewales to the images of the gods. The offerings being made, the procession re-commences and proceeds to the river at Gettambey or Gonaruwa, bearing the bows and arrows and Randoolis.

At the river a decorated boat is found in readiness, in which the four Kapoorales of the Dewales, attended by four other men belonging to the same establishments, go some distance up the river, carrying with them the swords and water pitchers of the goddesses; and at the break of day the Kapoorales suddenly strike the water with the swords, the other men at the same moment of the discharging the water that had been taken up last year, fill the pitchers afresh in the exact place where the swords had been applied.

This being done, they land, and having placed the water pitchers and swords in the Randoolis, they return with the procession to the city: the morning of their return is the 10th day after commencement of Peraherra. The two Adigars and the chiefs who may not have accompanied the ceremony to the river, meet it on the road when returning at a place called Kumari Kapua and accompany it to the Asgray Wihara, from whence the shrine being taken, the whole procession moves to the place from which it started at first, viz. the Malua. From the Malua each party returns to its respective Dewale, the shrine is carried back to the Maligave and the ceremony is at an end.

During the five days that the Randooli ceremony is performing, the Kapoorales of the four Dewales, the evening procession being concluded, come to the Magool Mandua and recite the Mangala Astu, a hymn of thanks and praise to the gods, and they offer up prayers that the reigning king may be blessed and prospered. Then they return to their Dewales with garlands of flowers from the Magool Mandua, with which they adorn the images of the gods. Since the English government has been established, the Mangala Astu has been repeated at the Natha Dewale.

During seven days after the ceremony of beating the water, the Wali-yakon is danced in the four Dewales by people belonging to the caste of tom-tom beaters. The dancers are masked and they dance to the sound of tom-toms.

This dance being finished, the people of the Balibat caste dance, during seven days more, round heaps of boiled rice, vegetables, curries, cakes, fruits, &c., which they eat after the dance. At the end of the fourteen days the dancing being over, the keepers fixed in the Dewales, as already described, are taken up, carried to the river with tom-toms and flags and thrown into the water. On the day the water is struck with swords, four bundles of fine cloth, with gold and silver coins and pieces of sandal-wood, are given by the treasurer to the Dewales.

Under the former government, when the king accompanied the Peraherra, the ceremonies we performed with unusual splendour, and the processions were far more magnificent than they are here described. In case of any impurity appearing near the Dewales, the performance of the ceremonies was intermitted during the space of three days.

The whole of the festival was ended on the 31st at 11 o'clock in the morning. The commencement of the concluding procession was announced by the firing of gingals, a loud noise of tom-toms, and Kandyan pipes accompanied by the cracking Adigars' whips. Eight fine elephants first appeared, one after the other, then came the relic of Buddha, which was carried under a small gold vessel called Ranhilligay, covered by an elegant gilt canopy, on the back of a noble elephant most superbly caparisoned; his head and back covered over with crimson cloth embroidered with gold, and his tusks cased in gold; he was supported on each side by two elephants, richly adorned with brocade housings, the riders on their necks and other attendants on their backs bearing silver fans and umbrellas: the great elephant in the centre carried nothing but the canopy, or gilt open pavilion, covering the Ranhilligay which contained the relic. The second Adigar, as Diwane Nileme, marched after the relic, preceded by his whips and followed by a vast crowd of attendants, a party of whom was armed with spears: five elephants of the Natha Dewale next

followed, the one in the middle carrying the bow and arrows of the god, which were succeeded by a long procession consisting of elephants belonging to the different Dewales, bearing the symbols of their gods, Dissaves with numerous attendants, standard-bearers, tom-tom beaters, &c. This part of the procession was interspersed with groups of dancers and huge figures intended to represent demons. These were followed by the whip bearers of the first Adigar, who marched attended by three chiefs on his left, and followed by a great body of guards and retinue. Then came the close Palanquins supposed to contain the goddesses of the Dewales, each attended by a number of well dressed females, with their heads tastefully ornamented with flowers. The day was fine and the rays of a brilliant sun were reflected from the silver fans and umbrellas, from the brocaded clothing of the elephants, and from the gold pavilions covering the relic of Buddha and symbols of the gods, altogether forming a spectacle no less interesting than novel to an European.

Daily, for an hour or more, before the procession commenced, the tight rope dancers and other performers of different descriptions assembled in the great street between the Maha Vishnu and Natha Dewales, immediately under the windows of that part of the palace from which the king of Kandy was accustomed to view such ceremonies. These handsome apartments are now occupied by the second commissioner of the residency, James Gay, Esq., in whose spacious hall His Excellency the Governor and Lady Brownrigg and most of the ladies and gentlemen of Kandy frequently met to witness the various performances.

The rope dancers were two females, who, considering that they did not use the balancing pole, moved with no small degree of ease and grace; and one of them, rather a well turned figure, showed her activity by springing from the rope many times in rapid succession, to a height not less than six or eight feet. A group of young men and boys in the attire of dancing girls, having their arms and legs covered with small bells, displayed with effect their talents: while another party with little of the "foreign aid of ornament" performed a very regular figure dance, brandishing all the while and at each other, a couple of short sticks which they held by the middle, one in each hand; the effect of this was much improved by the sticks having a tassel of white flax at each end. But of all the dancers, perhaps none were more worthy of notice than two athletic champions, armed with foils and Bassy shields, who performed a war dance. Their merits lay in an extraordinary and not ungraceful activity of limb and flexibility of wrist, more than in any display of the science of attack and defence.

Immediately after the relic of Buddha and the symbols of the gods had been deposited in their respective sanctuaries, all the chiefs who had borne a part in the Peraherra, repaired to the hall of audience to pay their respects to His Excellency the Governor, and to report the successful termination and happy omens of the great festival. Upon this occasion the attendance of chiefs was more numerous, and they were more splendidly dressed in their peculiar and strange costume than had been before seen by us. Their richly embroidered velvet caps, with elegant gold flowers on the top so various (for no two were alike) were strikingly beautiful; their large plaited tippets fringed with gold over their splendid brocade full sleeved jackets, with the immense folds of gold muslin which composed their lower garments, gave the whole group a character that may justly be termed magnificent. The dignified but easy air and manner with which the two Adigars, the Dissaves and the other superior chiefs walked up to the hall to salute His Excellency the Governor, must have forcibly struck every person present. This, when taken into consideration with the history of their nation, the general character and property of the people, and their peculiar situation and circumstances, and particularly in as far as regards their locality and exclusion from intercourse with the rest of the world, is perhaps a moral phenomenon, a parallel to which is not to be met with among any other people in the world.

The Governor was attended by his Staff, the Hon. J. D'Oyly Esq., Resident

of Kandy, Colonel Kelly, Commandant, and the other civil and military servants resident in Kandy; Lady Brownrigg and Mrs. Nihill were likewise present, and the elegance and the courtliness of the Kandyan chiefs were never more strikingly displayed than by the polite and graceful manner with which they advanced to make their obeisance to her ladyship, who, with her usual kindness and condescension, received their respectful salutations.

This spontaneous instance of gallantry in a people upon whom the sun of chivalry never shone, and who must have hitherto held the female character, however exalted in rank, to be entitled to no share of public consideration or exalted mark of respect from the lords of the creation, is in no small degree to be attributed to the fascinating and amiable manners of Lady Brownrigg, and it must have been highly gratifying to her ladyship, who has, since her arrival in Ceylon, so zealously and with so much effect endeavoured to meliorate the condition of her own sex, among the natives of all ranks and classes.

After compliments had passed between His Excellency the Governor and the principal chiefs agreeable to Kandyan custom, one of a group of provincial Mohottale came forward and addressed His Excellency in a complimentary speech, in which he attributed the unprecedented productiveness of the soil, and the extraordinary general prosperity of the country, since it came under the rule of the English, to the famed good fortune of His Excellency.

Historical Notice

of the

First appearance of the Small-Pox and Measles in Arabia.

(*From the History of the Small-Pox, by* James Moore, M.D.)

The war of the Elephant was a religious war of great celebrity in Arabia; but the truth was so obscured by Oriental fictions, as not to have been developed even by the penetration of Gibbon: the incidents of it were intimately connected with the history of the small-pox.

Abrahah, an Abyssinian prince and a Christian, was viceroy of Yaman. He built a magnificent church at Sanaa, with the pious design of attracting the Arabian pilgrims from the idolatrous worship at Caaba, and of inducing them to pay their devotions to the true God, and so convert them to Christianity.

In the year 568, the inhabitants of Mecca were alarmed by finding their ancient temple neglected; and some of them secretly entered the church at Sanaa by night, and defiled the walls and the altar. Abrahah was so incensed at the profanation that he swore he would raze the Caaba to the ground; and having soon assembled a large army, he marched direct to Mecca, mounted upon a huge elephant. Abdol Matalleb, the grandfather of Mahomed, presided in Mecca, and according to the Arabian historians, was aided by heaven; for when Abrahah attempted to enter the city, his elephant knelt down, then turned round and could not be forced to advance. While he was disconcerted by this incident, a large flock of supernatural birds, named Abahil, came flying from the sea. The plumage of some of those birds was black and their bills white; others had green feathers with yellow bills. All of them were armed, each carrying a small stone the size of a pea in its bill, and two in its talons. These stones were inscribed with the name of the person they were intended to strike, and were thrown down at once upon the army. The stones piereed through the helmets and bodies of the Abyssinian soldiers; none escaped except Abrahah, who fled to Ethiopia. He there related the catastrophe of the army to the Emperor of Abyssinia, and was desired by him to describe the form and appearance of these unknown birds; on which he pointed up to one which had pursued him during the flight, and which still hovered over his head; at that instant the bird launched a stone at him and laid him dead at the Emperor's feet.

It can hardly be supposed that these incidents, recorded by a number of early Arabian writers, corroborated by so remarkable a consequence, and introduced by their prophet into his sacred book, should have been altogether a baseless fabric. Historical fables have usually some foundation in truth, which is manifested on this occasion by two Arabian writers.

Dr. J. J. Reiske, of Leyden, was well versed in Arabian antiquities, and the translator of the Moslem annals of Abulpheda. He also wrote a Latin dissertation, containing miscellaneous medical observations extracted from Arabian relics. There is a passage respecting the origin of small-pox and measles, as follows:—"Dr. Friend has conjectured well in his history of medicine, that the small-pox was first brought into Egypt during the Caliphat of Omar, about the year of Christ 640, by the Arabians, who had been infected by some eastern or remote nation, and the disease was thence propagated through Europe. But I have accidently discovered in a book, which in other respects is of no value, both who first carried the small-pox into Arabia, and the time when that occurred; for, in turning over the Arabian manuscript which is inscribed No. 53, in the Leyden library, I found by chance the following words:—"In this year, at length, the small-pox, the measles, the diseases named nawasal and kynanthropia,* or al kalab, first appeared in the land of Arabia. Some of those distempers had occurred before to the Israelites, but never had attacked Arabia till then; in this year also there appeared certain trees, as the Sylvan rue and the Colocynth.

"The Ethiopians therefore at this time carried the small-pox into Arabia, who, in the days of Hippocrates, carried the plague into Europe. The year mentioned is that in which the Abyssinians (Habassini), having ejected the royal family of the Homerites and got possession of their kingdom, invaded Mecca; they were desirous of subduing the remaining part of Arabia, and of establishing the Christian faith, which they professed, even in Hagar; with this intention they endeavoured to overturn the great temple of Caaba, the seat of Arabian Paganism, but they were repulsed and grievously afflicted by those divine and prodigious birds which are mentioned in Surata. The Koran c. v, and in the commentaries upon it.

"In that same year Mahomed was born, and consequently it was, according to the Christian æra, the year 572."

Notwithstanding he gives Massudi an unfavourable character, as a writer of fables and a weak impostor, Dr. Reiske seems to have credited his testimony as to the rise of small-pox and measles, and it is strongly supported by another evidence.

When Mr. Bruce, of Kinnaird, was at Massuah in the Red Sea, he had the opportunity of seeing the Abyssinian annals, and other historical works of that country. He quotes a manuscript of the siege of Mecca, by El Hameesy; and this author accords with the Arabian writers in the more remarkable incidents of the war of the Elephant, and particularly in the destruction of the Arabian army by miraculous birds, which he suspected was a miracle, raised by the devil; and his conclusion is,† "that it was at this time that the small-pox and measles broke out in Arabia, and almost totally destroyed the army of Abrahah." Here is a second direct and independent evidence of this fact, added to many circumstantial proofs; for a crowd of historians agree in the invasion by Abrahah, and of the destruction of his army before Mecca, though there were only a handful of frighted citizens to oppose them.

But a contagious malady has frustrated many a military expedition, and no disease was more likely to have this effect than those mentioned by Massudi and El Hameesy. For the small-pox and measles would make frightful havoc among troops who were all susceptible of the contagion.

The two species of mystical black and green birds with white and yellow bills,

* Al Kalab est rabies canina, non illa Europea sed ista Arabica, quâ in canes vertuntur qui sic insaniunt.

† Travels to discover the Source of the Nile, Vol. I, p. 514.

who dropped down stones, the size of peas, that destroyed the army, and the pestilential disease which rotted the limbs of Abrahah, therefore admit of an easy explanation. The whole may be considered either as an Eastern allegory of the origin of the small-pox and measles in Arabia; or, as I rather suspect, a parable invented by Mahomed to excite veneration for the city in which he was born, and to augment that which had been long paid to the Caaba. The dark, typical phrases used in the Koran, secured him against a charge of falsehood from those who knew the facts; yet intimated that the city and temple had been preserved from Christian pollution by a miracle. This event occurred two months before the birth of the prophet, who, in assuming and maintaining his divine mission employed a multitude of artifices; yet he did not venture expressly to attribute this miracle to his embryo agency with heaven. But the Mahomedan commentators and historians, from respect to the Koran, have dwelt upon the prodigy, and suppressed all mention of the diseases until the truth was buried in the types.

And even in the present times, some persons may deem it mysterious, that two distempers should have arisen and destroyed an army of Christians, who were striving to pull down a Pagan temple, yet have spared the impostor.

It was, undoubtedly, a singular triple coincidence, that the small-pox, the measles, and Mahomed, should all spring up in the same year in Arabia for the disturbance of the world. But the army of Abrahah, the victims of these contagions, were avenged, though without tasting vengeance, by contaminating their enemies. And it may easily be imagined, from the subtle and deadly nature of these infections, what destruction they must have occasioned, and how rapidly they would extend.

Mr. Brown's

Account of the State of Malabar,

Under the authority of Hyder and Tippoo.

(*From* Buchanan's *Journey through Mysore.*)

Mr. Brown gives me the following account of the changes that have taken place in Malabar; and, owing to his great abilities, and knowledge of the country and its inhabitants, it deserves the greatest attention. I shall only observe, that I do not think he does justice to Hyder's character, of which I have a most favourable opinion, founded on the reports of all his former subjects, except those of Malabar, who cannot possibly be expected to speak fairly of an infidel conqueror of their country. "Malabar," says Mr. Brown, "when Hyder invaded it, was divided into a number of a petty Rajaships; the government of which being perfectly feudal, neither laws, nor a system of revenue, were known amongst its inhabitants. Owing to the quarrels between the different Rajas, and the turbulent spirit of the Nair chiefs, who were frequently in arms against each other, the state of the country was little favorable to the introduction of order or good government. Malabar, however, was then a country very rich in money. For ages, the inhabitants had been accumulating the precious metals that had been given them for the produce of their gardens. Hyder's only object, in the countries that he conquered, was to acquire money; and, provided he got plenty of that, he was very indifferent as to the means which his officers took to obtain it. Immediately after the conquest of Malabar, vast sums were extorted from its inhabitants by the military officers, and by the Canarese Brahmins placed over the revenues. Of these extortions Hyder received a share; and no want of a system of revenue was felt until these sources began to fail. When he found the assets from Malabar fall short of its charges, he listened to proposals from the Rajas to become tributaries. An estimate of the revenue was made by the above-mentioned Brahmins; who, as many of them were to remain with the Rajas as spies on their actions, took care that the estimate should be so formed, as

to leave a large sum to be divided between them and the Rajas. By this new order of things, these latter were vested with despotic authority over the other inhabitants, instead of the very limited prerogatives that they had enjoyed by the feudal system, under which they could neither exact revenue from the lands of their vassals, nor exercise any direct authority in their districts. Thus the ancient constitution of government (which, although defective in many points, was favorable to agriculture, from the lands being unburthened with revenue) was in a great measure destroyed, without any other being substituted in its room. The Raja was no longer what he had been, the head of a feudal aristocracy with limited authority, but the all-powerful deputy of a despotic prince, whose military force was always at his command, to curb or chastise any of the chieftains who were inclined to dispute or disobey his mandates. The condition of the inhabitants under the Rajas, thus reinstated in their governments, was worse than it had been under the Canarese Brahmins; for the Rajas were better informed of the substance of individuals, and knew the methods of getting at it. In short, the precarious tenures by which the Rajas held their station, joined to the uncontrolled authority with which they were vested, rendered them to the utmost degree rapacious; and not even a pretence was set up for exacting money from all such as were known to have any. There were no laws; money insured impunity to criminals, and innocent blood was often shed by the Raja's own hands, under the pretence of justice. In the space of a few years, many of them amassed treasure to an amount unknown to their ancestors; and had it not been for the dread they entertained of Hyder's calling them to an account for their ill-gotten wealth, their situation under him was better than that which they held before the invasion. The country, however, was daily declining in produce and population; in so much that, at the accession of Tippoo, I have reason to conclude, from my own observations, and from the inquiries which I then made, that they were reduced to one-half of what they had been at the time of Hyder's conquest. But still greater calamities were reserved for the unfortunate inhabitants of this country in the reign of the Sultan. During the government of his father, the Hindoos continued unmolested in the exercise of their religion; the customs and observances of which, in many very essential points, supply the place of laws. To them it was owing, that some degree of order had been preserved in society during the changes that had taken place. Tippoo, on the contrary, early undertook to render Islamism the sole religion of Malabar. In this cruel and impolitic undertaking, he was warmly seconded by the Moplahs, men possessed of a strong zeal, and of a large share of that spirit of violence and depredation which appears to have invariably been an ingredient in the character of the professors of their religion, in every part of the world where it has spread. All the confidence of the Sultan was bestowed on Moplahs, and in every place they became the officers and instruments of government. The Hindoos were everywhere persecuted, and plundered of their riches, of their women, and of their children. All such as could flee to other countries did so: those who could not escape, took refuge in the forests, from whence they waged a constant predatory war against their oppressors. To trace the progress of these evils would carry me too far. I mention them only for the purpose of showing how the ancient government of this country was at last completely destroyed, and anarchy was introduced. The Moplahs never had any laws, nor any authority, except in the small district of Cannanore, even over their own sect; but were entirely subject to the Hindoo chiefs, in whose dominions they resided. Tippoo's code was never known beyond the limits of Calicut. During this period of total anarchy, the number of Moplahs was greatly increased, multitudes of Hindoos were circumcised by force, and many of the lower orders were converted. By these means, at the breaking out of the war conducted by Lord Cornwallis, the population of Hindoos was reduced to a very inconsiderable number. The descendants of the Rajas were then invited to join the Company's forces; and, when Tippoo's army had been expelled from Malabar, many Nairs returned from their exile in Travancore; but their number was trifling compared with what it had been at the commencement of the Sultan's reign.

From this short sketch it is evident, that this province, at the time it was ceded, had really no form of government, and required a new system to be framed for its use. The feudal system was broken: and no other kind of administration was known to the Rajas who laid claim to their respective districts, than that which they had exercised or witnessed under Hyder, and which was a compound of corruption and extortion. To these men, however, the most unfit that could have been selected, was the whole authority of government over the natives entrusted. Two evils of great magnitude were the consequence of this measure: the extortions and corruptions of the preceding administrations were continued; while the ancient feudal institutions of military service were revived, and all the Nairs thereby attached to the different chieftains, and these again to the Rajas. Nothing could exceed the despotic rapaciousness of these men, to oppose which there was no barrier; for it is well known, that none of the inhabitants dare complain against a Raja, whatever injuries they may have sustained, assassination being a certain follower of complaint. It is not surprising, that under such rulers, agriculture did not flourish, and that the fields now cultivated (which in some districts bear but a small proportion to those that are waste) should yield but very indifferent crops." Such is Mr. Brown's opinion, and it merits the utmost attention.

THE STORMING OF HATRASS.

Extract of a Letter, dated Upper Provinces, Bengal, December 9th, 1817.

"Your last welcome letter reached me as I was on my march towards Hatrass, a very considerable mud fort in the Doab. The service on which we were then bound was to reduce the fort in question, the proprietor of which thought fit to resist the demands made by the Marquis of Hastings, to dismantle it and disband his troops, while at the same time he should suffer our police to be established throughout his territory. This person was hitherto recognised by our government as an independent chief, and, for his former services to us while Lord Lake was before Bhurtpoor, allowed to retain possession of this fort, in the centre of the ceded provinces; and he still might have remained in all his splendour and security, if he had not refused to accede to the above demands. But by some strange infatuation he chose to resist, and the consequence has been that he is now a wretched fugitive in the Mewar Hills, being reduced from a pinnacle of wealth and grandeur to dependence and beggary; his name is Dyram Jakoor. The fort in the estimation of the natives was impregnable, and a second Bhurtpoor. In our opinion it was thought likely to stand a siege of several months, but Providence ordered it otherwise; for after a bombardment of eleven hours, their grand powder magazine blew up, with the most awful and terrific explosion ever witnessed by the oldest soldier then in the trenches, where there were not a few who had served with Wellington. I was on duty at the head of the trench nearest to the fort when this dreadful explosion took place, which was effected by one of our shells penetrating the roof of their magazine. It is computed that from four to five hundred souls, besides cattle of all descriptions, were buried beneath the ruins. Quite astounded at the moment, I fell flat on my face to the ground. So tremendous was the shock that it was felt sensibly at Delhi, Meerut, Agra, and several other places, at an incredible distance. You may suppose what I felt who was within an hundred yards of the spot. For my conduct at this siege I had the satisfaction to receive the personal thanks* of Major-General Marshall, who commanded, in the presence of several of his staff. I went one night with Captain Tickell, of the engineers, to measure the ditch; it was eighty-one feet deep and nearly four hundred wide. We discovered the enemy making a mine in the counterscarp of their ditch towards our trench; and we purposed commencing a countermine the next night, had not this explosion taken place; but as soon as night came on those who were rescued from destruction began to evacuate

* This meritorious young officer is the son of Mr. Holland, of Tewksbury, and the brother of Mr. Holland, the solicitor, who resides in London.

the fort, and we gained quiet possession about 3 o'clock in the morning of the 3rd of March 1817. After this we proceeded to a neighbour of Dyram's, who held a similar kind of fort; but this man, whose name was Bugwent Singh, was so completely dismayed by our success at Hatrass, that he surrendered the fort of Moorsoun without firing a shot. The army then returned to cantonments, and I was left with five companies of pioneers to raze these forts to the ground, which I have completely done, as well as seventeen smaller ones belonging to the same chiefs. The last named chief, Bugwent Singh, had beaten us before at Sarzney and Bidgelghur a few years ago. He then held two immense mud forts, but which he afterwards evacuated. I returned to the head-quarters of the pioneer corps at Delhi, and we are now marching towards Etwah to join the Marquis, who has taken the field in person against the Mahrattah States, who have hitherto harboured a race of atrocious freebooters called Pindarees, who make occasional incursions into the Company's frontiers, burning and destroying every village that comes in their way, at the same time not forgetting to carry off everything to which they attach any value. However, the Marquis has taken such measures, as, he says in his proclamation to the army, will prevent the necessity of their taking the field again, and must strike terror into these brutal marauders. The Mahrattah States have agreed to all the terms he proposed, on which occasion we fired a royal salute, and we are now hovering about till the places ceded to us are taken possession of by our troops; for which purpose two or three divisions of the grand army are now marching. But our military successes have been considerably damped by an epidemic, which has made dreadful ravages among the troops. It made its appearance on the day we received the ratification of a treaty of peace with Sindiah, and immediately raged through the camp. The estimated casualties of fighting men and camp followers are two thousand and upwards. It was at first mistaken for the cholera morbus, but now the medical men say it is not that disorder. The patient is usually carried off in two hours after the first attack, and the disease for a long time baffled all medical skill, though it now begins to yield to calomel and opium."

A DESPERATE ATTACK ON LIEUTENANT F. WIGGINS, BY A BODY OF MAHRATTAHS.

From the following extract of a private letter, with which we have been favored, we are concerned to find that a most atrocious attack was made on the life of a gallant young officer, Lieutenant Francis Wiggins, of the 15th Bengal infantry, by a party of Mahrattahs. He rescued himself, however, from the hands of the assassins, by an intrepidity and firmness from which we cannot withhold our highest admiration.

Lucknow, December 7, 1817.—"Since I last wrote to you a dreadful circumstance has happened to me, which has very nearly cost me my life. I had been paying a customary visit of respect to his Excellency the Nawab Vizier of Oudh, at his palace at Lucknow, from which city our cantonments are distant about four miles, when on my return from dining with the Nawab, I was attacked about half a mile from the barracks by a body of depredators called Mahrattahs, of whom there were seven in number armed with swords and daggers. I was travelling in my palkee at the time, and crossing a barren portion of land intersected with ravines, when the first notice I had of my danger was by a wound from a dagger aimed at my left breast, but which fortunately entered my shoulder. On one side of my palanquin both the doors were open, through which were presented three swords close to my body, and on the other side, there was only one door open, through which there was also one sword presented. Perceiving that this was the weakest side, I grasped my sabre, and with violent exertion succeeded in extricating myself from the palkee; but the sabre unfortunately becoming entangled in the door-way, I was compelled to quit it to avoid being cut down by a man who stood prepared for that purpose. Supposing the banditti would have been content with the

possession of my property, I attempted to make my escape by running towards my cantonments; but one of them more active than the rest, followed me up so closely, that after proceeding about two hundred yards, to prevent being wounded behind I turned round to face him, and stood upon the defensive. At this period a dreadful but unequal conflict took place, during which I was more than once very near overcoming my antagonist. My whole attention was directed to disarm him, for which purpose, for the first onset, I received his sword on my left arm, and struck him a violent blow on the face with my right hand; he appeared much confounded at this, and went three steps back, as if about to retreat; however, perceiving that I was unarmed, he again advanced upon me, when I instantly closed, intending to wrest his hand, but unfortunately my hand slipping off his, passed completely down the blade of his sword wounding my hand very severely, I then made a similar attempt with my left hand, which met with the same fate. We then struggled for a considerable time, during which I received many sword and dagger wounds. At length he succeeded in cutting me down the face, from the eyebrows to the mouth, carrying away one of my teeth; the severity of this blow brought me to the ground, and before I could recover my legs, he inflicted another desperate wound on my back, which completely disabled me; when, fortunately at this moment, a party of soldiers was heard coming from cantonments, at which the whole body retreated with precipitation. They robbed me of about six hundred and fifty rupees, and on my arrival at cantonment, I found that I had received in all thirteen wounds, seven of them very severe, one expected to be fatal, and it was thought at first that my left hand must be amputated. Two dagger wounds aimed at my left breast were received in my shoulder, which they pierced to the bone. This engagement, which nothing but the greatest activity and strength of arm could possibly have decided in my favor, lasted between fifteen and twenty minutes. I had ten servants with me, but, as is invariably the case, they all left me at the moment of attack. The pain that I have suffered has been intense, but my escape from death, and my recovery which is now complete, is considered by every one as wonderful even to a miracle. Indeed, through the whole affair, the hand of Providence appears to have been evidently extended towards me for my preservation."

A CURIOUS INCIDENT DURING BONAPARTE'S IMPRISONMENT AT ST. HELENA.

The arrival of Major Moodie, on the 6th instant, with Despatches for Lord Bathurst from Sir Hudson Lowe at St. Helena, has excited some speculation in the city, coincident as it is with the account of the landing of a sailor at that Island. The sailor had been one of the crew of the Northumberland man-of-war, which carried Bonaparte from Europe to St. Helena, and in that situation had formed an acquaintance with Bonaparte's servants. This sailor afterwards became one of the crew of an East Indiaman, which being at St. Helena, the sailor in the night contrived to swim from the vessel, clamber up the rocks, visit and pass some hours gaily among Bonaparte's domestics. This he did two several nights without being discovered or noticed; but in conversation on board of ship he boasted of his adroitness, and told confidentially to his messmates what he had done. Knowledge of the transaction transpired; he was arrested and examined, and conducted home to England in confinement; but it has not appeared that he had any sinister intention, or more in view than an innocent frolic. It is not believed Bonaparte knew of his being among his servants; however, the occurrence is supposed to have demonstrated the possibility of Bonaparte's escape on board of any English vessel, the captain of which might be inclined for a bribe, or otherwise, to convey him to Europe or America. Indeed, it is reported several such occurrences have taken place at St. Helena, as have induced Sir Hudson Lowe to declare to the government at home, that if vessels are allowed to come to that Island as at present, he cannot answer for the security of his prisoner. It is reported in the city that Major Moodie is come home to make representations on this subject, and it is supposed another place of refreshment will be assigned for our East Indiamen.

(Private.)

The latest accounts which have arrived in London from St. Helena continue to mention the circumstance of the sailor making his way to the residence of Bonaparte. It was also reported on the Island, that in consequence of representations from Napoleon, or from other circumstances, he would shortly quit Longwood, and reside at Mr. Leech's farm, which had been, or was about to be purchased for his future residence. The latter is situated to the westward of the only landing place on the Island, about three or four miles in the interior. The only access to it is a winding way up the Ladder-hill, at the top of which is a strong battery. The accounts state that it was considered by every person not only the most pleasant residence on the Island, but that all chance of escape was rendered impossible, as any person approaching could be seen at a distance; and as there was only one path, a few sentinels would be sufficient for the purpose of guarding it. The fortifications on Ladder-hill are represented to be of the most commanding description, large cannon looking nearly perpendicularly down both on the narrow pass, and also towards the sea. Some of them are 32 and 44-pounders: they are swung in chains, and could on the instant be levelled at any object, however much below the range of the guns. By means of a telegraph at the house of Mr. Leech, communications could be had in a few seconds with the Governor's house, or with any part of the Island. The greatest attention continued to be paid to all vessels sailing from the Island. On its being made known by signal that a vessel is about to sail from the Island, the officer on duty makes himself sure that Bonaparte is at his residence, or to speak in the language of the Island "he sights him." The signal is then made for the vessel to depart, and if she does not instantly heave her anchor, the batteries commence firing, and continue till the vessel has cleared the bay.

EFFICACY OF CAUTERY IN DISEASED SPLEEN.

To the Editor of the Asiatic Journal.

SIR,—In the last number of your valuable miscellany, on the subject of the late epidemic in Bengal and other parts of India, I perceive my name mentioned as having received benefit in an enlarged spleen from the application of the actual cautery; I not only derived benefit, but obtained a most speedy and perfect cure of that distressing malady by that very simple process. As the circumstance is of consequence and ought to be better known, I think it right to give a particular statement of the case, for the information of medical practitioners and benefit of the public in general; and that it may be more fully understood, I deem it necessary to state every circumstance which led to the formation of the disease in question; and though nearly half a century has elapsed since I was thus afflicted, yet I have as perfect a recollection of the whole as I could possibly have, had it happened but yesterday. I was appointed to a situation in a district to the south of Calcutta, called the Twenty-four Pergunnahs, in the year 1770, to which I proceeded in the month of April. Perhaps there is not a spot upon the face of the globe more unhealthy than the southern parts of that district during the season of the rains. My residence, in the first instance, was upon the bank of a creek or nullah, which communicates with the Hoogly river at the town of Fultah, and about twelve miles inland from that town. This creek was then dry, but on the setting in of the rains it soon filled and became navigable. This part of the country lies so low, that for several days during spring tides the whole face of the level for some hours becomes one complete inundation, nothing is to be seen but the trees, the more elevated sites on which the villages stand, and the causeways of communication from village to village; and when the tide retires, it leaves the surface of the ground covered with slime and the spawn of fish, the latter so abundant, that observing the water discolored in a neighbouring ditch near my habitation, I put my hand in to ascertain the cause, when I found it to proceed from myriads of young shrimps, which I strained through my fingers.

You may easily imagine what sort of an atmosphere must be produced from the exhalations arising from such a surface under the influence of a tropical sun; the consequence was, that all my servants, public and private, though natives of Calcutta, my cook and head bearer excepted, soon became ill, and many died; the escape of the two latter I attribute to their sleeping in the cook-room, and the rarefaction of the air by the constant fire kept up, for I know no other way of accounting for it. In the midst of this scene of disease and mortality I remained for some time perfectly free from complaint, till towards the latter end of August; for, aware of the deadly nature of the climate, I took daily half a wineglass of tincture of bark with Madeira, and a dose of salts once a week. My stock of tincture was at last exhausted, and I neglected to send for a fresh supply; when, towards the latter end of August, about the full moon, I was attacked with universal pains in every joint of my body, with head-ache and high fever, but not accompanied with great acceleration of pulse which did not exceed ninety in a minute; my stomach was greatly oppressed, and I took the next morning an emetic of ipecacuanha; it acted copiously, and the contents of my stomach, with the remains of my meal of the former day, seemed to have been converted into one uniform mass of bile; this over, I then took a dose of salts the same day, the consequence was, that the pains in my limbs left me, but my head-ache and fever continued unabated; I repeated the same process the following day, and discharged an equal mass of bile as before; but the head-ache and fever remaining, I considered my case alarming and that a moment was not to be lost, and early the next morning I put myself into a light covered boat, and fell down with the ebb to Fultah, where I met the flood, and it being a spring tide I was enabled to reach Calcutta by that tide. I was kindly received at the house of a friend, where I had the best medical aid and attention, and at the end of about a month, during the greater part of which I remained in a state of delirium and insensibility, I began to exhibit some symptoms of recovery, and in the month of October, after being reduced to a perfect skeleton, I was enabled for the first time to quit my bed. Still I continued in a state of the most deplorable debility, no appetite, and on taking food I was liable to severe cholics, my legs swelled up to my knees in a few hours, and other parts became ædematous; the region of the stomach became unusually distended, and it was discovered on examination, that the spleen had become greatly enlarged, which could be distinctly felt to extend from the pit of the stomach to the short ribs, in shape and size like a large cucumber or plantain, attended with a dull head-ache and slow fever, which as the cold season advanced, changed to a regular tertian, but without that degree of profuse perspiration which usually attends the going off of the paroxysm, for I perspired but little; the anaxarcous state of my legs was generally absorbed in the night, and went off by a flow of urine, and occasionally in my sleep. I ought to mention that some days previous to the first attack of fever in August, I had perceived a dull sensation of pain about the region of the left side, near the stomach, which at the time I attributed to indigestion, but which continued fixed to one particular spot, and I have no doubt, at this moment, that the spleen was affected previously to the first access of bilious fever. Various means were employed, both by medical men and native doctors, to remove this disease, but without success, and the cold season having set in, and the country become dry and healthy, I left Calcutta in this miserable state, and returned to my station where I was first taken ill, with my ague returning regularly every other day, my legs swelled, my countenance the colour of a guinea, and in a state of the most deplorable debility. It is proper to notice that an enlargement of the spleen is a very common disease in the lower parts of Bengal, sometimes produced by the bilious remitting fever, more frequently, as in my case, its attendant, and, as I was assured by the natives, still oftener a distinct disease of itself, attended with ague. Their common remedy, when other means fail, is that of the actual cautery to the part, and you daily see hundreds of the lower classes, and many of superior rank, bearing the marks of that operation on their bodies. Convinced, therefore, that the practice could not be so general with them unless

experience had established its efficacy, I was determined to submit to the process. The next thing was to find out an operator, but in this I found considerable difficulty; at last I fell upon the expedient of offering a reward of fifty rupees by beat of tom-tom next market day, to any man who was in the habit of performing the operation, and would undertake it: this had the desired effect, and the next morning, at an early hour, a little old man presented himself with the necessary instruments for the purpose; these consisted of a species of awl such as the leather-workers use in that country, not sharp-pointed, but somewhat like the instrument made use of by our joiners for making holes in deal boards for brads, an instrument used by the natives for paring their nails, a horn with a hole at the small end, and his cauterizing instruments. Some of these (all in wooden handles) were fashioned somewhat in the shape of flattish hooks, the face of them about an inch and a quarter long, and not quite half an inch broad, and about twice the thickness of a wafer, and others were round headed, and very much both in shape and size resembled the nails used by our coach-makers for fastening on the tires of wheels. The chaffing dish was in the verandah with the kettle for breakfast, and he put his irons into the fire; he then made me strip and wanted me to be held; I assured him it was unnecessary, that my mind was made up, and he might depend upon it I would not flinch. He then felt and examined the whole region of the stomach and abdomen; the spleen could be distinctly felt extending, as I have already stated, from the pit of the stomach diagonally to the short ribs, quite hard, and sorish upon pressure, and having fully satisfied himself as to all points, he then took out his horn and awl. I asked him what he was going to do with the latter, when he told me he was about to pierce through the integuments into the spleen itself, and draw blood from the part into the horn by suction, as long as it would flow; I objected to that part of the process, and observed to him that in my emaciated and debilitated condition, I apprehended mortification and death must be the inevitable consequence; he assured me that he had done it to thousands in his time without a single instance of the kind, and that there was no danger; however, I would not run the hazard of the consequences. He then proposed to scarify the skin over the part, to which I readily agreed, and pinching it up, he made three incisions with his other instrument close to each other as in cupping, and calling for a cup he applied the horn to the part and by suction drew blood as long as it would flow, every now and then taking off the horn and letting it run into the cup, when he could extract no more, he then marked the parts where he meant to apply the cautery with common oil, and having so done, he then took the hook-like cautery which he applied directly over the centre of the spleen in three places thus ⩵ the base pointing towards the lower part of the stomach; he next made use of the round-headed one, and applied it to four parts at equal distances over the region of the stomach, the first just above the upper angle of the former, and the other three nearly in a direct line, the last of which was nearly over the edge of the ribs, on the right side. The instruments were red hot and held on each time for about two seconds only; the pain was pretty sharp, but I kept my word and did not flinch in the least, and it was soon over. The operation was performed on my well day: I expected my usual ague fit the next, but it did not come, nor did it ever return. The whole muscular region of the stomach and abdomen became inexpressibly irritable and sore, but did not show any external marks of inflammation; the axillary and inguinal glands on the left side became sore and enlarged, the tendon up my neck and the gland under my ear was similarly affected, and the tendon down my left thigh and leg to my very ancle, was likewise affected: the irritation of my body was so great that for some days I could only turn like a pivot; this went away in about a week. I applied nothing to the burns; these produced little or no discharge and scarcely adhered to my shirt, and they dried up and peeled off in about a fortnight. He brought me a drink which he wished me to take, but on tasting it I found it so nauseous that I threw it away. Such was the efficacy of this simple, though somewhat painful operation, that the spleen rapidly diminished and retreated to its former place, the inflated state of the region of

the stomach has rapidly subsided, the ædematous swelling of my legs disappeared, a voracious appetite returned scarcely to be satisfied, my spirits which had been sunk and depressed revived, the yellow tinge of my skin vanished and my former healthy complexion returned; in short the effect was like magic, and at the end of one month from the operation I had become so strong and hearty, that being ordered to another part of the country, I walked the greater part of the way, a distance of 24 miles, in boots, with my gun in my hand, amusing myself with shooting, my palanquin following me. I can be under no mistake as to the time, for I returned to my station on the 22nd or 23rd November and quitted it on the last day of the year. You therefore see, Mr. Editor, I did not merely obtain relief, as stated by your medical correspondent, but actually received a complete cure of all my complaints by the astonishing effect of this simple operation. I have stated nothing but the simple truth, which I am ready to attest at any time upon oath; and I carry about me the indelible marks of it, which I have shown to many medical men to whom I have related the above particulars, and should any one of the faculty doubt the fact, I am equally ready to satisfy their curiosity. Medical men may be better able to account for the surprising effect of this process than I can; my own opinion has always been that the active stimulus of fire gave energy to the absorbents which had become torpid and inert, that this stimulus restored their tone and action, and that nature did the rest. I agree with your correspondent that the use of the cautery is but too much neglected in modern practice, and I have no doubt would be found useful in many cases which resist the common remedies; its utility is well understood in the east, and I know an instance of a Zemindar who after a fever fell into a dropsy and obtained a perfect cure by the cautery alone; he was an old man and I had the relation from himself. I see no reason why it should not be attended with equal success here, and I have the most perfect confidence that in asthma, dropsy of the chest and heart, and many diseases of the liver, particularly in an enlargement of that organ, it would be found beneficial, and at any rate if it did no good I have no idea that it could do any possible harm. It might likewise be found useful in pulmonary complaints were blisters fail; for be assured, Mr. Editor, that there is no comparison whatever between the stimulus of the former and the active energy of the cautery, the most powerful agent in nature. In my case blistering was of no service whatever, and mercury was found rather to aggravate the disease, and therefore discontinued.

I am, sir,

Your humble servant and constant reader,

HARLEY STREET, 23*rd June* 1818. WM. YOUNG.

THE MONETARY SYSTEM OF CHINA.

To the Editor of the Asiatic Journal.

SIR,—The following idea respecting the coinage of China may be new to some of your readers; and did not the exuberant wealth of this country, and the consequent dearness of all articles of commerce, forbid, would offer an infallible remedy, by its adoption, to the disappearance of our coinage, though it must be confessed the features of the proceeding would have a very strong Hibernian cast.

The Monetary System of the great Chinese Empire, of a population estimated at one hundred and fifty to three hundred millions; their coin, computation, currency, credit, and circulation.

"Stat *Nominis* Umbra."—

"Eureke—Eureke!"

The Emperor of China, who is considered the great father of the nation,

provides all his numerous people with an abundance, or sufficiency of "cash," a small coin so called, of a coarse mixed metal:—

10 Cash are 1 Candereen = to our ¾*d.* nearly.
10 Candereen, 1 Mace... = to about 8*d.*
10 Mace ..... 1 Tale.... = to 6*s.* 8*d.*, or one-third of 1 pound sterling.

The cash are round flat pieces, with a square of one-third their diameter struck out of their centre (for convenience to string them, for security, and easy tale and carriage), and then stamped on both sides, with holy imperial characters of their language on one side, and a mere simple scroll on the obverse. These are never forged, hoarded, nor exported; their small value will not admit the labour and workmanship of counterfeiting. It is probable their current value is less than their intrinsic, with the cost of their fabrication considered; and their metal is not fit for domestic purposes and other uses, so that they are neither forged nor melted down.

This is the *only* coin of all China, the unit or lowest denomination of value: 10 cash weigh about one-third of an ounce, troy, and still are in exchange considered by us as only equivalent to ¾*d.* and 1,000 of these *useful* legal stamped money of currency, equal to 6*s.* 8*d.*, or 3,000 to the pound sterling!

In China there is no legal or received current paper money of the State, of a corporation, or of banks.

In 1784, 1¼lb. beef was worth 50 cash, or 4*d.* nearly.
1817, the same was worth 100 cash.
1784, 1¼lb. rice was worth 28 cash, or 2*d.*
1784, 1¼lb. salt was worth 25 cash, or 1½*d.*

Silver and gold are merchandize in China, exchanged by weight, at a varying market price, governed by the rate of the dollar in exchange. If a person possessing 10 cash, or about 1*d.*, wants silver for his coin, the few grains that are equivalent are cut off for him, and delivered from the scale.

These cash are kept on strings, and carried, as occasions require, to market by porters.

For bargains in trade, commerce, or large exchanges, commodities are delivered; or silver or gold, by weight, reckoned decimally, in "cash, candereens, mace, and tale."

Candereens, mace, and tale are imaginary coin merely, and have no representation in coin or paper; they are money of account only, as our pound sterling.

The Chinese have personal credit, and the obligation and currency of *bills*, of acknowledgment, or of promise, which they call "chops," formally written.

The curiosity and the *felicity* of the Chinese money and currency seem to be, the *beginning* at the radic, or germ of value, which can neither sink nor vary, and representing this by a coin in a metal of no value, or of little, whose workmanship *alone* defies all counterfeits, and whose non-value nearly, intrinsically, secures it from idle hoarding, conversion, or exportation.

The decimal notation is another happiness of practice; a great simplicity and facility—stringing these numerous coins, is a great economy of time, and an ease in handling, counting, and transporting.

We are more in want of *small* coins than of large, the germ or radic of value: the lowest notation of a count, is the surest, simplest, and most unvarying standard.

With us, farthings, half-pence, six-pences, and shillings, are the only *metallic* coins *essentially* necessary for us; half-crowns and half-sovereigns *may* be added, for the card-table luxury of the easy and the rich, and for the ease of our females, who can no longer carry "money in both *pockets*."

Silver and gold are with the Chinese, *wisely*, merchandise only, and can always be had, as much as they can be wanted, for "cash" or for commodity.

No coins are required with us, even for our great taxation: it is at present all matter of account; the balance is represented by bank-paper, and even this could be dispensed with, as in China.*

The powerful mind of the noble Earl Grenville can draw much of inference from the consideration of this system and practice.†

The facts are taken to be true as reported and here stated; and they should be contradicted, *corrected*, or corroborated, by those who have clear observation of them, with comprehension of the matter.

This system, scheme, or practice, is pregnant with *much* teaching example, and leads to many useful and consoling conclusions of analogy, in the supposed difficulty of our conditions in this important habit of our internal economy.

It is curious to observe that the great empire of China has its coin, currency, and values bottomed, and resting on a metallic basis, and an unvarying one, also, though neither of gold, silver, copper, tin, nor iron, which neither of these metals can be, except they are used in the same, and this copper and iron only can.

27th May 1818. R.

Extract from a description of the Laurus Cinnamomum.

(By Henry Marshall, Esq., *Staff Surgeon to the Forces in Ceylon.)*

The laurus cinnamomum belongs to class Enneandria, order Monogynia, of the Linnæan arrangement of plants; specific character, "foliis trinervis, ovato-oblongis, nervis versus apicem evanescentibus."

Roots branchy and ligneous. The bark of the roots has the pungent smell of camphor, with the delicious odour of cinnamon; yields camphor by distillation; wood light, fibrous, and inodorous.

The tree grows to the height of from twenty to thirty feet. Trunk from twelve to eighteen inches in diameter; irregular, knotty, covered externally with an ash-coloured, thick, rough, scabrous bark; inner bark reddish. The bark of the young shoots is often beautifully speckled with dark green and light orange colours.

Branches numerous, strong, horizontal, and declining. Branchlets cross-armed.

Leaves oblong, from six to nine inches long, and from two to three broad; both ends sub-acute; entire, flat, three-nerved, lateral nerves vanishing as they approach the point; smooth; superior surface dark green, shining; inferior, green; grow in pairs, opposite, crossed.

Petiole half cylindrical, slightly channelled above, about three-fourths of an inch long; has the odour and taste of cinnamon. Peduncles many-flowered, long, lateral, and terminal; flowers hermaphrodite, white; calyx none; corolla six-cleft; stamens nine.

The fruit is an oval berry, larger than a black currant; adheres to the receptacle, like the acorn; the receptacle is thick, green, and hexangular; when ripe, the skin is bluish-brown, thickly scattered with white spots; under the skin is a greenish pulp, slightly acrid, has a terebinthine odour, and tastes in some degree like the berries of the juniper. This pulp covers a thin, tough shell, which contains an oily, soft, pale, rose-coloured, inodorous kernel. The tree emits no smell.

The young leaves have in general a scarlet or light liver colour, with yellow

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* The revenue of China is paid in ingots of silver, each three or four oz.—*Ed.*

† See the able and elaborate speech of his Lordship; it is to be hoped more recondite and ingenious than bottomed on the nature of things, and the necessity and practice of our habits, wants, and *security* of currency.

veins; as they acquire maturity they become olive, then green, and before they fall olive-yellow: mature leaves when bruised have a strong aromatic odour, and the biting sharp taste of cloves.

Crows and wood-pigeons devour the berries with great avidity: the productive quality of the seeds remaining undestroyed; and by this means the plant is disseminated to a great extent of country, and is found even in the thickest and most impassable jungles.

Buffaloes, goats, deer, and horses eat the leaves with great eagerness.

The flowers appear in January and February; and the seeds ripen in June, July, and August. The odour of the flowers is to people in general disagreeable; to many it is like the scent exhaled from newly sawn bones.

The prepared bark of this tree is the highly esteemed, spice cinnamon, which is perhaps the most useful, certainly the most generally grateful of all the aromatics.

Besides L. Cinn. the dawul kurundu, nika dawula, and nika kurundu, of the Cingalese (*laurus casia*, Linn.) abounds in many parts of Ceylon.

The trunk of the dawul kurundu is branchy and crooked, leaves ovato-lanceolated, entire, from four to six inches long, and from one to two inches broad: three-nerved; the lateral nerves terminate before they reach the point of the leaf, and join the middle one; above the petiole smooth, alternate; upper surface dusky-green; under surface pale grey; petiole half cylindrical; flat above; flowers inodorous, whitish, verticillated, sessile; calyx common; four-leaved; leaves roundish, concave; contains five distinct flowers with short peduncles; corolla six-petalled, ovato-concave, nearly equal; filaments nine, shorter than the corolla; stile short; stigma obtuse; berry black, round, and about the size of a large currant. Under the skin of the berry is a bitterish pulp, which separates easily from a thin, fragile, membranous pellicle, that contains an excessively bitter kernel, one seeded.

The bark of the root is extremely bitter; the leaves and the bark of the trunk, and branches, are bitter, and have in a very slight degree the taste and odour of myrrh.

This is the cannella de matto of the Portuguese, the wild caneel of the Dutch, and the laurus myrrha of Loureiro.

The dried leaves of the cinnamon tree have an olive-yellow colour. They are shining and glossy; thick, crisp, and durable; the three nerves are protuberant on the inferior side of the leaf; they endure for several weeks the heat and rains of a tropical climate, without losing their spicy aromatic taste; they have in a considerable degree the acridity and flavour of cloves. Commelinus informs us that they afford oil of cloves by distillation. They give an excellent simple, and spirituous water, and an essential oil, according to Dr. Dancer. In Cayenne they are employed in the distillation of rum, to improve its flavour.

The casia bud of commerce is the fleshy hexangular receptacle of the seed of the laurus cinnamomum. When gathered young, the receptacle completely envelopes the embryo seed, which progressively protrudes, but continues firmly embraced by the receptacle. The buds have the appearance of nails, with roundish heads of various sizes. If carefully dried, the receptacle becomes nearly black, and the point of the berry light-brown. The seeds contract by drying, and often fall out; the receptable is then cup-shaped. When long kept they have a dirty-brown colour, and possess very little of the aromatic flavour of cinnamon. The Tamil name for casia buds is sirnayapoo or sirnahapoo; Cingalese, kurundu ette; Dutch, kassia bloemen; French, fleurs de la cannelle.

Casia buds possess the same properties with cinnamon, though in an inferior degree. By distillation they yield an essential oil, not inferior to that which is prepared from cinnamon.

The confectioners use them in the composition of conserves.

Casia buds are not prepared in Ceylon.

By decoction, the ripe seeds yield a suety substance, which is perfectly inodorous, and has no very considerable degree of inflammability. The natives sometimes extract this substance, and employ it as a liniment for external bruises, &c.

Cinnamon thrives best in a situation rather elevated, and in a sandy loam, mixed with the earthy remains of decayed vegetables. In the rubbishy soil, near houses, it is uncommonly succulent. The shelter afforded by buildings appears to contribute to its luxuriance.

The ground for planting cinnamon is, in the first instance, prepared by cutting down the low brush-wood and young trees. The lofty trees are allowed to remain, as the cinnamon is observed to thrive better under their shade, when not too close, than when it is exposed to the direct rays of the sun. The brush-wood is collected into heaps and burned. The planting commences when the seeds are ripe, generally during the months of June, July, and August. The workmen stretch a line upon the ground, along which they, with a mamoottee (hoe), turn up about a foot square of earth, at intervals of six or seven feet. The ashes of the burned shrubs and branches of trees are then spread upon the spots of friable earth, and into each of them four or five cinnamon berries are planted with a dibble; branches of trees are spread upon the ground to prevent the friable earth from being scorched, and to protect the young shoots. The young shoots appear above the ground in about fifteen or twenty days. Sometimes the berries are sown in nurseries, and the shoots transplanted in the months of October and November.

In favourable situations the shoots attain the height of five or six feet in about 6 or 7 years, and a healthy bush will then afford 2 or 3 shoots fit for peeling. Every second year from 4 to 7 shoots may be cut from a bush in a good soil. Thriving shoots of four years' growth are sometimes fit for cutting.

As 4 or 5 seeds are sown in one spot, and as in most seasons many of the seeds germinate, the plants grow in clusters, not unlike a hazel bush. In seasons with little rain many of the seeds fail, and a great number of the young shoots die, so that it is frequently necessary to plant a piece of ground several times successively. A plantation of cinnamon, even on good ground, cannot be expected to make much return before eight or nine years have elapsed.

The plantations, from which a considerable part of the cinnamon is procured, are Kaderang, Ekele, Marendahn (Colombo), and Morotta.

These are styled protected plantations, to distinguish them from a number of extensive fields that were planted with cinnamon by the Dutch, and which have since been permitted to be overrun with creepers, brush-wood, &c., and many of the cinnamon plants rooted up by the natives.

Kaderang is situated in the neighbourhood of Negombo, and contains about 4,106 acres. A few small pieces of ground belonging to private individuals are included in this statement. A very considerable portion of this plantation is marshy and unproductive. There are about 1,623 acres which bear cinnamon; and this number is annually increasing. Kaderang, on an average of ten years, produces annually about 535 bales of cinnamon.

Ekele is situated ten miles north from Colombo, and contains about 1,598 acres of ground of an excellent soil, which is not entirely planted; but the cinnamon is reckoned to be of the finest quality. The annual produce is about 341 bales.

Marendahn is situated in the immediate vicinage of Colombo, and contains (including a number of small fields belonging to private individuals) about 3,824 acres of ground well adapted for the cultivation of cinnamon. More attention has been paid to this plantation than to any of the others; it is nearly completely planted, and produces annually about 1,124 bales.

Morotta lies seven miles south from Colombo, and is about the same extent as Ekele. Little attention is paid to the cultivation of this plantation. It yields annually about 218 bales.

The jungle and neglected plantations in the neighbourhood of Colombo and Galle afford a large quantity of excellent cinnamon.

The Candian country has continued to furnish annually a quantity of cinnamon. The king did not grant permission for the chaliahs to enter his territory, but they contrived to make short excursions into it; and by stealth, bribery, or sufferance of the headmen, succeeded in obtaining a considerable quantity of bark, which they prepared at their leisure, after leaving the Candian limits: occasionally they suffered for their temerity, but not often.

On an average of ten years the quantity of cinnamon deposited annually in the magazine at Colombo, from the jungles and abandoned plantations of our own territory, including what has been collected in the Candian country, amounts to 1,184 bales; and at Galle, during the same period, 935.

The peeling commences early in May, and continues until late in October. The rains which precede and occur during the southwest monsoon, produce such a degree of succulency in the shoots, as to dispose the bark and wood to part easily. The setting in of the rainy weather immediately produces a fresh crop of scarlet or crimson-coloured leaves.

The cinnamon harvest begins by dividing the peelers into small parties, which are placed under the directions of an inferior superintendent. When they are to peel in the plantations, each party has a certain extent of the plantation allotted to it. A few of the party cut shoots; while the remainder are employed in the wadu (or peeling shed) to remove the bark and to prepare the cinnamon. When the chaliah perceives a bush with shoots of a proper age, he strikes his ketta (which resembles a small bill-hook) obliquely into a shoot; he then gently opens the gash, to discover whether the bark separates easily from the wood. Should the bark not separate easily, the shoot or branch is not deemed fit for cutting. The chaliahs seldom trust implicitly to any external mark of the proper condition of the plant, and rarely try a shoot until the scarlet leaves have assumed a greenish hue. Some plants never acquire a state fit for decortication. Shoots of many years' growth often bear the marks of numerous annual experiments to ascertain their condition. Unhealthy, stunted plants, are always difficult of decortication; and the cinnamon procured from them is generally of an inferior quality.

The peelers do not cut shoots or branches whose diameter is much less than half an inch, or more than from two to three inches.

To remove the bark, the peeler commences by making with his kokette, or peeling knife, through the bark, a longitudinal incision, of which the length is determined by the figure of the shoot. A similar incision is made on the opposite side of the shoot, and when the branch is thick, the bark is divided in three or four places. The kokette is next introduced under the bark, which is gradually separated from the wood, and laid aside. When the bark adheres firmly to the wood, the shoot is strongly rubbed with the handle of the kokette. These sections of bark are carefully put one into another, the outer side of one section being placed in contact with the inner side of another, and are then collected into bundles, and firmly pressed or bound together.

In this state the bark is allowed to remain for twenty-four hours, or sometimes more; by which means a degree of fermentation is produced that facilitates the subsequent operation of removing the cuticle. The interior side of each section of bark is placed upon a convex piece of wood, and the epidermis, with the greenish pulpy matter under it, is carefully scraped off with a curved knife. During the operation the peeler sits upon the ground, and keeps the bark steady upon the piece of wood with his heel or toes. The bark dries, contracts, and gradually assumes the appearence of a quill or pipe. In a few hours from the time the cuticle is removed, the peeler commences to put the smaller tubes into the larger, and introduces also the small pieces. By this

means a congeries of quills is formed into a pipe, which measures about forty inches long. The cinnamon is suspended in the wadu upon open platforms for the first day. The second day it is placed in the sun, on wicker shelves, to dry. When sufficiently dry, it is collected into bundles of about 30lb. weight each, and in this state deposited monthly in the government magazines at Colombo or Galle.

Shortly after the cinnamon is deposited in the store-houses, the inspection of it commences. The East India Company employ an inspector and two assistants to superintend the sorting and bailing of the cinnamon. The manipulation is performed by natives. Each bundle is placed on a table or large bench; the bundle is untied and the cinnamon examined quill by quill. It is divided into a first, a second, and a third, or rejected sort. The first and second sorts are alone deemed of a quality fit to form the Company's investment. The sorting of cinnamon consists chiefly in detecting or separating what is coarse, and otherwise of a bad quality, including the impositions of the peelers. This is chiefly performed by inspection. Habit soon enables the people employed to discover by a single glance of the eye what is considered defective. Tasting is very rarely had recourse to.

The bark of the large shoots, or thick branches of trees, produces coarse cinnamon, which is generally rejected by the sorters. This cinnamon is thick, and has a reddish brown colour, rough surface, loose texture, and is coarse-grained. It breaks short, shivery, and crumbling. When chewed, it is disagreeably pungent, feels gritty, ligneous, and sandy, in the mouth.

The peelers occasionally scrape off the external pellicle of this quality of cinnamon. This operation thins the cinnamon and improves the colour, but leaves it with a coarse, rough surface. This quality of cinnamon is always rejected.

Cinnamon prepared from the bark of very young and succulent shoots is rejected. It is light straw-coloured, thin, and almost without flavour or taste; and what little aroma it possesses is very evanescent.

To increase the weight, the peelers sometimes stuff the quills of cinnamon with sand or clayey earth, thick ill-prepared pieces of bark, &c., &c. When these impositions are suspected, the quills are undone, often broken, and the foreign mixtures removed.

This is one of the many causes which prevents the cinnamon from being in quills of nearly equal length. Cinnamon produced beyond the river Keymel on the north, and the Wallawey on the south,* is generally condemned. It is light-coloured, greatly deficient in aromatic flavour, astringent, bitter, and has sometimes a taste similar to the rind of a lemon. Even between these limits the cinnamon produced differs greatly in quality. Differences of soil and exposure are very evident causes of a difference in the quality of cinnamon. Shoots exposed to the sun are more acrid and spicy than the bark of those which grow under a shade. A marshy soil rarely affords good cinnamon. It has often a pale yellow shade, approaching to the colour of turmeric. It is loose, friable, and gritty, and its texture coarse-grained. It possesses little of the spicy taste of cinnamon. Very often, however, the cause of the inequality of this spice is not apparent; the bark of different shoots of the same bush have often very different degrees of spiciness.

That which is considered in Ceylon as of the best quality is of a light yellow colour, approaching nearly to that of Venetian gold; thin, smooth, shining; admits of a considerable degree of pressure and bending before it breaks; fracture splintery; has an agreeable, warm, aromatic flavour, with a mild degree of sweetness. When chewed, the pieces become soft, and seem to melt in the mouth.

* Good cinnamon is found on the southern portion only of the island. The district which affords it appears to lie to the south of a line stretching from a few miles of Negombo to Panama, a station eighteen miles north of Kandy, and from Panama to the neighbourhood of Hambangtotte.

The first and second sorts are weighed, and put up into bundles, each weighing 92½lb. English. Each parcel or bale is firmly bound round with ropes, and then put into double gunnies.

The interstices between the bales are filled with black pepper. This mode of packing was generally practised by the Dutch, and has been scrupulously adhered to by the English. Thunberg attributes peculiarly useful qualities to the packing with pepper. Accident and economy of tonnage very probably induced the Dutch to adopt this mode of stowing. The ships belonging to the Dutch East India Company, appointed to take in cinnamon, arrived at Ceylon often half-filled with pepper from the Malabar coast. As the cinnamon bales are nearly circular, a considerable saving of tonnage was effected, by removing the pepper, and strewing it among the bales. When pepper happened not to be readily procured, the spaces between the bales were filled with coffee.

On some occasions the Ceylon government has directed oil to be extracted from the cinnamon, whose quality did not permit it to form part of the Company's investment. The process is simple; the bark is grossly powdered, and macerated for two days in sea water, when both are put into the still. A light oil comes over with the water, and swims upon its surface, and a heavy oil, which sinks to the bottom of the receiver. The light oil separates from the water in a few hours, but the heavy oil continues to precipitate for ten or twelve days. The heavy oil, which separates first, is about the same colour as the light oil; but the portion which separates last has a browner shade than the supernatant oil. In future distillations the saturated cinnamon water is advantageously used, added to sea water, to macerate the cinnamon. 80lb. of newly prepared cinnamon yield about 2½ oz. of oil, which floats upon the water, and 5½ of heavy oil. The same quantity of cinnamon, if kept in store for several years, yields about 2 oz. of light oil, and 5 oz. of heavy oil.

Cinnamon abounds on the Malabar coast; the Island of Sumatra, particularly about the Bay of Tapanooly; Cochin-China; Tonquin, where it is an article of royal monopoly; the Sooloo Archipelago; Borneo; Timor; the Nicobar and Philippine Islands; the Island of Floris; and Tobago. It has been cultivated in the Brazils, the Isles of Bourbon and Mauritius, the Sichelle Islands, Guadaloupe, Jamaica, and the northern Circars, the Island of Du Prince on the east Coast of Africa. The cinnamon plant was introduced into Guiana in the year 1772, from the Isle of France; subsequently it was transported into the Antilles. In Guiana the inhabitants cultivate it in their gardens, and round their cottages. They prepare cinnamon sufficient for domestic purposes, and transmit a small quantity to France.

Prior to the year 1790 it was introduced into Cayenne by the French government, at a very great expense, and recommended to be cultivated by the colonists. Pére Labat is of opinion that the bois d'Inde of the French West India Islands is the same species of plant with the laurus cinnamomum.

INTERVIEW BETWEEN SIR D. OCHTERLONY AND MEER KHAN.

Sir David Ochterlony, on 15th December delivered over the command of the division to Brigadier-General Arnold, and proceeded seven coss this morning to meet Meer Khan, who comes the same distance from his own camp. The escort of Sir David is composed of only 200 of Skinner's horse, and his sepoy guard doubled.

We take from the *Calcutta Mirror*, a curious account of the interview between General Sir D. Ochterlony, and the celebrated Meer Khan. Our readers will be somewhat surprised at the rude and uncouth demeanour of this chieftain, whom we have all been accustomed to consider as superior to most Indian warriors—a man indeed whose intrepidity we have often admired, and whose name alone has often spread terror amongst the petty States in the north-west of India. It is said he spoke little and that badly, he had a mean appearance, and wore a dirty white upper garment.

"The following is the sum of our news from the "Reserve":—*Camp Sungoreer*, 18th, 19th, and 20th December. The General returned yesterday the 17th, from his interview with Meer Khan: the treaty is concluded, but the terms have not transpired. The meeting was on elephants, and when the General took Meer Khan by the hand, a man behind the chief held a cocked pistol, presented at the General. The interview was hastily concluded. Meer Khan was evidently alarmed, and in going off said *chullo! chullo!* He was accompanied by 500 horse, a company of infantry and two 2-pounders. The horsemen were all prepared with lit matches, carbines, and blunderbusses. In the evening the General visited Meer Khan on business, and received the usual presents.

"Next morning Meer Khan returned the visit, and received presents. He asked if they were given, because he had given presents before. His conversation was vulgar and light. He said he was King of Hindoostan, but resigned the claim for the General's friendship. He spoke but little, and that badly: he was poorly dressed in a blue turban, and dirty white upper garment; and altogether had a mean appearance. His attendants talked lightly of him, and even abused him, saying he would get well handled when he returned into camp. His troops are bravadoes in dress and talk, although not insolent. Many were handsome and respectable looking soldiers; and the whole well armed and mounted."

The following as the terms of the treaty with Meer Khan, are taken from a Calcutta paper.—"Meer Khan is to keep in Jaghire all lands granted by the Rajas of Jeypore and Joudpore, to retain the tribute from some other of the Rajpoot States, to receive a pension from the Honorable Company, and his son a Jaghire, the British government to take his guns and stores at a valuation; in return he is to dismiss his rebel troops, retaining his regulars, to assist in putting down the Pindarees, and to co-operate with the British in settling the surrounding States."

February 10th.—In our last, we gave an account of the interview between the gallant veteran, General Ochterlony and the celebrated Meer Khan. We now copy from the Calcutta Government Gazette a few interesting particulars of this Indian chieftain.

"The shabby appearance of Meer Khan at the interview with Sir D. Ochterlony, seems to have arisen from poverty and not from caprice. A person who knows him well, has given a few anecdotes of that extraordinary character, which exhibit him in a singular light. It is said that he has been often seen traversing the camp, destitute of the means of purchasing a dinner, and joyfully accepting and sharing the proffered meal of a sepoy. And yet notwithstanding this strange extremity in a chieftain, he has the commanding genius to influence and retain a numerous army in his service, and is continually surrounded by princes and noblemen. It is true that this predatory band generally subsisted on the plunder acquired from the adjacent towns and provinces, but with respect to him individually, it is observed that no part of it was ever appropriated to purposes of idle parade or useless magnificence. If the main object of his exertions has been the attainment of an independent principality, his ambition is now crowned with success. It is said that he had 200 guns and 52 battalions of 400 men each, besides cavalry, and he has agreed to dismiss the whole of his army. The treaty has, we understand, been finally arranged and signed."

Kurreem Khan is said to have sent in the most submissive overtures to Headquarters, suing for pardon, and promising to assist in subduing the Pindarees.

February 10th.—Letters from Lord Hastings's camp, of the 6th February state, that doubts of Meer Khan's fidelity were entertained, or rather that his troops had mutinied, and compelled him to remain for safety in Sir David's camp. It appears that he has not yet signed any treaty with us; and our letters connecting this circumstance, with what had taken place in Holkar's camp, speak rather doubtingly of his sincerity."

An Elephant incident in the Camp in the Ceded Districts.

On the 21st November, an alarming occurrence took place in camp, to the no small confusion of almost every individual. An order for movement having brought all the baggage elephants to their respective stations, for the conveyance of the tents to the next encamping ground; one of these animals suddenly set off in a violent rage, and after running in all directions for a short time, shaped his course among a crowd, his flight had brought together, from which, having singled out his mahout, he got hold of the poor fellow and trampled him to death. This done, he again began to run about, and threw the whole camp into the greatest consternation; and serious apprehensions were entertained for another poor man, who was all the time on his back, having ascended it before the animal first ran away, to adjust the baggage to be conveyed on him. Many officers came out of their tents with loaded guns, but as the elephant would not rest a moment, there was no approaching him within a safe distance. Another male elephant was then brought to the spot, and no sooner was he seen by the enraged animal, than he was most furiously attacked, and after exchanging three or four hard knocks against each other's head and teeth, the first one turned away and scampered out of sight. It was not known where he went to; and the man who was on his back, and who was given over as lost, returned into camp after several hours, having saved himself by laying hold of a bough of a large tree, near which the elephant was passing in his flight.

Snakes.

A letter was read from Mr. Thomson, late private secretary to the Marquis of Hastings, dated Calicut, November 3rd, 1817, transmitting to the Society drawings of the Cobra Manilla, and two sorts of sea-snake. It is said that the Cobra Manilla is known on the Malabar coast as the bangle-snake, and this same is a translation of Wala Caripan, which in the Malabar language signifies the deadly bangle, or bracelet; it has two fang teeth, exactly like those of the Cobra Capello, and its bite is reckoned equally dangerous. The length varies from six to twelve or fourteen inches; but the female, although rather larger, has less brilliant colours than the male. Mr. Thomson, during his residence in Bengal and the Upper Provinces, had tried without success to obtain the snake called Cobra Manilla. He observes that the late General Gillespie received the bite of this serpent when he was plucking a peach, and in two or three minutes afterwards lost all sensation. The last thing he recollected was some persons calling out for eau de luce, which applied very copiously, both internally and externally, he believed, saved his life, but he added that his constitution was not fully restored in two or three years. Mr. Thomson during his stay at Calicut accidentally discovered a species of silk worm, which feeds on the leaves of the wild mango tree. Among the caterpillars he collected, for the purpose of obtaining butterflies, were some about the size of a man's little finger, with heads and tails of the colour of bright coral, and bodies covered with silvery hairs rising from a black skin. They soon left off feeding and became restless, endeavouring to crawl up the sides of the glass shade under which they were placed. The motion of their heads from side to side was constant and regular, and Mr. Thomson at length found that they had constructed ladders of most imperceptible threads, and when furnished with dry twigs they began to form their pods. The quality of the silk is coarser than that of Bengal, which may proceed from the nature of their food, as mulberry trees are not found in the neighbourhood of Calicut. Drawings of the male and female silk-moth accompanied this communication.

Large Ancient Guns.

To the Editor of the Asiatic Journal.

Sir,—Observing in your magazine, vol. iv, page 393, (*vide p. 97 of this Journal*) "the dimensions of the great gun at Agra," I am induced to send

you for insertion, if you see fit, in your interesting miscellany, some measurements and descriptions of guns in the fort of Bejapoor in the Deccan, more correctly written *Vijayapura*, meaning in Sanscrit, the city of victory. The measurements are taken from the account of that city given in "Moor's Narrative of the Operations of Captain Little's Detachment, and of the Mahrattah Army under Purseram Bhow," page 321.

I am, &c.,

June 1818. A. B.

"The enormous size of the guns we saw corresponds with the magnitude of the fort; they seem, indeed, made for each other. Three only came under our observation, which were particularly measured; and we learned that, although the towers were formerly well stored with such guns, only twelve now remain. Here follow the dimensions of three guns, which may be depended on as correct, for they were taken with great care.

On the south-eastern side of the fort, in an immense tower, is a Malabar gun, the first we saw.

	Feet.	Inches.
Its diameter at the breech	4	5
Length from breech to muzzle	21	5
Circumference of the trunnion	4	7
Diameter at the muzzle	4	3
——— of the bore	1	9

A short gun is lying near this monster, whence its name *Cutcha butcha*, little child. The proportions, as here given, are evidently very faulty.

A tower, still larger, on the south-western side, holds the largest gun. It is of brass; cast, as appears by the inscription annexed, in the year of the Hejira 1097, of the Christian æra 1685, by Aurungzeb Aalum Geer, in commemoration of the conquest of Bejapoor, then governed by Secunder Adel Shah, the last king of the original Mahomedan dynasty.

	Feet.	Inches.
Diameter at the breech	4	10½
Do. at the muzzle	4	8
Do. of the bore	2	4
Length of the piece	14	1
Circumference in the middle	13	7

It is called *Moolk é Meïdan*, the sovereign of the plain, is beautifully worked and polished almost equal to glass; but, as appears from the measurement, a most mis-shapen bungling piece. There are several inscriptions embossed on it (this expression is not perhaps quite correct) in Arabic, and one in Persian. Having occasion to take some notes at this gun, I sat in it, not inconveniently, for that purpose. Several stone shots are lying near, and its rammer, which is an unwieldy spar like a mast.

The third gun is on the Ooperee-boorj, or lofty tower, and is called *Lamcherry*, or far-flier.

	Feet.	Inches.
Its length is	30	3½
Circumference at the breech	9	2
Do. at the muzzle (measured over the largest moulding.)	7	7
Do. at the smallest part	6	0
Diameter of the bore	1	1

This gun continues of the same circumference, 9 feet 2 inches, from the breech to one-fifth of its length, when it decreases to 7 feet 10 inches.

The first and last of these guns are constructed of bars of iron hooped round: they are not on carriages, but are lying on blocks of wood. The brass gun is fixed on its centre, on an immense iron inserted in the ground, and grasping its trunnions in the manner of a swivel. Its breech rests on a block of wood, supported by a thick wall, so that it cannot recoil when fired.

Besides the inscriptions, the brass gun has several ornamental devices upon

it particularly about the muzzle, where, if I recollect right, a lion and a tiger are fighting, and one of their mouths expanded forms the muzzle. About the fort we saw several small guns, cast of brass, and curiously inlaid with gold, and with tiger mouths, a plan Tippoo has followed in casting some of his field pieces.

We were told that there never was but one other gun so large as *Moolk é Meïdan*, which was its sister, *Kurk o Bedjli*, thunder and lightning; and that it was carried to Poona. It was perhaps melted down, as we never heard of it there.

About 4 o'clock we returned home, much astonished and gratified by what we had seen."

In a note at page 420 of the same work, the author gives some farther particulars of these, and other enormous pieces of ordnance, which you may perhaps find room for.

"Several writers," he says, "mention pieces of ordnance as almost incredibly large; but none that I have read of by any means approaching the magnitude of *Moolk é Meïdan*, and the others here described; which, I repeat, may be depended on, as their dimensions were carefully taken.

Dow Hist. of Hind., vol., ii, p. 278, mentions two pieces of ordnance capable of receiving a stone ball of six or seven maunds, or one of iron of thirty maunds. "The size of these guns," he adds, in a note, "might be reckoned incredible, did there not remain to this day in India pieces of as extraordinary a bore; particularly at Arcot, and another at Dacca. Dow is deficient in not giving the maund by which he estimated the weight of the shot: a maund is a very indefinite term, as it varies in different parts of India from 25 pounds, the Madras standard, to 74 in some parts of Bengal.*

Hanway's Travels in Persia, vol. i, p. 452, speaking of a gun in a city of Germany, says, "It is a brass mortar, and will carry a ball of 730 pounds to the distance of 33,000 paces, and throw a bomb of 1,000 weight." "We do not clearly understand," continues Lieutenant Moor, "how it could throw a *bomb*, by which we imagine a *shell* is meant, of greater weight than a shot; because the latter must necessarily be nearly of the same diameter as the calibre, and solid, which the former is not. Criticism is, however, thrown away upon so extraordinary a relation, which carries impossibility on its face as a very prominent feature. How can any force of power impel a ball of any dimensions 33,000 paces? which, estimating the pace at two feet and a half, is upwards of 15 miles; or only at two feet, is twelve miles and a half!

Rennell, in his Memoir, p. 61, gives the mensuration of the gun near Dacca, spoken of by Dow. It is now fallen into the river, together with the bank on which it rested. "As it may gratify the curiosity of some of my readers," says the Major, "I have here inserted the dimensions and weight of this gun. I took the measure very carefully throughout, and calculated each part separately. It was made of hammered iron; it being an immense tube formed of 14 bars, with rings of 2 or 3 inches wide driven over them, and hammered into a smooth surface; so that its appearance was equal to that of the best executed piece of brass ordnance, although its proportions were faulty.

	Feet.	Inches.
Whole length	22	10½
Diameter at the breech	3	3
Do. 4 feet from the muzzle	2	10
Do. at the muzzle	2	2½
Do. of the bore	1	3⅜

"The gun contained 234,413 cubic inches of wrought iron, and consequently weighed 64,814 pounds avoirdupoise, or about the weight of eleven of our 32-pounders. Weight of an iron shot for the gun 465 pounds."

* This presumed deficiency applies partly to your correspondent W. E., vol. iv, p. 393, who tells us that the Agra gun weighs 334 factory maunds. Reckoning this description of maund at 74 pounds, 10 ounces (rejecting decimals), we may take the weight of the Agra gun at 24,925 pounds. Your correspondent gives it at 23,435 pounds French.

Allowing for windage, that is, the difference between the diameter of the shot and the calibre of the gun, one twentieth part of the latter, as allowed in the ordnance tables, an iron shot for Major Rennell's gun will be in diameter 1 foot 2 inches 37-100ths; and as the increasing gravity of solid iron globes is as the cubes of their diameters, and as a 42-pounder is in diameter 6 inches 68-100ths the weight of an iron shot is consequently 417 pounds 3-10ths. The calibre of a 42-pounder is 7 inches 3-100ths; of a 9-pounder 4 inches 21-100ths, a 9-pounder shot is in diameter 4 inches; therefore a shot for *Cutcha butcha*, the gun first described, allowing a calibre of 1 foot 9 inches to require a shot of 1 foot 8 inches in diameter, will weigh 1,125 pounds. For *Lamcherri*, allowing 1 foot 35-100ths of an inch for a shot of its calibre of 1 foot 1 inch, it will weigh 264 pounds 4-10ths. For the calibre of *Moolk é Meïdan*, 2 feet 4 inches, allow the diameter of the shot to be 2 foot 2 inches 6-100ths, it will weigh 2,646 pounds 7-10ths!"

Thus far Lieutenant Moor. If I have not already taken up too much of your room, I beg to add, that the operation of casting the Bejapoor gun, called *Moolk é Meïdan*, was deemed so important a concern as to attract the notice of historians. Ferishta, in his history of the Deccan, gives an account of the process, and notices that a European (*Rumi*, an Italian probably), had the management of it. I think it is mentioned that a considerable quantity of gold was thrown into the molten mass. I am not possessed of Scott's Ferishta, or would seek and refer to the passage, of the existence of which Mr. Moor was probably uninformed.

What Mr. Moor calls a "Malabar gun," is described by Major Rennell to be composed of bars of iron placed together lengthways, so as to form a cylinder, and kept in their position by "hoops of iron two or three inches driven over them:" these are driven tight and close, with great force. This seems one of the most ancient modes of making guns, before the art of casting was discovered. Several specimens of this sort of ordnance may be seen in the Tower and at Woolwich. They are not unfrequently met with in the Deccan, where they are commonly called *Malabar guns*. Sometimes they have no trunnions, but rings; by which they are suspended under gins, or triangles, and are pointed and fired slinging. Specimens of these guns are also in the Tower.

It may, perhaps, be worth the room to give at one view the comparative dimensions, &c. of the five guns more particularly noticed in this communication. They are probably the largest on record or in existence; the Bejapoor guns taking the lead both in length and weight of metal, as the following comparative table will show. An English 42-pounder, our largest species of ordnance, and deemed so uselessly large as to be now but little or never used, cuts but a poor appearance *on paper* beside the others; but placed *in battery*, the others would cut an equally poor figure, as to *efficiency* and *execution*.

TABLE *showing the Dimensions, Weight of Metal, &c. of Five Pieces of Ordnance in the East Indies, supposed to be the largest in existence, and of an English* 42-*Pounder.*

Pieces.	DIAMETER IN INCHES.				Length in Inches.	Solidity in Cubic Inches.	WEIGHT IN POUNDS.	
	At the Muzzle.	At the Breech.	Of the Shot.	Of the Calibre.			Of the Shot.	Of the Piece.
The Agra Gun....	32	36	22	$22\frac{1}{2}$	114	62,492	1,392	24,925
——Dacca Gun.	$26\frac{1}{2}$	39	$14\frac{37}{100}$	$15\frac{1}{2}$	$274\frac{1}{2}$	234,413	$417\frac{3}{10}$	64,814
Cutcha Butcha..	51	53	20	21	257		1,125	
Moolk é Meïdan.	56	$58\frac{1}{2}$	$26\frac{6}{10}$	28	169		$2,646\frac{7}{10}$	
Lamcherri	$30\frac{1}{3}$	$36\frac{2}{3}$	$12\frac{35}{100}$	13	$363\frac{1}{2}$		$264\frac{4}{10}$	
An English 42-pr.	18	22	$6\frac{68}{100}$	$7\frac{1}{100}$	114	27,107	42 "	7,280

The Retort.

(From the Arabic.)

"I never," says Furuzduck, "experienced so severe a retort as I did once from a certain Nabathean."

"Are you the Furuzduck," says he, "whose constant employment is to lampoon or to flatter people for mercenary purposes?"

"The same," I replied.

"Then," said he, "you are sunk in a slough of mud up to the very nose."

"But why exclude the eyes?" said I.

"To enable you to behold," replied he, "the abject state into which your sordid passions have reduced you."

On the Dryobalanops Camphora, or Camphor tree of Sumatra.

(By H. T. Colebrooke, Esq., *President of the Asiatic Society.)*

In the fourth volume of the Researches of the Society, in an essay on the express subject, the camphor of *Sumatra* is stated to be 'the produce of a tree growing on the north-west side of *Sumatra*, from the line to 3° north.' A familiar description of the tree is given, on the authority of a gentleman who long resided at *Tapanooly:* and its botanical place is assigned, "in the class *Enneandria Manogynia* of Linnæus, differing, however, in the form of the leaf from the *Arbor camphorifera Japanica*, and much resembling the bay in leaves."

It is evident that the author of that essay (M. Macdonald), or the person from whom he derived his information (Lieutenant Lewis), considered the plant in question to be a laurel; as the camphor tree of Japan is described to be.* But, as neither of those gentlemen seems to have been conversant with botany, it continued to be far from improbable that the botanical character of the plant might have been mistaken by them; and that it was referred by the author of the essay cited, to the genus *Laurus*, or to the class and order to which that genus belongs, upon no other foundation but a pre-conceived notion grounded upon the existing information concerning the camphor tree of Japan. It was the less unlikely, that the two plants might belong to different genera, or even to different orders, as camphor is well known to be a production of a great variety of plants, though in a less pure state, and not so readily and abundantly afforded; and, as it was observed by Kœmpfer, in speaking of the *Laurus camphorifera* and of the extraction of camphor from its wood and roots with the aid of heat, that "natural camphor in substance and of greatest value is furnished by a tree on the Islands of *Sumatra* and *Borneo*, which is not of the *Laurus* genus." "Camphoram naturalem et cristallinam perquam pretiosam acraram impertitur arbor in *Sumatra* et *Borneo* insulis. Sed hæc arbor ex Daphneo sanguine non est."†

Considering then the specific character of the camphor tree of *Sumatra* to be unsettled, and the generic character dubious, botanists in India have been long solicitous of more correct and definite information on this subject, and Doctor Roxburgh in particular was at great pains to procure living plants with specimens of the fructification. His endeavours had not been successful at the time of his quitting India: but he had received a rough sketch of the fruit and leaf, from the appearance of which he was led to name the plant *Shorea camphorifera;* and his conjecture, as will be shown, was not very remote from the truth.

It has been my fortune, in his absence, to receive from Doctor Roxburgh's correspondent at *Tapanooly*, (Mr. Prince, the resident at that station,) a number

* Kœmpf. Amœn, p. 770. † Amœn. Exot., p. 773.

of the seeds in very perfect condition, and a few living plants. The latter, I am sorry to say, did not outlive the subsequent cold season: but the examination of the seed enables me to determine the genus of the plant with entire confidence. It undoubtedly belongs to the *Dryobalanops* of the younger Gœrtner; and is not unlikely to be the identical species which furnished the specimen inspected by him, and which he named *Dryobalanops aromatica*. Gœrtner's information, indeed, states the specimen to have been received from *Ceylon*, with an intimation that the bark of the tree is the genuine and best cinnamon. But, as there is every reason to be satisfied, that cinnamon is exclusively produced by a species of the laurel, the information which accompanied the specimen in question may have been in every part inaccurate.

As this point, however, is uncertain, and the specific characters of Gœrtner's species are unknown, or at least unpublished, it is for the present necessary to allot a distinct name to the camphor tree of *Sumatra*. I propose therefore to name it *Dryobalanops camphora*, until its identity with *D. aromatica* be established. The description which I shall offer of it is unavoidably imperfect, as the flower has not yet been seen by a botanist. But the generic character is so strongly pronounced in the fruit, that there can be no doubt of its place in the same natural order with the *Shorea*, the *Dipterocarpus*, and *Vateria*, to which the *Hopea* of Doctor Roxburgh is to be added; and most probably in the same class and order in the Linnean artificial arrangement, viz., *Polyandria monogynia*.

This section of Jussieu's natural order of *Guttifera* comprises trees remarkable for their aromatic and resinous productions. *Shorea robusta* and *Zambuga*, and perhaps other species of the genus, yield in great abundance the resin called by the Hindoostanees *Dhúna*, and by the English in India *Dammer*, which is very generally used as a substitute for pitch for marine purposes. The natives of India also employ it in their temples in the manner of incense. Dipterocarpus costatus, turbinatus, incanus, alatus, and probably other species of the genus, afford the several sorts of balsam called by the natives of India *Garjan*; by the Singalese, *Dhornatél*; and by the English, *Wood Oil*. *Vateria Indica* produces the resin in India called *Copal*, as very nearly approaching the true resin of that name. The best specimens are employed as ornaments, under the denomination of amber (*Kahroba*) to which it bears exterior resemblance: in its recent and fluid state it is used as a varnish in the south of India, (Buchanan's Mysore, 2, p. 476,) and dissolved by heat in closed vessels is employed for the same purpose in other parts of India. Another plant of the same genus, *Vateria lanceæfolia*, affords a resin, from which, as from other resins, the Indians prepare one of the materials of their religious oblations.

Description.

Dryobalanops Camphora. *Cole.*

Ess. Char.

Calyx one-leaved, permanent: the five divisions of the border growing into long, remote, reflex wings.

Corol—

Capsule superior, one-celled, three-valved, one-seeded. Embryo inverse without perisperm.

A large tree, native of forests on the north-western coast of *Sumatra*: and especially in the vicinity of *Tapanooly*. *Sans.* Carpura, *Arab.* Cáfúr, *Mal.* Cápúr, *Hind.* Cápúr.

Trunk arboreous. *Bark* brownish.

Leaves superior alternate: inferior ones opposite; elliptic, obtusely acuminate, parallel veined, entire, smooth; 3-7 inches long; 1-2 broad.

Petioles short. *Stipules* in pairs, subulate, caducous. *Perianth* one-leaved; five parted, persistent.

Capsule superior, ovate, woody, fibrous, finely streaked with longitudinal furrows, embraced at the base by the calycine hemispherical cup and surrounded by its enlarged leaflets, which are converted into remote, foliacrous, spatulate, rigid, reflex wings: one-celled, three-valved.

Seed solitary, conform to the cavity of the capsule. *Integument* simple, thin, membranaceous, thickened along one side and thence penetrating to the axis, and continued between the interior fold of the cotyledons. *Perisperm* none. *Embryo* conform to the seed, inverse, milk-white. *Cotyledons* two, unequal, almond fleshy, thick, chrysaloid contortuplicate; the exterior one larger, convolute, and cherishing the interior one, smooth without, wrinkled within: the interior one much smaller, wrinkled on both sides, uniform or round cordate (as is the exterior one, if its folds be expanded.) *Plumule* simple, conical, two-leaved. *Radicle* near the summit towards the back, columnar, a little curved and ending in a short conical tip; ascending.

The seed has a strong terebinthine fragrance.

The following particulars concerning the extraction of the camphor, were communicated by Mr. Prince, resident at *Tapanooly*, to Doctor Roxburgh.

"This tree grows spontaneously in the forests, and is to be found in abundance from the back of *Ayer Bongey*, as far north as *Bacongan*, a distance of two hundred and fifty miles. It may be classed among the tallest and largest trees that grow on this coast; several within daily view measuring six or seven feet in diameter. Before it acquires such dimensions, its age is conjectured to be years; but it will produce camphor at a much earlier period when the tree does not exceed two and two and a half feet in diameter. The same tree which yields the oil, would have produced camphor if unmolested, the former being supposed to be the first stage of the latter's forming, and is consequently found in younger trees. The natives have no certain means of ascertaining the tree which produces either the one or the other, although there are some men styled *Toongoo Nyr Cappoor* who pretend to that knowledge, but they cannot give any reasons for their judgment, beyond favorable dreams, which superstition has rendered infallible: and it must be admitted that the success of this description of people, in discovering and procuring, is greater than the majority of those who go in search of the camphor. The distinction may have arisen from the peculiar favor of fortune to some individuals over others, as in most other circumstances of life from whence they have acquired a celebrity, otherwise they could give some rational explanation of their superior success. Both oil and camphor are found in the heart of the tree, occupying a vacuum, which, in others, is frequently filled with pitch; but it does not extend to the whole length; on the contrary, they are found in small portions of a foot, and a foot and a half long, at certain distances. The method of extracting the oil is merely by making a deep incision with a *Billiong* or *Malay* axe, in the tree, about fourteen or eighteen feet from the ground, till near the heart, where a deeper incision is made with a small aperture; and the oil, if any in the tree, immediately gushes out, and is received in bamboos, or any other utensil better approved of; in this manner, a party proceeds through the woods wounding the camphor trees till they attain their object. The camphor is procured in pretty nearly the same way. The trees are cut to the heart about the same height from the ground as in the former instance, till the camphor is seen. Hundreds may be thus mutilated before the sought-for tree is discovered; when attained, it is felled, and cut in junks of a fathom long, which are again split, and the camphor is found in the heart, occupying a space in circumference of the thickness of a man's arm. The produce of a middling sized tree is about eight *China catties*, or nearly 11lbs., and of a large one, double the quantity. The camphor thus found is called *Se Tantong*. It is often the case that the trees which have been cut, and left standing in that state, will produce camphor in seven or eight years after, which is distinguished by the name of *Oogar*, but is inferior in appearance, though of the same quality. The sorts of camphor called belly and foot, are the scraping of the wood which surrounded it."

ORDEAL PRACTISED BY THE SINGALESE.

The Singalese sometimes decide their debates by swearing in hot oil. They are permitted thus to swear in matters of great importance only, as when law-suits happen about their lands, or when there is no witness. When they are to swear, each party hath a license from the governor for it, written with his hand to it; then they go and wash their heads and bodies, which is a religious ceremony, and that night they are both confined prisoners in a house with a guard upon them, and a cloth tied over each of their right hands and sealed, lest they might use any charm to harden their fingers.

The next morning they are brought out; they then put on clean cloths, and purify themselves, reckoning they come into the presence of their god; then they tie to their wrists the leaf wherein the governor's license is, and repair under some begahah, god-tree, and all the officers of the country assemble with a vast number of people besides. Cocoanuts are brought, and oil is there extracted from them in the sight of the people, that all may see there is no deceit. Also they have a pan of cowdung and water boiling and thoroughly hot. They take a young leaf of a cocoanut tree and dip that into the oil, that all may see it is hot: for it singes, and frizzles out and roars as if you poured water into the boiling oil, and so they do likewise to the cowdung. When all are satisfied, the oil is hot, two men come and stand on each side of this boiling oil, and say—"The God of heaven and earth is witness that I did not do this "that I am accused of:" or, "the four sorts of gods be witness, that this land "in controversy is mine:" and then the other swears quite contrary, but first the accuser always swears; the accused also relates his own innocence, or his own right and title. The cloths that their hands were bound up in are taken off, and immediately upon using the former words, he dips his two fingers into the hot oil, flinging it out three times, and then goes to the boiling cowdung, and does the same, and so does the other. Then they tie up their hands again with the cloth, and keep both of them prisoners till the next day, when their hands are looked upon, and their finger ends rubbed with a cloth, to see if the skin come off; and, from whose fingers the skin comes, he is forsworn, the penalty of which is a great forfeiture to the king, and great satisfaction to the adversary.

THE TAJE MAHAL.*

What venturous pen can dare to trace
Thy virgin beauty, purest work of art;
Could even Scott's inspired Muse impart
Thy modelled excellence in form and grace?
Weak the attempts of him who tries,
In desultory verse to eulogize
Thy matchless pile! Nor painting's magic aid,
Tho' all the masters of the art divine,
Their varied talents should at once combine
To stamp thee, thus array'd
In simple elegance, that ne'er can fade,
Could make thee in thy full perfection shine.

Oft have I dwelt upon the glowing lay
Which gave Melrose by moon-light softness view'd,
And fancied that I there admiring stood,
Tasting th' enchantment which its scenes convey,
And hoped, and wished that such a pen might trace
Some portion of the Taje's peerless grace:
Such pow'r he owns in his unstudied line;
The mind's-eye grasps the imagery divine;

* The Taje Mahal was built by the Emperor Jehangir as a Mausoleum for Noor Jehan whom he had constituted Empress of India after the murder of her husband—See Asiatic Journal, Vol. v, p. 239, (*vide p. 202 of this edition.*)

Nor recks it that excluded from the view,
The subject lives in form and color true—
Yet still that bard in scenes descriptive bold,
Might tremble could he Agra's domes behold,
The Abbey's airy beauties would decay
And own a thousand charms more precious far than they.

Great work of man, the Taje unrival'd stands,
Unlike all other structures of his hands;
Proportion so exact shines thro' the whole,
That with delight it strikes the wondering soul;
Nor can our vision rest
Long on the beauteous pile;
It roves, but to beguile
Our wilder'd senses by each charm imprest,
Now sweeps along the dome,
Form'd by the nicest rules
Of architectural schools,
In beauty's swelling and uneven line,
Then does it anxious roam
To other objects scarcely less divine,
And often seeks to fix its ardent gaze
Where such a crowd of wond'rous sights amaze.

In graceful shape the Minars rise,
Touching the vaulted skies,
And yet so light, so delicate their form,
'Twould seem the blust'ring of a storm,
Nay even Zephyr's gentlest sighs
Might with its breath the fragile work deform;
They seem the structure of the fairy train,
The lab'ring of Titania's brain,
Wrought with such art that man might vainly try
So fine a carving with so gross an eye;
Then in an instant by some magic pow'r
Transform'd into a lofty marble tower,*
The snowy fabric rears its front on high,
With dazzling lustre in the azure sky;
Nor contrast needs to show its glittering hue,
Enough for that Heaven's pale ethereal blue!†

The fairy pile is seen to rise
From the deep foliage, pointing to the skies,
A matchless lust'rous pearl, I ween,
Encircled by the emerald, sparkling green,‡
Rich in a thousand tints that play
Amidst the sun's meridian ray,
In vivid hue the mango shines,
Like studded gems on every bough;
And golden clusters of the vines
Peep from the trellis low;§
While every gentle breeze that blows,
Breathes the sweet perfume of the rose.‖

* They are exactly like the most beautiful carved ivory chessmen.

† When the spectator looks at the Taje in the cloudless sky, it is so brilliantly white that the pale blue of Heaven appears from the contrast quite dark. It relieves even from the whitest clouds.

‡ This is an oriental simile—a Poet of the East (I do not know his name) compared the Taje to a pearl set in emeralds.

§ In the garden there are fruit trees of every kind, particularly mangoes and grapes, besides every production of China and many of England, such as apples and pears.

‖ The rose plantations are very extensive, and when in full bloom it requires no poetical fancy to furnish this image.

Sparkling aloft in crystal show'rs
The countless fountains play,
And as they meet the sunny ray
Partake each bright prismatic hue,
Soft as the spangling of the dew
On Spring's enchanting flow'rs.*

Said I 'twas magic that this fabric rear'd
That in a moment bade its turrets rise—
Such were my thoughts when first its charms appear'd,
And such repeated vision testifies ;†
Nor can I now the illusive dream deny,
For none can view the TAJE with undelighted eye !‡

PRICES OF PROVISIONS AT ST. HELENA IN 1818.

The following will give an idea of the expense of living at St. Helena :—

"We pay a guinea and a half for ourselves, and 15*s.* for each servant a day ; no wonder, when the price of provisions is as follows : mutton, 18*d.* per pound ; pork, 20*d.* ; grown fowls, 12*s.* each ; turkeys, from 40*s.* to 3*l.* ; geese, 30*s.* ; ducks, 12*s.* ; potatoes, 12*s.* per bushel ; eggs, 6*s.* per dozen ; salt butter (no fresh), 5*s.* a pound ; and so is everything in proportion." Happy Island ! ! !

THE RHINOCEROS IN ASSAM.

I have frequently heard it questioned if a musket-ball would penetrate the hide of a rhinoceros. I remember having the opportunity of making the experiment on the carcase of an old animal of uncommon size, which had been killed near Givalpara on the border of the wild country of Assam, a spot where rhinoceroses abound. After repeated trials the bullet was found always to fly off, for the skin being very thick and extremely loose, it was constantly by that means put out of its course.

In that part of the country there are many rhinoceroses, and elephants in vast numbers. So numerous a flock was seen crossing the Brahmaputra river, at a breadth of two miles, that the channel seemed full, nor was the end of the line perceptible, although they had been some time passing. E. S.'s boat, going down the river, was obliged to put about, as it was impossible to get by them ; and it was a considerable time before the line had left the jungles of the eastern side, whilst the jungles on the western side prevented their course being traced by the eye.

The people of the country say, that the rhinoceros is much an overmatch for the elephant ; as the former being very nimble gets round the elephant, makes his attack in the same manner as the wild boar, and rips up the belly of his antagonist.

THE GREAT GUN AT AGRA.

Description of the great gun which was taken by the British in the fort of Agra, when it surrendered to Lord Lake, in October 1803. It is called a 1,500 brass pounder, and weighs 149,000lbs. On the gun is written the following in Persian characters :

"In the reign of Akber Shah, made by Seetul Pershand, weight 1,469 maunds."

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* Between the gateway and the building there is a row of fountains, which when in motion, and the sun reflecting on the water, appear like one line of crystal showers.

† It is impossible to look at the Taje and fancy it the work of human hands.

‡ This, which is considered the happiest and most elaborate piece of architecture in the East, has lately undergone repair, to the cost of some lakhs, at the expense of the Honorable East India Company.

Value of the gun, as old brass, at the Company's price, St. Rs. 53,400. Ditto. do. (if serviceable) 160,200. Weight of shot (suitable), if made of iron, 1,497lbs. 6 oz. Ditto., if made of marble, 567lbs.

The prize agents value the metal alone at 100,000 rupees. It was intended to have forwarded it to England, and with that view it was, after great labour, got down as far as the bank of the river Jumna, but no boat could be found sufficient for its safe conveyance to Calcutta.

Dubois' Report on the Introduction of Vaccination into India.

The Board of the National Vaccine Establishment have lately received from Seringapatam, a curious and important Memoir on Vaccination in that part of India, by the Rev. J. A. Dubois, Missionary in the Mysore, author of a Description of the Character, &c. of the People of India, and long a most ardent and zealous promoter of the Vaccine. The following is an abstract of this communication :—

Mr. Dubois states, that vaccination was introduced into Hindoostan in the year 1802, and was warmly encouraged by the British Government.

The natives, however, displayed a violent aversion to it from several causes.

The 1*st* proceeded from a hatred to all innovations.

2*ndly*.—A rumour arose that this was a design of the English to affix an indelible mark on certain persons ; and that all males so impressed were, when they grew up, to be forced into the military service ; and the females to be concubines.

3*rdly*.—The Hindoos had always considered the Small-pox as a dispensation from a goddess named Mahry Ummah : or rather that the disease was an incarnation of this deity into the person infected. They endeavoured to propitiate this goddess with offerings and sacrifices ; but should the patient die, the relatives dared not weep, lest the goddess should overwhelm them with greater calamities.

From these causes vaccination was at first only submitted to by Christians.

Dr. Alexander Anderson, Superintendent-surgeon of the Mysore country, thought proper, with the approbation of the Supreme Council at Madras, to engage the Rev. Mr. Dubois to exert his influence to overcome the prejudices of the natives. He accordingly drew up several addresses in the Indian languages, and he set out upon a tour to disseminate the Vaccine : several Indian Christians were selected, and instructed to aid him in his labours.

At first much confusion arose ; and some failures occurred by other practitioners, who had mistaken a spurious disease for the true Vaccine. But this opposition gradually declined, in consequence of the complete success which attended the regular Vaccine ; and the natives became persuaded that the goddess Mahry had chosen this mild mode of manifesting herself to her votaries, and might be meritoriously worshipped under this new shape.

Mr. Dubois solemnly declares, that he and his assistants have vaccinated nearly a lakh, or 100,000 persons : and that he has not heard of one case proving fatal, nor a single well authenticated instance, among this large number, of the Small-pox occurring after the regular Vaccine.

The Fascinating power of Serpents.

A memoir on the subject of the fascinating power of serpents, by Major Alexander Garden, of South Carolina, was read at a meeting of the New York Historical Society, September 1817.—*Carolina Observer*.

" He attributed the phenomenon to an effluvium which the serpent voluntarily exhales at those times when it feels the desire of food, and the effluvium is of so deleterious a nature as to cause convulsions in the smaller and more

sensitive animals, such as birds, mice, &c. He mentioned several instances in which men had been powerfully affected by the effluvium. He had been informed by the late Colonel Thompson, of Belleville, that whilst riding over his estate, he came suddenly upon a snake of enormous size, at which, the moment he could sufficiently collect himself, he fired. He killed the reptile, but was at the same instant assailed by an overpowering vapour, which so bewildered him that he could scarcely guide his horse home; that a deadly sickness at the stomach ensued, and a puking more violently than he had ever experienced from an emetic. He had been told by a lady, that the overseer of one of her plantations being missed, was sought for by his family, and found in a state of insensibility. On recovering, he stated that he was watching for a deer, when he heard the rattle of a snake, and that before he could remove from the threatened danger, he perceived a sickening effluvium, which deprived him instantly of sense. From John Lloyd, Esq. he had learned another case: A negro working in his field was seen suddenly to fall, uttering a shriek; on approaching him, it was found that he had struck off the head of a very large rattle-snake, the body of which was still writhing. On recovering, he said that he had shrieked with horror on discovering the snake, and at the same instant had been overpowered by a smell that took away all his senses. Mr. Nathaniel Barnwell, of Beaufort, had a negro, who could, from the acuteness of his smell, at all times discover the rattle-snake, within a distance of two hundred feet, when in the exercise of his fascinating power; and when traced by this sense, some object of prey was always found suffering from this influence. To these facts Major Garden added some anecdotes collected from Valliant's Travels, and other sources, corroborating his theory. When gorged with food, the serpent is supine: it is only when under the stimulus of hunger that he exerts this fascinating faculty. The cases mentioned by Mr. Pintard, at the last meeting of the Society, are among the many evidences of the existence of the power in the serpent to influence birds to approach it, maugre their dread; and the circumstances related by him do not militate with the hypothesis of Major Garden."

THE FUNERAL OF WARREN HASTINGS.

The late Right Honorable Warren Hastings.—On Sunday, 30th August, the remains of the Right Honorable Warren Hastings were conveyed from Dalesford House to Dalesford Church, the place of interment, where a very impressive and affecting sermon was delivered by the Rev. Joseph Owen, from the 23rd Psalm—"Thou art with me; thy rod and thy staff comfort me."

Funeral Procession.

Two Mutes.

Clergymen:

A Carriage: { The Rev. Joseph Owen, / The Rev. Charles Western.

Pall Bearers:

Mr. Thomas Bowles,
Mr. William Bowles,
Mr. John Bowles,
Mr. George Bowles,
Mr. Joshua Patrick,
Mr. Samuel Dadge.
} Four Tenants, House Steward, and Bailiff, on Horseback.

Six Attendants on Horseback.

A Carriage: { Charles Haynes, Esq. and / John Haynes, Esq., Surgeons.

Two Mutes.

The Hearse.

First Mourning Coach:—Major-General Sir Chas. Imhoff, K.G., Son-in-law;

the Rev. T. B. Woodman, M.A., Chaplain to H. R. H. the Duke of Clarence, Nephew; Sir Chas. Blunt, Bart.; Francis Penyston, Esq.

Second Mourning Coach:—George Nesbit Thompson, Esq.; N. B. Halhed, Esq.; the Right Honorable Lord Redesdale; Sir Chas. Cockerell, Bart.; Francis Penyston, Junr., Esq.

Family Carriages:—The Rev. T. B. Woodman's, Mrs. Barton's.

Attendants.

1*st Carriage*:—Sir John Reade, Bart., of Shipton Court, Oxon; John Reade, Esq., of Ipsden.

2*nd.*—George Talbot, Esq., of Guiting; Edmund Chamberland, Esq.

3*rd.*—The Rev. John Hippesley, of Stow, Gloucestershire; the Rev. William Villers.

4*th.*—The Rev. Chris. Jeafferson, the Rev. Mr. Boughton, the Rev. John Hall.

5*th.*—James H. Langston, Esq., of Sarsden House; Charles Pole, Esq., of Wick Hill.

6*th.*—Arthur Jones, Esq., of Chastleton; the Rev. James Adams.

7*th.*—The Rev. Henry Dryden, L. Dryden, Esq.

8*th.*—Henry Paxton, Esq., T. B. Evans, Esq.

9*th.*—The Rev. William Whalley; Charles Mostyn, Esq., of Kiddington; Benj. Holloway, Esq., of Lee Place, Canterbury.

Empty Carriages:—The Right Honorable Lord Redesdale's, the Right Honorable Lady Northwick's, Dowager Lady Reade's.

IMITATION OF THE OTIUM DIVOS OF HORACE.

Written by the late Right Honorable WARREN HASTINGS, *on his passage from India to England in* 1785, *addressed to* JOHN SHORE, Esq., *now* LORD TEIGNMOUTH.

For Ease the harass'd seaman prays,
When equinoctial tempests raise.
The Cape's surrounding wave;
When hanging o'er the reef he hears
The cracking mast, and sees or fears
Beneath his wat'ry grave.

For Ease the slow Mahrattah spoils,
And hardier Sikh erratic toils,
While both their ease forego;
For Ease, which neither gold can buy,
Nor robes, nor gems, which oft belie
The cover'd heart, bestow.

For neither gold nor gems combin'd
Can heal the soul or suffering mind.
Lo! where their owner lies:
Perch'd on his couch Distemper breathes,
And Care, like smoke, in turbid wreaths
Round the gay ceiling flies.

He who enjoys, nor covets more,
The lands his father held before,
Is of true bliss possess'd:
Let but his mind unfetter'd tread
Far as the paths of knowledge lead,
And wise as well as blest.

No fears his peace of mind annoy,
Lest printed lies his fame destroy,
  Which labour'd years have won;
Nor pack'd committees break his rest,
Nor avarice sends him forth in quest
  Of climes beneath the sun.

Short is our span; then why engage
In schemes for which man's transient age
  Was ne'er by fate design'd?
Why slight the gifts of Nature's hand?
What wanderer from his native land
  E'er left himself behind?

The restless thought and wayward will,
And discontent attend him still,
  Nor quit him while he lives;
At sea, Care follows in the wind;
At land, it mounts the pad behind,
  Or with the post-boy drives.

He who would happy live to-day
Must laugh the present ills away,
  Nor think of woes to come;
For come they will, or soon or late,
Since mix'd at best is man's estate,
  By Heaven's eternal doom.

To ripen'd age CLIVE liv'd renown'd,
With lakhs enrich'd, with honours crown'd,
  His valour's well-earn'd meed.
Too long, alas! he liv'd to hate
His envied lot, and died too late,
  From life's oppression freed.

An earlier death was ELLIOTT'S doom;
I saw his opening virtues bloom,
  And manly sense unfold,
Too soon to fade. I bade the stone
Record his name, 'midst hordes unknown,
  Unknowing what it told.

To thee, perhaps, the Fates may give,
I wish they may, in health to live,
  Herds, flocks, and fruitful fields;
Thy vacant hours in mirth to shine;
With these the Muse, already thine,
  Her present bounty yields.

For me, O SHORE, I only claim
To merit, not to seek for fame,
  The good and just *to please;*
A state above the *fear of want,*
Domestic love, *Heaven's choicest grant,*
  Health, leisure, peace, and ease.

SEIZURE OF TRIMBUCKJEE DANGLIA, BAJEE ROW'S PRIME MINISTER.

(*From the Bombay Courier, July* 11.)

By accounts from Kandore, dated 30th June, we are informed that Trimbuckjee Danglia was seized by Captain Swanston in the village of Aherigaum on the morning of the 29th June. We have been favored with the following particulars of this event:—About noon of the 28th, Captain Briggs, our political agent in Kandeish, who was then at Mulliagaum, received information that

Trimbuckjee was concealed in Aherigaum, and had been there eleven days. Aherigaum is distant 50 miles from Mulliagaum, 14 from Wun, 23 from Kandore, 25 from Nassuck, and only 10 from Lausulgaum, at all of which places there were British troops. It was, however, considered that Trimbuckjee would be prepared against surprise from any movements to be made by our troops in his more immediate vicinity, and it was therefore resolved upon to detach Captain Swanston with 800 auxiliary horse, immediately from Mulliagaum, to surround the village and secure Trimbuckjee, or at least those persons who had afforded him refuge. The plan completely succeeded. Captain Swanston immediately marched, arrived at Kandore at 7 in the evening, and after halting an hour and a half to refresh his horses, moved forward on Aherigaum, which place he reached at day-light on the 29th of June, having performed a fatiguing march of 70 miles in 30 hours. Captain Swanston had moved so rapidly on the village, that he was enabled to surround it, force open the gates, and take possession of the house in which Trimbuckjee Danglia was concealed, before he or any other person in the place was aware of Captain Swanston's approach. Trimbuckjee had time to fly to the upper part of the house, and concealed himself in some straw; but he was soon discovered and seized without resistance. Captain Swanston then carried him, with his two wives and a servant, whom he requested might be allowed to accompany him to Kandore, from which place he will be sent, under charge of Captain Tweedy, with two companies of the 1st-4th Bengal N. I. to Poonah.

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. VII, *January to June*, 1819.

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The state of Madras in 1782.

For some years previous, Hyder Ally had carried on a successful war against the Company, and had collected almost the entire revenue of the Carnatic. The whole country was overrun by his cavalry, and with the exception of Vellore, Wandiwash, Carrangooly, and a few places on the Sea coast, every fort was occupied by detachments from his army. The Company's finances were at the lowest ebb, and their credit exhausted. The Madras army was paid and fed from Bengal. The calamities of war were at this time made more terrible by the effects of a dreadful famine, which depopulated the Carnatic. The streets of the fort, of the Black Town, and the esplanade of Madras, were covered with starved wretches, many of whom were dead and others dying. The vultures, the Pariah dogs, jackals, and crows, were often seen eating the bodies before life was extinct. The general distress and calamity was aggravated by the destruction of a fleet of grain vessels which had anchored in the roads with a supply of food. The inhabitants were in a moment deprived of the gleam of hope which this near approach of relief had inspired. On the 15th of October in the night time, a monsoon gale set in, and almost all the ships in the roads were driven on shore and wrecked. The loss of the rice ships at this late season was an irreparable misfortune. The famine increased, and it was estimated that, in consequence of this accident, upwards of ten thousand inhabitants perished.

On the Site of Palibothra.

To the Editor of the Asiatic Journal.

Sir,—The last division of my essay* on the site of Palibothra concluded a review of the claims of Patna to local identity with it, at the period comprehended between the earliest and latest historical dates deducible from the notices of the classic writers. I have next to examine the objections of Major Wilford to that hypothesis, and also to descend the Ganges to the station which he has assumed as the probable site. The dissertations which he has presented to the public in the *Asiatic Researches* had named Raje-mehal, as the ancient capital of the Praisi; but we since learn from Colonel Francklin's *Inquiry*, that he has relinquished that assumption, and proposes to substitute Bhaugilpoor, or its vicinity. This will not affect Major Wilford's arguments against the rival pretensions of Patna, as far as his objections have a separate force, nor alter his reasons for seeking the probable site of Patna lower on the Ganges; and that part only of his original hypothesis which would confine us locally to the present Raj-mehal or to "a place at no great distance," is to be considered as retracted.

I proceed to extract from his learned researches such passages as relate to this subject, in the order in which he gave them to the world. In a paper *on the Chronology of the Hindoos*, he introduces many fragments of information from the native authors of India, which confirm and elucidate, or correct and qualify, the notices extant in the Greek and Roman writers, relating to the empire of Palibothra and the country of the Praisi, from the time of Alexander the Great to Seleucus Nicator.

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* See Vol. v, p. 439, (*vide p.* 138 *of this edition.*)

Chandra-Gupta, or he who was saved by the interposition of Lunus, or the Moon, is called also Chandra in a poem by Sir William Jones. The Greeks call him Sandracuptos, Sandracottos, and Androcottos. Sandracottos is generally used by the historians of Alexander; and Sandracuptos is found in the works of Athenæus. Sir William Jones, from a poem written by Somadeva, and a tragedy called the Coronation of Chandra, or Chandra-Gupta,* discovered that he really was the Indian king mentioned by the historians of Alexander, under the name of Sandracottos. These two poems I have not been able to procure; but I have found another dramatic piece, entitled Mudra-Rácshasa, or the Seal of Rácshasa, which is divided into two parts: the first may be called the Coronation of Chandra-Gupta; and the second the Reconciliation of Chandra-Gupta with Mantri-Rácshasa, the prime minister of his father.

The history of Chandra-Gupta is related, though in few words, in the Vishnu-purána, the Bhagawat, and two other books, one of which is called Brahatcatha; and the other is a lexicon, called Camandaca. The two last are supposed to be about six or seven hundred years old.

In the Vishnu-purána we read, "Unto Nanda shall be born nine sons: Cotilya his minister, shall destroy them, and place Chandra-Gupta on the throne."

In the Bhagawat we read, "from the womb of Sudri, Nanda shall be born. His eldest son will be called Sumalya; and he shall have eight sons more: these, a Brahmin (called Cotilya, Vatsayana, and Chanacya, in the commentary) shall destroy: after them a Mauraya shall reign in the Cali yug. This Brahmin will place Chandra-Gupta on the throne." In the Brahatcatha it is said, that this revolution was effected in seven days, and the nine children of Nanda put to death. In the Camandaca, Chanacyas is called Vishnu Gupta. The following is an abstract of the history of Chandra-Gupta from the Mudra-Rácshasa.

Nanda, king of Práchí, was the son of Maha Nandi, by a female slave of the Sudra tribe: hence Nanda was called a Sudra. He was a good king, just and equitable, and paid due respect to the Brahmins: he was avaricious, but he respected his subjects. He was originally king of Magadha, now called South-Bahar, which had been in the possession of his ancestors since the days of Crishna: by the strength of his arm he subdued all the kings of the country, and, like another Parasu-Ráma, destroyed the remnants of the Cshatreyas. He had two wives, Ratnavati and Mura. By the first he had nine sons, called the Sumalyadicas, from the eldest, whose name was Sumalya (though in the drama she is called Sarvarthasidd'hi); by Mura he had Chandra-Gupta, and many others, who were known by the general appellation of Mauryas, because they were born of Mura.

Nanda, when far advanced in years, was taken ill suddenly, and to all appearance died. He soon revived, to the great joy of his subjects; but his senses appeared to be greatly deranged, for he no longer spoke or acted as before. While some ascribed the monarch's imbecility to the effects of a certain poison, which is known to impair the faculties at least, when it proves too weak to destroy the life of those to whom it is administered,—Mantri-Rácshasa, his prime minister, was firmly persuaded, according to a notion very prevalent among the Hindoos, that, upon his master's death, some magician had entered into the lifeless corpse, which was now re-animated, and actuated by his presence. He, therefore, secretly ordered, that strict search might be made for the magician's own body; for as, according to the tenets of their superstition, this would necessarily be rendered invisible, and continue so, as long as its spirit informed another body; so he naturally concluded the magician had enjoined one of his faithful followers to watch it, until the dissolution of the spell should end the trance. In consequence of these orders two men being discovered keeping watch over a corpse on the banks of the Ganges he ordered them to be seized and thrown into the river, and caused the body to be burnt immediately. It proved to belong to Chandra-Das, a king of

* Asiatic Researches, Vol. iv, pp. 6, 11.

a small domain in the western part of India, beyond the Vindhyan hills, the capital whereof is called Vicat-palli. This prince having been obliged to save himself by flight, from the Yavanas or Greeks, who had dispossessed him of his kingdom, had assumed with the garb of a penitent the name of Suvid'ha. Mantri-Rácshasa having thus punished the magician for his presumption, left the country.

When Nanda recovered from his illness, he became a tyrant; or rather, having entrusted Sacatara, his prime minister, with the reins of government, the latter ruled with absolute sway. As the old king was one day hunting with his minister, towards the hills to the south of the town, he complained of his being thirsty, and quitting his attendants, repaired with Sacatara to a beautiful reservoir, under a large spreading tree, near a cave in the hills, called Patalcandra, or the passage leading to the infernal regions; there Sacatara flung the old man into the reservoir, and threw a large stone upon him. In the evening he returned to the imperial city, bringing back the king's horse, and reported that his master had quitted his attendants, and rode into the forest: what was become of him he knew not, but he had found his horse grazing under a tree. Some days after, Sacatara, with Vacranara, one of the Secretaries of State, placed Ugradhanwa, one of the younger sons of Nanda, on the throne.

The young king being dissatisfied with Sacatara's account of his father's disappearance, set about further enquiries during the minister's absence, but these proving little satisfactory, he assembled the principal persons of his court, and threatened them all with death, if in three days they failed to bring him certain intelligence what was become of his father. This menace succeeded; for, on the fourth day, they reported, that Sacatara had murdered the old king, and that his remains were concealed under a stone in the reservoir near Patalcandra. Ugradhanwa immediately sent people with camels, who returned in the evening with the body, and the stone that had covered it. Sacatara confessed the murder, and was thereupon condemned to be shut up with his family in a narrow room, the door of which was walled up, and a small opening only left for the conveyance of their scanty allowance. They all died in a short time, except the youngest son, Vicatara, whom the young king ordered to be released, and took into his service. But Vicatara meditated revenge, and the king having directed him to call some Brahmin to assist at the sradd'ha he was going to perform in honour of his ancestor, Vicatara brought an ill-natured priest, of a most savage appearance, in the expectation that the king might be tempted, from disgust at so offensive an object, to offer some affront to the Brahmin, who, in revenge, would denounce a curse against him. The plan succeeded to his wish: the king ordered the priest to be turned out; and the latter laid a dreadful imprecation upon him, swearing, at the same time, that he would never tie up his shicá, or lock of hair, till he had effected his ruin. The enraged priest then ran out of the palace, exclaiming, 'Whoever wishes to be king, let him follow me.' Chandra-Gupta immediately arose, with eight of his friends, and went after him. They crossed the Ganges with all possible despatch, and visited the king of Népal, called Parváteswara, or the lord of the mountains, who received them kindly. They entreated him to assist them with troops and money; Chandra-Gupta promising, at the same time, to give him the half of the empire of Prách, in case they should be successful. Parváteswara answered, that he could not bring into the field a sufficient force to effect the conquest of so powerful an empire: but as he was on good terms with the Yavans, or Greeks, the Sacas, or Indo-Scythians, the people of Camboja, or Gayni, the Cirates, or inhabitants of the mountains to the eastward of Népal, he could depend on their assistance. Ugradhanwa, enraged at the behaviour of Chandra-Gupta, ordered all his brothers to be put to death.

The matter, however, is related differently in other books, which state, that Nanda, seeing himself far advanced in years, directed that after his decease his kingdom should be equally divided between the Sumalyadicas; and that a decent allowance should be given to the Maurayas, or children of Maura;

but the Sumalyadicas being jealous of the Maurayas, put them all to death, except Chandra-Gupta, who, being saved through the protection of Lunus, out of gratitude, assumed the name of Chandra-Gupta, or saved by the moon; but to resume the narrative

Parváteswara took the field with a formidable army, accompanied by his brother Virochana, and his own son Malaya-Cetu. The confederates soon came in sight of the capital of the king of Práchi, who put himself at the head of his forces, and went out to meet them. A battle was fought, wherein Ugradhanwa was defeated after a dreadful carnage, in which he himself lost his life. The city was immediately surrounded, and Sawartha-Siddhi, the governor, seeing it impossible to hold out against so powerful an enemy, fled to the Vindhyan mountains, and became an anchoret. Rácshasa went over to Parváteswara.* Chandra-Gupta, being firmly established on the throne, destroyed the Sumalyadicas, and dismissed the allies, after having liberally rewarded them for their assistance: but he kept the Yavans, or Greeks; and refused to give the half of the kingdom of Práchi to Parváteswara, who being unable to enforce his claim, returned to his own country, meditating vengeance. By the advice of Rácshasa, he sent a person to destroy Chandra-Gupta, but Vishna-Gupta, suspecting the design, not only rendered it abortive, but turned it back upon the author, by gaining over the assassin to his interest, whom he engaged to murder Parváteswara, which the villain accordingly effected. Rácshasa urged Malaya-Cetu to revenge his father's death; but, though pleased with the suggestion, he declined the enterprize, representing to his councillor that Chandra-Gupta had a large body of Yavans or Greeks, in his pay; had fortified his capital, and placed a numerous garrison in it, with guards of elephants at all the gates; and finally, by the defection of their allies, who were either overawed by his power or conciliated by his favour, had so firmly established his authority, that no attempt could be made against him with any prospect of success.

In the meantime Vishnu-Gupta, being conscious that Chandra-Gupta could never be safe so long as he had to contend with a man of Rácshasa's abilities, formed a plan to reconcile them, and this he effected in the following manner: There was in the capital a respectable merchant, or banker, called Chandana-Das, an intimate friend of Rácshasa. Vishnu-Gupta advised Chandra-Gupta to confine him with his whole family. Some time after he visited the unfortunate prisoner, and told him, that the only way to save himself and family from imminent destruction, was to effect a reconciliation between the king and Rácshasa; and that if he would follow his advice, he would point out to him the means of doing it. Chandana-Das assented; though, from the known inveteracy of Rácshasa against Chandra-Gupta, he had little hope of success. Accordingly, he and Vishnu-Gupta betook themselves privately to a place in the northern hills, where Rácshasa had a country seat, to which he used to retire from the bustle of business. There they erected a large pile of wood, and gave out that they intended to burn themselves. Rácshasa was astonished when he heard of his friends' resolution, and used every endeavour to dissuade them from it; but Chandana-Das told him, he was determined to perish in the flames with Vishnu-Gupta, unless he would consent to be reconciled to Chandra-Gupta. In the meantime the prince arrived with a retinue of five hundred men; when, ordering them to remain behind, he advanced alone towards Rácshasa, to whom he bowed respectfully, and made an offer of delivering up his sword. Rácshasa remained a long time inexorable; but at last, overcome by the joint entreaties of Vishnu-Gupta and Chandana-Das, he suffered himself to be appeased, and was reconciled to the king, who made him his prime minister. Vishnu-Gupta, having succeeded in bringing about this reconciliation, withdrew to resume his former occupations; and Chandra-Gupta reigned afterwards many years, with justice and equity, and adored by his subjects.

By Práchi, (in Sanscrit) or the east, is understood all the country from

* Rácshasa, on hearing of the death of Sacatara, returned, and became prime minister of Ugradhanwa.

Allahabad to the eastern-most limits of India: it is called also Purva, an appellation of the same import, and Purob in the spoken dialects. This last has been distorted into Purop, and Prurop, by European travellers of the last century. From Prachi is obviously derived the name of Prasii, which the Greeks gave to the inhabitants of this country. It is divided into two parts: the first comprehends all the country from Allahabad to Raj-mehal, and the western branch of the Ganges; the second includes Bengal, the greatest part of which is known in Sanscrit under the name of Gancara-desa, or country of Gancera, from which the Greeks made Gangaridas, or Gangaridai, in the first case, Gancara is still the name of a small district near the summit of the Delta.

The capital city of Prachi Proper, or the western part of it, is declared to be Raj-griha, or the royal mansion. According to the Puránas, it was built by a son of king Prithu, called Haryacsha. It was taken afterwards by Bala-Ráma, the brother of Crishna, who rebuilt it, and assigned it as a residence for one of his sons, who are called in general Baliputras, or the children of Bala. From this circumstance it was called Balipura, or the town of the son of Bala; but in the spoken dialects it was called Bali-putra, because a putra, or son of Bali, resided in it. From Bali-putra, the Greeks made Palipatra and Palibothra; and the inhabitants of the country, of which it was the capital, they denominated Palibothri; though this application more properly belongs to another tribe of Hindoos, of whom I gave some account in a former essay on Egypt.

Diodorus Siculus, speaking of Palibothra, says, that it had been built by the Indian Hercules, who, according to Megasthenes, as quoted by Arrian, was worshipped by the Suraseni. Their chief cities were Methora and Clisobora; the first is now called Mutra,* the other, Mugu-nagur, by the Mussulmans, and Calisa-pura, by the Hindoos. The whole country about Mutra is called Surasena to this day, by learned Brahmins.

The Indian Hercules, according to Cicero, was called Belus. He is the same with Bala, the brother of Crishna, and both are conjointly worshipped at Mutra; indeed they are considered as one Avatara, or incarnation of Vishnu. Bala is represented as a stout man, with a club in his hand. He is called also Bala-Ráma. To decline the word Bala, you must begin with Balas, which I conceive to be an obsolete form, preserved only for the purpose of declension and etymological derivation. The difference between Balas and Belus is not very great. As Bala sprung from Vishnu, or Heri, he is certainly Heri-cula, Heri-culas, and Hercules. Diodorus Siculus says, that the posterity of Hercules reigned for many centuries in Palibothra, but that they did nothing worthy of being recorded; and, indeed, their names are not even mentioned in the Puránas.

In the Ganga-mahatmya, in which all places of worship, and others of note, on the banks of the Ganges, are mentioned, the present town of Raj-mehal is positively declared to be the ancient city of Raj-griha of the Puránas, the capital of Prachi, which afterwards was called Bali-putra.

Raj-griha and Raj-mehal, in Persian, signify the same thing. It is also called by the natives Raj-mandalam; and by Ptolemy, Palibothra-mandalon, for Baliputramandalam: the first signifies the royal mansion, and the second the mansion of the Bala-putras. In a more extensive sense, Mandalam signifies the circle or country belonging to the Bali-putras. In this sense we say Coromandel for Cholo, or rather Jala-mandal.

Here I must observe, the present Raj-mehal is not precisely on the spot where the ancient Raj-griha, or Bali-putra stood, owing to the strange devastations of the Ganges in that part of the country for several centuries past. These devastations are attested by universal tradition, as well as by historical records, and the concurring testimony of Ralph, Fitch, Tavernier, and other European travellers of the last century. When I was at Raj-mehal in January last, I was desirous of making particular enquiries on the spot, but I could only meet with a few Brahmins, and those very ignorant; all they could tell

* In Sanscrit is called Mat'hura.

me was, that in former ages, Raj-mehal or Raj-mandal, was an immense city; that it extended as far as the eastern limits of Boglipoor towards Terriagully; but that the Ganges, which formerly ran a great way towards the N.E. and E. had swallowed it up; and that the present Raj-mehal, formerly a suburb of the ancient city, was all that remained of that famous place. For further particulars they referred me to learned Pundits, who unfortunately lived in the interior parts of the country.

In the Mudra-rácshasa it is declared, that the city in which Chandra-Gupta resided was to the north of the hills; and, from some particular circumstances that will be noticed hereafter, it appears that they could not be above five or six miles distant from it. Megasthenes informs us, also, that this famous city was situated near the confluence of the Erannoboas with the Ganges. The Erannoboas has been supposed to be the Sone, which has the epithet of Hiren-ya-baha, or gold-wasting, given to it in some poems. The Sone, however, is mentioned as a distinct river from the Erannoboas, both by Pliny and Arrian, on the authority of Megasthenes: and the word Hiran-ya-baha, from which the Greeks made Erannoboas, is not a proper name, but an appellative, (as the Greek Chrysorhoas,) applicable, and is applied to any river that rolls down particles of gold with its sands. Most rivers in India, as well as in Europe, and more particularly the Ganges, with all the rivers that come down from the northern hills, are famous in ancient history for their golden sands. The Cossoanus of Arrian, or Cossoagus of Pliny, is not the river Coosy, but the Cossanor Cattan, called also Cossay, Cossar, and Cassay, which runs through the province of Midnapoor, and joins the remains of the western branch of the Ganges below Nanga-Cussan.

The Erannoboas, now the Coosy,* has greatly altered its course for several centuries past. It now joins the Ganges, about five-and-twenty miles above the place where it united with that river in the days of Megasthenes; but the old bed, with a small stream, is still visible, and is called to this day Puranah-bahah, the old Coosy, or the old channel. It is well delineated in Major Rennel's Atlas, and it joins an arm of the Ganges, formerly the bed of that river, near a place called Nabob-gunge; from Nabob-gunge the Ganges formerly took an extensive sweep to the east-ward, towards Hyatpoor, and the old banks of the river are still visible in that direction. From these facts, supported by a close inspection of the country, I am of opinion, Bali-putra was situated near the confluence of the old Coosy with the Ganges, and on the spot where the villages of Mynyaree and Bissuntpoor-gola now stand; the Ganges proceeding at that time in an easterly direction from Nabob-gunge, and to the north of these villages. The fortified part of Palibothra, according to Megasthenes, extended about ten miles in length, while the breadth was only two. But the suburbs, which extended along the banks of the Ganges, were, I doubt not, ten or fifteen miles in length. Thus Delhi, whilst in a flourishing state, extended above thirty miles along the banks of the Jumna; but, except about the centre of the town, consisted properly of only a single street, parallel to the river.

The ancient geographers, as Strabo, Ptolemy, and Pliny, have described the situation of Palibothra in such a manner that it is hardly possible to mistake it.

Strabo,† who cites Artemidorus, says, that the Ganges, on its entering the plains of India, runs in a south direction as far as a town called Ganges, (Ganga-puri,) now Allahabad, and from thence, with an easterly course, as far as Palibothra; thence to the sea (according to the Chrestomathia from Strabo) in a southerly direction. No other place but that which we have assigned for the site of Bali-putra answers to this description of Artemidorus.

Pliny, from Megasthenes, who, according to Strabo, had repeatedly visited

* When we come to the treatise of Colonel Francklin, we shall see that he proposes a very different appropriation of the Erannoboas. Although, as to the site of the city, the difference extends to placing Palibothra west of the present Raj-mehal, and consequently a little higher on the Ganges.

† B. xv. p. 719.

the court of Chandra-Gupta, says, that Palibothra was 425 Roman miles from the confluence of the Jumna with the Ganges. Here it is necessary to premise, that Megasthenes says, the highways in India were measured, and that at the end of a certain Indian measure, (which is not named, but it is said to be equal to ten stadia,) there was a cippus, or sort of column erected. No Indian measure answers to this, but the Brahmeni, or astronomical coss of four to a yojana. This is the Hindoo statute coss, and equal to 2,227 British yards. It is used to this day by astronomers, and by the inhabitants of the Punjab, hence it is very often called the Punjabi-coss: thus the distance from Lahore to Mooltan is reckoned to this day to be 145 Punjabi, or 90 common coss.

In order to ascertain the number of Brahmeni coss reckoned formerly between Allahabad and Palibothra, multiply the 425 Roman miles by 8, (for Pliny reckoned so many stadia to a mile,) and divide the whole by 10, (the number of stadia to a coss according to Megasthenes,) and we shall have 340 Brahmeni coss, or 417-18 British miles; and this will bring us to within 2 miles of the confluence of the old Coosy with the Ganges.

Strabo informs us, also, that they generally reckoned 6,000 stadia from Palibothra to the mouth of the Ganges; and from what he says, it is plain, that these 6,000 stadia are to be understood of such as were used at sea, whereof about 1,100 make a degree. Thus 6,000 of these stadia give 382 British miles. According to Pliny, they reckoned more accurately 6,380 stadia, or 406 British miles, which is really the distance by water between the confluence of the old Coosy with the Ganges, and Ingellee, at the mouth of the Ganges. Ptolemy has been equally accurate in assigning the situation of Palibothra relatively to the towns on the banks of the Ganges, which he mentions above and below it. Let us begin from the confluence of the Tuso, now the Tonse, with the Ganges.

Tuso, now the Tonse, (see Major Rennel's course of the Ganges).

Sindia, now Conteeah.

Sagala, (in Sanscrit Suchela, but in the vulgar dialects Sokheila,) now Vindhyavasni, near Mirzapoor.

Sanbalaca, in Sanscrit, Sammallaca. It is now called Sumbulpoor, and is situated in an Island opposite to Patna. It is called Sabelpoor in Major Rennel's map of the course of the Ganges, but the true name is Sumbulpoor. It derived its celebrity, as well as its name, from games (for so the word Sammallaca imports) performed there every year in honour of certain heroes of antiquity. During the celebration of these games, Sammallaca was frequented by a prodigious concourse of merchants and all sorts of people, inasmuch that it was considered as the greatest fair in the country This place is mentioned in the Haricshetra Maha-tmya, which contains a description of the principal places of worship in North Bahar.

Borœca, now Borounca, opposite to Bar and Rajowly, near Mowah on the Byar, about 3 miles from the Ganges, which formerly ran close by it. It was the place of residence of the kings of the Bhur tribe, once very powerful in this country.

Sigala, Monghier. In Ptolemy's time it was situated at the junction of the river Fulgo with the Ganges, which he derives from the mountains of Uxentus, as that word probably is from Echac-des, or country of Echac, or, as it is written in the maps, Etchauk: there are five or six places of this name in the mountains of Ramgur. The river Fulgo is the Cacuthis of Arrian, so called from its running through the country of Cicata. According to the same author, the Andomatis, or Dummoody, had its source in the same mountains.

The Ganges formerly ran almost in a direct line from Borounca to Monghier, the Fulgo uniting with it near this place; but since, the river taking a southerly course, has made great encroachments upon the northern boundary of Monghier, which stretched out a considerable distance in that direction to a hill of a conical shape, which the stream has totally washed away. This fact is ascertained on the evidence of several Hindoo sacred books, particularly of the

Gangamahatmya; for, at the time this was written, one-half of the hill still remained. Sigala appears to be corrupted from the Sanscrit Sirhala, a plough. At the birth of Krishna, a sheet of fire, like the garments of the gods, appeared above the place called Vindhyavasni, near Mirzapoor. This appearance is called Suchela, or, in the vulgar dialects, Suchela, or Sukhaila, from which the Greeks made Sagala. This fiery meteor forced its way through the earth, and re-appeared near Monghier, tearing and furrowing up the ground like a plough, or Sirhala. The place where it re-appeared is near Monghier; and there is a cave formed by lightning sacred to Devi.

Palibothra, near the confluence of the old Coosy with the Ganges.

Astha-Gura, now Jetta-gurry, or Jettácoory, in the inland parts of the country, and at the entrance of a famous pass through the Raj-mehal hills.

Corygazus, near Palibothra, and below it, is derived from the Sanscrit Gauri-Goschi, or the wilderness of Gauri, a form of Devi. The famous town of Gaur derives its name from it. It is called by Nonnus, in his Dionysiacs, Gagus for Goscha, or the Goscha by excellence. He says it was surrounded with a net-work, and that it was a journey of two days in circumference. This sort of enclosure is still practised in the eastern parts of India, to prevent cattle from straying, or being molested by tigers and other ferocious animals. The kings of Persia surround their Harem, when encamped, with a net-work; and formerly the Persians, when besieging a town, used to form a line of contravallation with nets. The northern part only, towards Cotwally, was inhabited at that early period.

Tondota, Tanda-haut: (haut is a market). This name, in different MSS. of Ptolemy, is variously written; for we read also, Condota and Sondota; and unfortunately, these three readings are true Hindoo names of places; for we have Sanda-haut and Cunda-haut. However, Tanda-haut, or, in Sanscrit, Tandá-haut, appears to be Tandá, formerly a market-place, called also, Tanrah, Tarrah, Tardar and Tanda. It is situated near the southern extremity of the high grounds of Gaur, on the banks of the old bed of the Ganges.

Tamalites, Samal-haut. No longer a Hát, but simply Samal-poore. Tamalhat is not a Hindoo name, and I suppose here a mistake of the transcriber. It is between Downapoor and Sooty. (See Rennel's map.) The Ganges ran formerly close to these three places; and Mr. Bernier, in his way from Benares to Cossimbazaar, landed at Downapoor.

Elydna is probably Laudannah.

Cartinaga, the capital of the Coccconagæ, or rather Cottonaga, is called now Cuttunga; it is near Soory; the Portuguese, last century, called it Cartunga and Catrunga.

Cartisina, now Carjuna, or Cajwana, is near Beudwau. I shall just observe here, that the three last-mentioned towns are erroneously placed, in Mercator's map, on the banks of the Ganges. Ptolemy says no such thing.

The next place on the banks of the Ganges is

Oreophonta, Hararpunt, or Haryárpunt in the vulgar dialects; in Sanscrit it is Hararparna, from Hara and Arpana, which implies a piece of ground consecrated to Hara, or Mahá-deva. The word Arpana is always pronounced in the spoken dialects, Arpunt; thus they say, Krishnarpunt. It is now Rangamatty. Here was formerly a place of worship, dedicated to Mahá-deva, or Hara, with an extensive tract of ground appropriated to the worship of the god; but the Ganges having destroyed the place of worship, and the holy ground having been resumed during the invasions of the Mussulmans, it is entirely neglected. It still exists, however, as a place of worship; only the image of the Phallus is removed to a greater distance from the river.

Aga-nagara, literally the Nagara, or town of Aga. It is still a famous place of worship in the dwipa (Island or peninsula) of Aga, called from that circumstance, Aga-dwip; the true name is Agar-dwip. A few miles above Aganagara, was the city called Catadupe by Arrian, from Cativadwip, a place famous in the Puranas. It is now called Catwa.

Ganges-regia, now Satgauw, near Hoogly. It is a famous place of worship, and was formerly the residence of the kings of the country, and said to have been a city of an immense size, so as to have swallowed up one hundred villages, as the name imports; however, though they write its name Satgauw, I believe it should be Sátgauw; or the seven villages, because there were so many consecrated to the seven Rishis, and each of them had one appropriated to his own use.

Palura, now Palorah, or Pollerah, four or five miles to the west of Oolbarya, below Budge-budge. A branch of the Ganges ran formerly to the west of it, and after passing by Naga-bassan, or Nagampapan, fell into the sea towards Ingellee. From Nagam-basan, the western branch of the Ganges was denominated Cambuson Ostium by the Greeks. This place is now ridiculously called Nanga-bassan, or the naked abode; whereas its true name is Naga-bassan, or the abode of snakes, with which the country abounds.

Sir William Jones says, 'the only difficulty in deciding the situation of 'Palibothra to be the same as Patali-putra, to which the names and most 'circumstances nearly correspond, arose from hence, that the latter place 'extended from the confluence of the Sone and the Ganges to the site of Patna, 'whereas Palibothra stood at the junction of the Ganges and the Erannoboas; 'but this difficulty has been removed, by finding in a classical Sanscrit book, 'near 2,000 years old, that Hiranyabahee, or golden-armed, which the Greeks 'changed into Erannoboas, or the river with a lovely murmur, was, in fact, 'another name for the Sone itself; though Megasthenes, from ignorance 'or inattention, has named them separately.' Vide Asiatic Researches, Vol. IV, p. 11.

But this explanation will not be found sufficient to solve the difficulty, if Hyranyabaha be, as I conceive it is not, the proper name of a river, but an appellative, from an accident common to many rivers.

Patali-putra was certainly the capital, and the residence of the kings of Magadha, or South Bahar. In the Mudra-Rácshasa, of which I have related the argument, the capital city of Chandra-Gupta is called Cusumapoor throughout the piece, except in one passage, where it seems to be confounded with Patali-putra, as if they were different names for the same place. In the passage alluded to, Rácshasa asks one of his messengers, 'if he had been at Cusumapoor?' The man replies, 'Yes, I have been at Patali-putra.' But Sumapon, or Phulwaree, to call it by its modern name, was, as the word imports, a pleasure or flower garden, belonging to the kings of Patna, and situate, indeed, about ten miles W. S. W. from that city; but, certainly never surrounded with fortifications, which Annanta, the author of the Mudra-Rácshasa, says, the abode of Chandra-Gupta was.

If we consider the scene of action, in connection with the incidents of the story in the Mudra-Rácshasa, it will afford us clear evidence that the city of Chandra-Gupta could not have stood on the site of Patna; and a pretty strong presumption also, that its real situation was where I have placed it; that is to say, at no great distance from where Raj-mehal now stands. For, first, the city was in the neighbourhood of some hills which lay to the southward of it. Their situation is expressly mentioned; and for their contiguity, it may be inferred, though the precise distance be not set down, from hence: that king Nanda's going out to hunt, his retiring to the reservoir among the hills near Patalcandara to quench his thirst, his murder there, and the subsequent return of the assassin to the city with his master's horse, are all occurrences related as having happened on the same day. The messengers also, who were sent by the young king, after the discovery of the murder, to fetch the body, executed their commission, and returned to the city the same day. These events are natural and probable, if the city of Chandra-Gupta was on the site of Raj-mehal, or in the neighbourhood of that place; but are utterly incredible, if applied to the situation of Patna, from which the hills recede at least thirty miles in any direction.

Again, Patalcandara, in Sanscrit, signifies the crater of a volcano; and, in fact, the hills that form the glen in which is situated the place now called

Mootijarna, or the pearl-dropping spring, agreeing perfectly in the circumstances of distance and direction from Raj-mehal with the reservoir of Patalcandara, as described in the poem, have very much the appearance of a crater of an old volcano. I cannot say I have ever been on the very spot, but I have observed in the neighbourhood substances that bore undoubted marks of their being volcanic productions; no such appearances are to be seen at Patna, nor any trace of there having ever been a volcano there, or near it. Mr. Davis has given a curious description of Mootijarna, illustrated with elegant drawings. He informs us there is a tradition that the reservoir was built by Sultan Suja: perhaps he only repaired it.

While the sovereignty of the kings of Magadha, in South Bahar, was exercised within the limits of their hereditary dominions, the seat of their government was Patali-putra, or Patya; but Janasandha, one of the ancestors of Chandra-Gupta, having subdued the whole of Práchi, as we read in the Puranas, fixed his residence at Bali-putra; and there he suffered a most cruel death from Krishna and Bala Ráma, who caused him to be split asunder. Bala restored the son, Sahadéva, to his hereditary dominions; and from that time the kings of Magadha, for twenty-four generations, reigned peaceably at Patna, until Nanda ascended the throne, who, proving an active and enterprising prince, subdued the whole of Práchi; and having thus recovered the conquests that had been wrested from his ancestor, probably re-established the seat of empire at Bali-putra. The historians of Alexander positively assert that he did. Thus, while the kings of Palibothra, as Diodorus tells us, sunk into oblivion, through their sloth and inactivity, (a reproach, which seems warranted by the utter silence observed of the posterity of Bala Ráma in the Puranas, not even their names being mentioned), the princes of Patali-putra, by a contrary conduct, acquired a reputation that spread over all India.

The true name of this famous place is Patali-pura, which means the town of Patali, a form of Devi worshipped there. It was the residence of an adopted son of the goddess Patali, hence called Patali-putra, or the son of Patali. Patali-putra, and Bali-putra, are absolutely inadmissible, as Sanscrit names of towns and places; they are used in that sense only in the spoken dialects; and this of itself is a proof that the poems in question are modern productions. Patali-pura, or the town of Patali, was called simply Patali, or corruptly Pattiali, on the invasion of the Mussulmans: it is mentioned under that name in Mr. Dow's translation of Ferishta's History; it is, I believe, the Patali of Pliny. From a passage in this author, compared with others from Ptolemy, Marcianus, Heracleota, and Arrian, in his Periplus, we learn that the merchants, who carried on the trade from the Gangetic Gulf, or Bay of Bengal, to Perimula, or Malacca, and to Bengal, took their departure from some place of rendezvous in the neighbourhood of Point Godavery, near the mouth of the Ganga Godavery. The ships used in this navigation, of a larger construction than common, were called, by the Greek and Arabian sailors, *colandrophonta*, or, in the Hindoostanee dialect, *coilan-di-pota, coilan boats or ships;* for *pota*, in Sanscrit, signifies a boat or a ship, and *di*, or *da*, in the western parts of India, is either an adjective form, or the mark of the genitive case. Pliny has preserved to us the track of the merchants who traded to Bengal from Point Godavery.

They went to Cape Colinga, now Palmira; thence to Dandagula, now Tentugully, almost opposite to Fultati;* thence to Tropina, or Triveni, and Trebeni, called Tripina by the Portuguese, in the last century; and, lastly, to Patale, called Patali, Pattiali as late as the twelfth century, and now Patna. Pliny, who mistook this Patale for another town of the same name, situate at the summit of the Delta of the Indus, where a form of Devi, under the appellation of Patali, is equally worshipped to this day, candidly acknowledges that he could by no means reconcile the various accounts he had seen about Patale, and the other places mentioned before.

The account transmitted to us of Chandra-Gupta, by the historians of

* This is the only place in this Essay not to be found in Rennel's Atlas.

Alexander, agrees remarkably well with the abstract I have given in this paper of the Mudra-Rácshasa. By Athenæus he is called Sandracoptos; by the others, Sandracottos; and sometimes Androcottos. He was also called Chandra simply; and, accordingly, Diodorus Siculus calls him Xandrames, from Chandra, or Chandram in the accusative case; for in the western parts of India, the spoken dialects from the Sanscrit do always affect that case. According to Plutarch, in his life of Alexander, Chandra-Gupta had been in that prince's camp, and had been heard to say afterwards, that Alexander would have found no difficulty in the conquest of Prách, or the country of the Prasians, had he attempted it, as the king was despised, and hated too, on account of his cruelty.

We are still proceeding with Major Wilford, who, in the fifth volume of the *Asiatic Researches*, exhibits a series of passages in the history of Chandra-Gupta, from the native authors of India; which he at the same time compares with the accounts in the classic writers of ancient Europe, noticing the points in which coincidence is a powerful confirmation, or discrepancy admits a probable correction.

In the Mudra-Rácshasa it is said, that king Nanda, after a severe fit of illness, fell into a state of imbecility, which betrayed itself in his discourse and actions; and that his wicked minister, Sacatara, ruled with despotic sway in his name. Diodorus Siculus and Curtius relate that Chandram was of a low tribe, his father being a barber. That he, and his father Nanda, too, were of a low tribe, is declared in the Vishnu-purana, and in the Bhagavat Chandram; that he, as well as his brothers, was called Maurya, from his mother Mura; and as that word,* in Sanscrit, signifies a barber, it furnished occasion to his enemies to asperse him as the spurious offspring of one. The Greek historians say, the king of the Prasii was assassinated by his wife's paramour, the mother of Chandra; and that the murderer got possession of the sovereign authority under the specious title of regent and guardian to his mother's children, but with a view to destroy them. The Puranas and other Hindoo books, agree in the same facts, except as to the amours of Sacatara with Mura, the mother of Chandra-Gupta, on which head they are silent. Diodorus and Curtius are mistaken in saying, that Chandram reigned over the Prasii at the time of Alexander's invasion: [as a king] he was contemporary with Seleucus Nicator.

I have inserted the words in brackets under a persuasion that Major Wilford intended to convey the idea supplied, and that only. He has already stated, after Plutarch, that Chandra-Gupta was in Alexander's camp, and therefore is not to be construed as here denying that he was contemporary with Alexander as a subject of Nanda. From the death of Alexander to the first transactions between Seleucus and Sandracottos, there intervened about twenty years.

I suspect (continues Major Wilford) Chandra-Gupta kept his faith with the Greeks or Yavans, no better than he had done with his ally, the king of Népal; and this may be the motive for Seleucus crossing the Indus at the head of a numerous army; but finding Sandrocoptos prepared, he thought it expedient to conclude a treaty with him, by which he yielded up the conquests he had made; and, to cement the alliance, gave him one of his daughters in marriage.† Chandra-Gupta appears to have agreed, on his part, to furnish Seleucus annually with fifty elephants; for we read of Antiochus the Great going to India, to renew the alliance with king Sophagasemus, and of his receiving fifty elephants from him. Sophagasemus, I conceive to be a corruption of Shivaca-Sena, the grandson of Chandra-Gupta.

The son of Chandra-Gupta is called Allitrochates, and Amitrocates, by the Greek historian. Seleucus sent an ambassador to him: and after his death the same good intelligence was maintained by Antiochus, the son, or the grandson of Seleucus. This son of Chandra-Gupta is called Varisara in the Puranas;

* See the Jutiviveca, where it is said, the offspring of a barber, begot by stealth, of a female of the Sudra tribe, is called *Maurya*: the offspring of a barber and a slave woman is called *Maurya*.

† Strabo, B. 45, p. 724.

according to Parasara, his name was Dasaratha; but neither the one nor the other bear any affinity to Amitrocades: this name appears, however, to be derived from the Sanscrit Mitra-Gupta, which signifies, saved by Mitra, or the sun, and therefore probably was only a surname.

It may be objected to the foregoing account, the improbability of a Hindoo marrying the daughter of a Yavana, or indeed, of any foreigner. On this difficulty I consulted the Pundits of Benares, and they all gave me the same answer; namely, that in the time of Chandra-Gupta, the Yavanas were much respected, and were even considered as a sort of Hindoos; though they afterwards brought upon themselves the hatred of that nation by their cruelty, avarice, rapacity, and treachery, in every transaction while they ruled over the western parts of India; but that, at any rate, the objection did not apply to the case, as Chandra-Gupta himself was a Sudra, that is to say, of the lowest class. In the Vishnu-purana, and in the Bhagavat, it is recorded, that eight Grecian kings reigned over part of India. They are better known to us by the title of the Grecian kings of Bactriana. Arrian, in his Periplus, enumerating the exports from Europe to India, sets down as one article, beautiful virgins, who were generally sent to the market of Baroche. The Hindoos acknowledge, that, formerly, they were not so strict as they are at this day; and this appears from their books to have been the case. Strabo does not positively say that Chandra-Gupta married a daughter of Seleucus, but that Seleucus cemented the alliance he had made with him by connubial affinity, from which expression it might equally be inferred, that Seleucus married a daughter of Chandra-Gupta; but this is not so likely as the other; and it is probable the daughter of Seleucus was an illegitimate child, born in Persia after Alexander's conquest of that country.

Megasthenes was a native of Persia, and enjoyed the confidence of Sibyrtius,* governor of Arachosia (now the country of Candahar and Guzni), on the part of Seleucus. Sibyrtius sent him frequently on embassies to Sandrocoptos. When Seleucus invaded India, Megasthenes enjoyed also the confidence of that monarch, who sent him, in the character of ambassador, to the court of the king of Prachi. We may safely conclude, that Megasthenes was a man of no ordinary abilities. He spent the greatest part of his life in India, either at Candahar, or in the more interior parts of it; and as, from his public character, he must have been daily conversing with the most distinguished persons in India, I conceive, that if the Hindoos of that day had laid claim to so high an antiquity as those of the present, he certainly would have been acquainted with their pretensions, as well as with those of the Egyptians and Chaldeans; but, on the contrary, he was astonished to find a singular conformity between the Hebrews and them in the notions about the beginning of things; that is to say, of ancient history. At the same time, I believe, that the Hindoos, at that early period, and, perhaps, long before, had contrived various astronomical periods and cycles, though they had not then thought of framing a civil history adapted to them. Astrology may have led them to suppose so important and momentous an event as the creation, must have been connected with particular conjunctions of the heavenly bodies; nor have the learned in Europe been entirely free from such notions. Having once laid down this position, they did not know where to stop; but the whole was conducted in a most clumsy manner, and their new chronology abounds with the most gross absurdities: of this they themselves are conscious, for, though willing to give me general ideas of their chronology, they absolutely forsook me, when they perceived my drift in a stricter investigation of the subject.

The loss of Megasthenes' works is much to be lamented. From the few scattered fragments preserved by the ancients, we learn, that the history of the Hindoos did not go back above five thousand and forty-two years. The MSS. differ; in some we read the six thousand and forty-two years, in others five thousand and forty-two years and three months, to the invasion of India by Alexander. Megasthenes certainly made very particular enquiries, since

* Arrian, B. 5, p. 203.

he noticed even the months. Which is the true reading, I cannot pretend to determine; however, I incline to believe it is five thousand and forty-two; because it agrees best with the number of years assigned by Albumazar, as cited by Mr. Bailly, from the creation to the flood. This famous astronomer, whom I mentioned before, had derived his ideas about the time of the creation, and of the flood, from the learned Hindoos he had consulted; and he assigns two thousand two hundred and twenty-six years between what the Hindoos call the last renovation of the world and the flood. This account from Megasthenes and Albumazar, agrees remarkably well with the computation of the Septuagint. I have adopted that of the Samaritan Pentateuch, as more conformable to such particulars, as I have found in the Puranas: I must confess, however, that some particular circumstances, if admitted, seem to agree best with the computation of the Septuagint: besides, it is very probable that the Hindoos, as well as ourselves, had various computations of the times we are speaking of.

Megasthenes informs us also, that the Hindoos had a list of kings, from Dionysius to Sandrocoptos, to the number of one hundred and fifty-three. Perhaps this is not to be understood of successions in a direct line: if so, it agrees well enough with the present list of the descendants of Nausha, or Deo-Naush.

Megasthenes, according to Pliny and Arrian, seems to say, that five thousand and forty-two years are to be reckoned between Dionysius, or Deo-Nausha, and Alexander, and that a hundred and fifty-three kings reigned during that period: but, I believe, it is a mistake of Pliny and Arrian; for one hundred and fifty-three reigns, or even generations, could never give so many years.

Megasthenes reckons also fifteen generations between Dionysius and Hercules, by whom we are to understand, Krishna, and his brother Bala-Ráma.

The ancient statues of the gods having been destroyed by the Mussulmans, except a few which were concealed during the various persecutions of these unmerciful zealots, others have been erected occasionally, but they are generally represented in a modern dress. The statue of *Bala-Ráma* at Mutra, has very little resemblance to the Theban Hercules, and, of course, does not answer exactly to the description of Magasthenes. There is, however, a very ancient statue of *Bala-Ráma*, at a place called *Baladeva*, or *Baldeo* in the vulgar dialects, which answers minutely to his description. It was visited some years ago by the late Lieutenant Stewart, and I shall describe it in his own words: "*Bala-Ráma*, or *Bala-deva*, is represented *there* with a ploughshare in his left hand, with which he hooked his enemies; and in his right hand a thick cudgel, with which he cleft their skulls; his shoulders are covered with the skin of a tiger. The village of Baldeo is 13 miles E. by S. from Muttra."

Here I shall observe, that the ploughshare is always represented very small, and sometimes omitted; and that it looks exactly like a harpoon, with a strong hook, or a *gaff*, as it is usually called by fishermen. My Pundits inform me, also, that *Bala-Ráma* is sometimes represented with his shoulders covered with the skin of a lion.*

This concludes the first essay of Major Wilford, in which he has professedly undertaken to discuss the problem of the site of Palibothra, and to elicit from the stores of oriental learning some rays of information, which tend to dispel a part of the obscurity in which the imperfect notices of the classic writers had left this interesting subject.

(To be continued.)

FAMILY OF WARREN HASTINGS.

The following account of the ancient family of Hastings, is taken from Dr. Nash's "History of Worcestershire," and the records of the Herald's Office.

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* Asiatic Researches, Vol. v, pp. 262—295, *passim*.

In the reign of Henry the Second, Milo de Hastings held three hides of land of the Bishop of Worcester. This Milo de Hastings, or another person of the same name, was of Daylnesford, the 33rd of Edward the First.

Mr. Pennyston Hastings, an antiquary, and rector of Daylnesford, derives the pedigree of this family from Hastings the Dane, in a letter to Dr. Thomas, dated the 11th December 1732. It certainly may boast of great antiquity. Astrope Hastings held lands in Warwickshire so early as the conqueror, or very soon afterwards. Of this family were the Barons of Abergavenny, who by the marriage of John Hastings, Baron of Abergavenny, with the heiress of Acmar de Valentia, came to be Earl of Pembroke ; John the last Earl leaving no issue, his earldom reverted to the crown, and the barony of Abergavenny went by marriage to Reginald Lord Grey, although the right of it was a long time contested by Mr. Hastings the male heir, descended from the second son of John Lord Abergavenny.

From a younger branch of this family sprang the Earls of Huntingdon, who have altered the arms, and bear a manche sable in a field argent ; whereas the original arms of Hastings, and those which have always been borne by the Hastings of Daylnesford, were a manche gules in a field or,

Daylnesford continued in the family of Hastings till 1715, when it was sold by Mr. Samuel Hastings to Jacob Knight, grandson to Sir John Knight of Bristol. From the son of Mr. Knight it was re-purchased by Mr. Hastings in 1789.

At Daylnesford was first introduced the cultivation of Saintfoin, a French grass, brought into England by John Hastings in 1650.

The ancient manor house, which has long been destroyed, was situate at the distance of 150 yards from the church. The ruins were left about a century ago, and showed it to have been a grand structure.

From the time this house went to decay, the family chiefly resided at Yelford in Oxfordshire, called in old writings Yelford Hastings ; and in the visitation of that county in the last century, a particular account is given of that family.

Yelford continued to belong to them until the reign of Charles the First, when John Hastings having spent four manors in defence of the king, conveyed Yelford to the Speaker Lenthall to save the rest of his estate.

This John Hastings was the great-great-grandfather of Mr. Hastings, whom Mr. Burke is supposed to describe as of an origin low, obscure, and vulgar.

The following persons of the name of Hastings possessed the estate of Daylnesford, and the patronage of the living, as appears by Dr. Nash's survey :—

Thomas de Hastyngs	A.D. 1281
Rolandus de Hastyngs	1325
Thomas de Hastyngs, Dominus de Daylnesford	1335
Thomas Hastyngs	1419
Edward Hastyngs	1466
John Hastings	1525
Symon Hastings	1593
John Hastings	1646
John Hastings	1661
Penyston Hastings	1690
Samuel Hastings	1701
Warren Hastings	1789

From this account, which is authentic, it is clear, that from the year 1281 to 1715, a period of above four hundred years, the estate of Daylnesford continued in the family of Mr. Hastings, though the fortune of the family was considerably diminished in 1651, by the attachment of his great-great-grandfather to Charles the First.

MR. HUDLESTON'S LETTER

ADDRESSED TO

THE HONORABLE COURT OF DIRECTORS OF THE UNITED EAST INDIA COMPANY,

Alluded to in the Debate at the East India House on the 16th December 1818, *also in* MR. HUDLESTON'S *Letter to the Editor of the Asiatic Journal.*

GENTLEMEN :—Our constituents having re-elected me to a seat in your court, thereby manifesting a confidence in me unshaken by the late attack upon my character, it becomes now my duty to fulfil the pledge which I gave to them on the 25th ultimo, by submitting, through their representative body, all that the lapse of thirty-four years, and the ravages of death in that interval, have left me to offer, in vindication of my own honor and character, and of those of the late Sir George Staunton, who is included with me in the charge of having, in the capacities of second and third members of a commission, sent by the late Earl Macartney, in the year 1783-4, to treat of peace with the late Tippoo Sultan, planned and intended to make our escape from the shore and scene of the negotiation, by getting clandestinely on board a ship in the Mangalore roads, with a view to secure our own personal safety, leaving the rest of the persons belonging to the embassy " to their fate." The origin of the charge rests on the authority of a black menial servant of the officer, then a lieutenant, now Sir Thomas Dallas, who commanded the escort attached to the embassy, and on his (the servant's) information to his master, of what he stated himself to have overheard, in a conversation between the second and third commissioners, *they* in the inside of the tent, and he prostrate on the *outside.*

To have to defend my character against such an attack, derived from such a source, after having to an advanced period of life indulged the hope that it would accompany me to the grave without a stain, is a task I little expected. The charge is brought before the public in a History of the South of India, by Colonel Mark Wilks, who in the same page has advanced some assertions, that if they were as correct and just as they are acrimonious, would be well calculated to give countenance to the accusation, and to bring the character of the two commissioners into merited obloquy and contempt. How far they are founded, or destitute of foundation, I shall for the present defer the examination, in order to come at once to the charge itself. Whatever feelings of surprise and regret I may have experienced, on learning by *whom* the story told by the menial servant had been furnished to the historian, my mind never admitted a doubt of his having received the information. To point out its extravagancies, is a task as easy as it is humiliating. The informant, having been employed one day to officiate as interpreter, states, that after " having " been kept standing for several hours, interpreting between the commissioners " and Tippoo's ministers," he lay down without the tent wall, and after the dismission of " strangers and the retirement of the first commissioner, he over- " heard the second and third commissioners discussing and arranging, &c." Now " the tent," and the only tent in which he could have been interpreting, or the commissioners negotiating, (for they never negotiated or conferred with the ministers in any other) was Tippoo's public durbar tent, the situation of which, for the purpose of discussing and concerting a plot or project, the success of which was to depend on *secrecy,* is an idea so palpably absurd, that I am persuaded I might stop here, and take no further notice of the menial servant's information. However, to meet even the possibility of a doubt on the subject, I will observe, that as to " the dismission of strangers" from the tent (of whom there were always some, besides six sentinels), we had no more authority to do it, than a foreign minister possesses, in this country, to dismiss strangers from His Majesty's levee apartment ; by chance, too, we had, early in the negotiation, discovered that we were sedulously and systematically watched by a person, a native of the Carnatic, who spoke English fluently, and by his own confession, accidentally obtained had been specially appointed to observe

the commissioners, and endeavour to overhear their conversation. The fact is stated in a letter of date 15th February 1784, from Mr. Staunton to Lord Macartney, which appears on the records of the commission in the following words: "It appears that Tippoo does not much rely on any of his ministers, "at least in the present transaction: four persons, two Mussulmen and two "Hindoos, besides the vakeels, attend and manage the conferences with "us; and a man who understands English, but does not avow it, is present, "not only during the conferences, but also while the ministers are absent, "*he being thus left in order to listen to whatever sentiments or conversations "might be held among the commissioners.*" Thus, according to the menial servant's information, the conversation of the two commissioners must have been in so low a tone as not to be overheard by the listening spy (and probably by others) *within* the tent, and yet loud enough to be overheard *by him* (the servant) on the *outside* of it.

This information makes the two commissioners, in their conversation, gratuitously characterise their own project, by owning, as a part of it, the intention to leave the rest of the gentlemen belonging to the embassy "to their fate;" and as if something were yet wanting to demonstrate the preposterous extravagance and absurdity of the menial servant's story, it states, that "the first "commissioner was only to be apprised of the plan, by their calling at his tent "on their way to the boat and giving him the option of accompanying them." Thus the head of the commission, who was also the second member of the government, was to have the option of being left to his fate, like the rest, or of embarking at a moment's notice, without his servants or luggage of any kind. He could not then have been a party to the scheme. And yet it appears that the letter to Captain Scott of the 1st March, to which so much importance is attached by General Macleod, and by Colonel Wilks in concurrence with him, which directed his (Captain Scott's) attention to a signal that would eventually be made from the shore, "in the hope," as it expresses, "that some communi-"cation might by that means be effected from the beach," but which signal, accordingly, it seems, to the assertion of General Macleod, was a plan for the escape of the commissioners. That letter, I say, was signed by the first commissioner himself.

It will require some ingenuity to reconcile this fact to the intention imputed to the two commissioners respecting the first commissioner, or to their having formed any plan whatever for escaping. There seems no way of getting rid of the difficulty, except by supposing them to have been capable of keeping the first commissioner ignorant of the scheme, while they made him an unconscious accessory to it; and that supposition would involve what I think the historian of the South of India and the commander of the escort themselves will admit to be a difficulty, namely, that the two commissioners must also have had the power of keeping him in continued ignorance of the scheme after it had been abandoned; for otherwise it is quite impossible for any one, who knows the situation of Mr. Sadlier and Mr. Staunton with each other and the terms they were on, to imagine that Mr. Sadlier would have withheld from the public, his knowledge of a project by which he was to have been so unworthily and disrespectfully treated, or that he would not have made it a subject of complaint at the council board; instead of which, he not only made no complaint or communication of it, but, on the contrary, acquiesced in the measure of sending home Mr. Staunton with the public despatches which announced the peace. This is merely to show, that the plan, if any and whatever it may have been, that the surgeon, Dr. Falconer, was employed to arrange, could have had nothing in it of an exceptionable nature, or the knowledge of which would have given Mr. Sadlier an advantage over Mr. Staunton.

I have next to advert to the examination of the surgeon, Mr. Falconer, by the commander of the escort, and his stated confession, which seems to give importance to the story of the menial servant. That I ever was a party to the contrivance of any scheme for effecting my escape, or gave the surgeon to the embassy authority to make or commit me as a party to any such contrivance or scheme, I most solemnly deny, as I have already virtually done in the

declaration given in my letter of the —— ultimo. If I had ever condescended to commit my name and authority to a young surgeon, or any other person, in such a matter, it is impossible that my memory should preserve no trace of it; and I again declare upon my honor, and shall be ever ready to declare on oath, that I am as unconscious of having contrived or concurred in such a scheme, as I was at the hour of my birth. The disadvantages I labour under, and the difficulty of meeting a circumstantial statement by positive evidence, or of proving a negative to such a statement, referring to transactions that passed thirty-four years ago, must be obvious to every candid mind; and I think the two officers themselves must regret that the statement and the charge were not brought forward while the second commissioner, Sir George Staunton, was living to vindicate his fame, and while the surgeon, Dr. Falconer, might have been examined and questioned on several points, and most especially as to the concern and disappointment which he is stated to have evinced at the discovery and consequent frustration of a scheme, by which, if it had *not* been frustrated, he himself, with the rest of the officers attached to the embassy, was to be left to his fate.

I trust it cannot fail to occur to every impartial and unprejudiced mind, that circumstances which, thirty years ago, might have been susceptible of easy solution, acquire importance, and may even seem inexplicable, when death has closed up every avenue to information concerning them, and to every individual to whose knowledge or testimony the accused might have resorted for it. The records, however, of the commission, do not leave me entirely dependent on the credit that may be given to my own affirmation on some essential points. According to the stated information or acknowledgment of the surgeon, a day or time had actually been fixed for effecting the escape, but he declined to name it. I should have been thankful if he *had* named the day; but I think I shall presently adduce reason to question even the *possibility* of my having concurred in fixing it, whichever day he might have named of those days which must have included it, if there had in reality been any intention to escape. The regret manifested by the surgeon at the discovery and defeat of the plan would not have been felt, if the imputed intention had been a part of it. But as the plan, whatever it was, had been left to his management, the concern he evinced at his failure was perfectly natural, if I am right in the conjecture I have formed of what *may* have been its object; for I am ready to admit, that an object of some sort or another may have been committed to his arrangement.

The whole subject of the commission to Tippoo Sultan, and all but the leading facts connected with it, had long since passed from my mind; but the passage in the letter from the commissioners to Captain Scott, published in the History of the South of India, directing him, on observing a certain signal, to place "a boat as near to the shore as possible, in the hope of effecting some "communication by that means from the beach," together with the letter from General Macleod, to which the historian has attached so much importance, brought to my mind an imperfect recollection of that officer having, at some period of the negotiation, come in a ship into the Mangalore roads, and of Tippoo's having thrown obstacles in the way of our holding communication with him, doubtless, from a fear, well grounded, that as General Macleod commanded the Bombay army, which was then at Cannanore, a fort on the sea-coast only about four leagues off, we might wish to consult and arrange eventual measures with him for the advance of that army; and my conclusion is, although my memory preserves not the faintest trace of it, that there might have been some plan projected for obtaining for the commissioners a personal interview on board the ship, with General Macleod, or with Colonel Gordon, the second in command, or at least for securing a passage on board from the shore for our secretary, or some other confidential officer belonging to the embassy, in the event of Tippoo's absolutely preventing our communication with the sea. I was not then aware of the existence of recorded documents which, in a considerable degree, favour that idea. I find that, on the 14th February, the commissioners, in a conference, told Tippoo's ministers, in allusion to his demand of the

delivery of Cannanore, "that by the orders of their government they were "obliged to confer with General Macleod, before they could come to any deter- "mination on that point." In a letter of the same date, from the second commissioner to Lord Macartney, it is stated, that "the commissioners told the "ministers, that a communication is necessary with Bombay and Tellicherry, "*that General Macleod is expected in these roads very soon*, and the commis- "sioners must confer with him personally." I find, also, that ten days after (on the 25th February,) I myself, in a letter to Lord Macartney, mentioned to his lordship, that hearing the minister Purneah complain to one of the other ministers, that we would not restore Cannanore, "I immediately made the "interpreter tell him, that we had not said that *we would not* restore Cannanore, "but that we must see General Macleod before we could determine concerning "it." This letter of mine to Lord Macartney was written just three days before the date of the letter to Captain Scott, in which, as above stated, he is directed, on perceiving "a certain signal, to send a boat on shore, in the hope of "effecting a communication, by that means, from the beach."

But, in reality, setting aside the idea of effecting a personal communication with General Macleod, it is perfectly easy to account for the directions to Captain Scott, of 1st March, without supposing any other object for them than *that* which they literally express, namely, the effecting a communication with him, also with Cannanore, Tellicherry, and Bombay, in certain stated cases, supposing or anticipating, in such cases, difficulty or delay in sending off a boat. There had been a previous correspondence between the commissioners and Captain Scott, which proves the communication to have been to that time open: indeed it appears on the records, that four of the gentlemen attached to the embassy had, at different times, been sent off with despatches. But towards the close of the negotiation, and as the issue of it became doubtful, Tippoo evinced great jealousy of our holding communication with the ships, and anticipating the case of his carrying it to a yet greater extent, or possibly preventing the communication altogether, or at least preventing our sending off despatches by either of the gentlemen of the embassy, the commissioners wrote the instructions of the 1st March to Captain Scott, referring him to certain signals, to be settled between him and the bearer of the letter, which signals were to denote to him, respectively, two distinct descriptions of the situation of our affairs connected with the negotiation; first, that it was still going on, without any certainty of its issue; the second, that it was delayed, without being broken off. It is also not unworthy of remark, that the case of the actual breaking off of the negotiation was provided against, and the directions to Captain Scott would, on that event, have had the effect of removing immediately from the Mangalore roads, the three and only vessels by which we could have escaped. The ship *Morning Star* was to sail immediately for Madras, the *Pattamar* (a large boat) for Cannanore, and the *Hawke* herself (Captain Scott) for Bombay; which last direction would have been obviously unnecessary, on the supposition of our intention to escape while the negotiation was going on, and of the time being fixed for its execution, as we should ourselves have been on board the *Hawke*, and have given our directions to the commander in person.

I shall now briefly advert to what is stated by the commander of the escort to have been said to him by the second commissioner, Mr. Staunton, on his attending him, in consequence of the message which he (the commander) sent to Mr. Staunton by Dr. Falconer, namely, that there "was "no intention to escape." The accuracy of the best memory, in respect to expressions or words used thirty or even twenty years ago, may be questioned, without imputing any intention to mislead or misrepresent; and the commander of the escort will readily admit, that his memory may have been inaccurate, in regard to the second commissioner having used the identical word *escape*, when he adverts to its having failed him, as to the important question of whether or not the secretary of the embassy was to be included among those that the two commissioners had intended to leave to their fate. It was very natural for the second commissioner, Mr. Staunton,

on hearing from the surgeon of the alarming intelligence that the menial servant had given to his master, and the belief which the latter had given to it, to send for the commander of the escort and remove his apprehensions; but it was not necessary, for that purpose, to make use of a word which might be interpreted as a gratuitous admission of the truth of the charge contained in the menial servant's information. At all events, it is quite incredible that if the second commissioner had so characterised his own intention, or meant to own that there *had been* an intention to escape, that he would have left the commander of the escort at liberty to divulge it, and thirty years after to furnish it to an historian, either as an embellishment to his history, or as a charge against himself (the second commissioner) and another, with both of whom he (the commander of the escort) had lived and associated during the whole period of his serving under their authority, as well as before and since that period, on terms of the most perfect cordiality and good-will. It is impossible to doubt that the acknowledgment, if made, would have been not only "private" but *confidential*. That it was not *so* given, we know by what has happened; and the unavoidable inference is, that the second commissioner could not have used the word "*escape*," or owned the degrading intention it would have implied, but that his object was merely to satisfy the commander of the escort, that the commissioners had no intention to remove on board ship. If he did not feel it necessary to explain himself further to the commander of the escort, or to impart to him what might have been the object entrusted to the surgeon, it is not very difficult to account for it, their relative situations and rank in life at that time considered. In a word, it is plain that the second commissioner could have said nothing to the commander of the escort, that he wished should be kept secret, or that he felt could be turned to his reproach, or brought forward to his discredit in a history in the succeeding century, when he might no longer be living to vindicate himself, or to declare what he really said and with what meaning.

I have been obliged, by very particular circumstances, to suspend the proceeding with this address for some days, and in the interval a publication from Sir Thomas Dallas has appeared in the Asiatic Journal, and one from Colonel Wilks in the *Times* newspaper. The former, as far as relates to the *fact* or *intention* charged against the two commissioners, amounts to little more, in substance, than a repetition of the circumstances before stated in the History of the South of India, and a declaration of what I never doubted, namely, that he (Sir Thomas Dallas) himself believed in the correctness of the statements with which he had furnished the historian. There are, however, two or three passages in it which call for observation from me. First, Sir Thomas Dallas states, that "Colonel Wilks had informed him, that when in London, he "had solicited an hour's conversation with Mr. Hudleston, for the *declared* "*purpose* of obtaining information on some points regarding the embassy, "which were imperfectly explained in the records, but that Mr. Hudleston "had excused himself on the ground of bad memory."

This passage would lead the reader to suppose, that Colonel Wilks had questioned me regarding the circumstances which he has since brought forward against the two commissioners. The fact is, that Colonel Wilks expressly told me, that he had requested the interview, for the purpose of asking me, before he would introduce it into his history; whether I recollected to have heard of a remarkable circumstance concerning a distinguished general officer (now no more, and therefore I do not mention his name) namely, *that* of his having, while the commissioners were at Mangalore, or during their journey thither, written a letter to Tippoo Sultan, challenging him to single combat, or to decide the war by a combat of a certain small number of warriors on each side. To which my answer was, that I had an indistinct recollection of having heard of it; adding, that I remembered something of the General's having written a letter to Tippoo, without informing the commissioners of its contents, which they had not approved. I have since found the circumstance confirmed by the records of the commission, and that the commissioners detained the letter, and did not send it to Tippoo. On account of that

omission, Colonel Wilks might very probably, besides, have asked me to assist him with any general information connected with the embassy; and I may, as probably, have pleaded want of memory, and referred him to the secretary, Mr. Jackson, who was a much younger man, and much less occupied: but I aver, that what I have above stated was the only specific question asked of me by Colonel Wilks; and some months after I was favored with a paper, purporting to be a translation of Tippoo's answer to the challenge, but whether by Colonel Wilks himself I do not exactly recollect. And here, respecting the late Mr. Jackson, I take this occasion to add, that he was appointed to the station of secretary to the embassy at my recommendation; that I have the strongest reason to think that Mr. Jackson was, from that time to the end of his life, sincerely attached to me; that he was my neighbour in the country, and I saw and conversed with him often in his last, very long and lingering illness, and attended at his funeral; and lastly, that his having said to any person aught to my disadvantage or discredit, is to me just as incredible, as would be a report of my having been calumniated by my own brother.

Sir Thomas Dallas describes himself as having been stung by the distrust with which he was treated; on which, I think, I have a right to complain of the *reserve* with which *he* treated *me*, with whom he daily, and almost hourly associated, during ten days from the supposed contrivance of the plot, without manifesting the least displeasure, or giving me any opportunity of extracting the sting, by convincing him that the commissioners were guiltless of having done, or intended to do anything to inflict it. Sir Thomas Dallas also states, "that the circumstances became matter of such general conversation and "notoriety, that he did not feel the impression of relating anything either "new or questionable." I think, however, I have shown, that they could not have been known even to the first commissioner, Mr. Sadlier. I myself never heard of them for thirty-four years, namely, until the 20th December last, although so well known and so generally acquainted at Madras with the members of the community, civil and military. Some friends I *then* had, who, I am sure, would not have kept the circumstances from my knowledge, if they had heard of them; one of them, an intimate friend, and, if I am not mistaken, a relation of Sir Thomas Dallas. Of the few that survive, not one that I have yet applied to had ever heard of them; and the answer of one of those friends is so satisfactory and so gratifying, both as it relates to my own character and to *that* of the peace, and the authority so truly respectable, that situated as I am, I trust I shall be forgiven for introducing it here; it is from Sir Charles Oakley, on whom your Honorable court in 1790, with the concurrrent voice of the whole service, conferred the appointment of Governor of Madras. Having written to Sir Charles Oakley, earnestly requesting that he would inform me, without reserve, if, when in India, he had ever heard of the charge in question, or of *any* charge or imputation against the late Sir George Staunton and myself, as members of the commission which negotiated the peace of Mangalore, the following is his answer; and he accompanies his permission to me to insert it here, with the kind assurance that he should be happy, if it were in his power, to give me much stronger proof of the estimation in which he holds my character and conduct.

"I saw the passage to which you allude in the last Quarterly Review; but "you will naturally suppose, from the knowledge I possess of your character, "and the opportunities I have had of witnessing your conduct in many trying "situations abroad, that the charge contained in it made no impression to "your disadvantage. I do not recollect myself ever to have heard a word in "India to the prejudice of your own or Sir George Staunton's conduct, in any "part of the proceedings at Mangalore; but I well remember a report of great "and unexpected difficulties arising from the capricious conduct of Tippoo "Sultan, *and a heartfelt thanksgiving among all descriptions of people for "the happy termination of those difficulties, and of the horrors of a long and "disastrous war, by a safe and honourable peace.*"

It would now seem, however, by both the statements alluded to, that no motive is assigned for the intention imputed to the two commissioners, but the

promotion of the public interests. The charge originally rested on hearsay information, and *that* only of an intention not executed, and the intention now seems to be admitted to have been meritorious. Sir Thomas Dallas's statement even puts out of the question the two commissioners having been influenced by fear. These admissions, therefore, do not leave me much to defend or disprove: the last especially, as *fear* seemed inseparably coupled with the word "escape;" and if they did not act, or *intend* to act, from fear, however injudicious, absurd, or impracticable the plan intended may have been, its degrading feature is taken away. The same admission would also seem to vitiate or remove the charge of intending to leave the rest of the gentlemen of the embassy "to their fate," or not to return to the shore, as such an intention could proceed from fear only. But I feel neither desire nor necessity to avail myself of these admissions. Even if it were proved, or admitted, that the getting on board of ship, to continue the negotiation *there*, would have been praiseworthy and likely to prove beneficial, instead of being absurd and impracticable, as it undoubtedly would have been, I should equally disclaim the intention, because I never entertained it, nor felt a motive, either private or public, to lead or induce me to it. On the one hand, I had no impulse from personal fear; for notwithstanding the assertions in the History of the South of India, "that the commissioners were in a state of virtual imprisonment," and "the actual situation of the officers apparently desperate." I solemnly aver, that I never, at any period of the negotiation, had reason given me, by Tippoo or his ministers, to entertain the least apprehension of my personal safety; and as to the officers, if they felt their situations to be "desperate," they certainly bore them with admirable fortitude, never evincing the least symptom even of dejection, much less of despair. There is one of those officers (a very excellent one) I hope and believe yet living, who, if so, can give evidence on this point: I mean General Macalister. The fact, I believe to be, that the idea of Tippoo's offering violence to our persons, or putting us in prison, never approached the mind of either of *them*, any more than my own; not that I did not think Tippoo Sultan capable of any villainy or barbarity, however atrocious, by which his interests could be advanced; but because, not being an idiot, he well knew that his interests would not be advanced by throwing away the scabbard with the British government, and making himself an object of universal execration. On the other hand, I had no *public* motive; for I never entertained the opinion or idea, that the public interests could be benefitted, or the negotiation continued, or carried on with advantage or any good effect on board the ship. Finally, it will at least be admitted, that I must have *despaired* of obtaining a successful issue to the negotiation: on shore, before I could engage in a plan for *escaping* from it; and so far from *despairing*, I was perfectly aware on what the success of the negotiation might ultimately hinge, and had in contemplation, as a last resource, a proposition involving a concession that I knew, if adopted, would smooth the way to peace, by removing the only serious difficulty; and from the rooted and irreconcileable disagreement which subsisted between my two colleagues, and which gave me a preponderance in our councils that was a source of perpetual anxiety, I had the strongest reasons to be confident that it *would* be adopted, whenever I should offer it, as it in reality was, when plainly perceiving that the momentous question of peace or of a renewal of the war was involved in the issue, I *did* propose it.

I have already given, in a short address to your Honorable court, my solemn denial of the charge, and declared myself as unconscious of having ever entertained, or concurred in the intention imputed to the two commissioners, as I was at the hour of my birth; and I shall now proceed to show, I trust to your satisfaction and *that* of every other candid mind, that at the very time when, according to the History of the South of India, the second commissioner, Mr. Staunton, and I, must have been occupied in concerting a project for effecting our escape from the shore, and on each of the days, to one or other of which the charge of intending to get on board a ship *must* refer, and on the days which immediately preceded and followed it, my whole time and thoughts

were engrossed and occupied in framing those propositions, and detailing upon paper, in the form of Minutes, the considerations and reasoning in support of them, which happily obtained the concurrence of my colleagues, and thereby led almost immediately to the peace. Those days comprised from the 23rd of February to the 9th of March 1784, inclusive.

The commissioners arrived at Mangalore the 4th of February, but the most important of their transactions took place after the 20th. On the 24th of that month the commissioners offered to the ministers their propositions, in the form of a treaty, which, as stated in a letter from Mr. Staunton to Lord Macartney, had been prepared chiefly by me, from the instructions to which we had been referred by our government. After a long discussion, in the course of which references were made, more than once, to Tippoo in his inner tent, the propositions were decidedly rejected. On the 27th of February another draft was delivered to the ministers, with some modifications of the former; and at a meeting of the commissioners I submitted for the consideration of my colleagues, in a very long Minute, my view of the critical state of the negotiation, in the sequel of which was suggested, for their eventual adoption, the measure which, as above stated, I had for some time had in my mind, and which was one of very great importance and responsibility, as it not only involved serious concession to Tippoo Sultan, but also as it was one which could not be adopted without contravening the spirit of the instructions of the Bengal government. To introduce the whole of the Minute into this paper, which I fear must be considered as already too long, would be presuming too much upon your patience; but I hope, I may be excused for adducing the following passage, as it so fully expresses the feelings which governed me respecting that delicate point. "I am sensible of the presumption with "which I may be charged, in thus reasoning upon the orders of that Board "(the Supreme government), to which the legislature has confided all political "authority in this country, and which, from that and every other consider-"ation, is so respectable. I know it may be said that my duty is to adhere "rigorously to its instructions, not to reason upon them; but I know also the "situation in which I now stand, and that there is a possibility that my "opinion and voice, on the subject before me, may decide the question of "peace or war, and in that question, the welfare or ruin of the Company. The "negotiation is, in my opinion, come to this point, that a strict adherence "to the Bengal instructions would occasion a renewal of the war. In such "an event, we might shelter ourselves under that plea from personal con-"sequence. The law would justify us: we should not even be publicly "censured, but we should be held unequal to, and unfit for, any important "trust." In the conclusion, I proposed to my colleagues, on all the grounds that I had stated, that if we should find, from the expected answer from Tippoo to the last draft of a treaty, that a renewal of the war would be the consequence of our continuing to refuse our consent to a stipulation that we would not assist his enemies, nor make war upon his friends, in such case, that words to that effect should be added to the first article of the treaty; he, of course, stipulating the same respecting the friends and enemies of the Company. The determination on the proposition was postponed to the *2nd of March;* but I was quite sure of carrying it whenever I might choose to have it put to a vote, and I was equally confident that it would directly lead to peace, which it afterwards did.

But, according to the information given to the world in the History of the South of India, instead of feeling all this confidence, and being thus anxiously bent and determined on a measure which I was sure would lead to peace, my mind must, at this time (27th February), have been in such *despair* of peace, as to be occupied and engaged in arranging a plan for making my *escape* from the shore; for the directions to Captain Scott, which, according to the accusation, must have been written in pursuance of that design and with a view to its accomplishment, was dated the next day but one, namely, the 1st of March. On the intervening day, namely, the 28th February, the commissioners wrote a letter to Tippoo, with the modified draft of a treaty. On the 2nd of March

the commissioners having in the interval received an answer from Tippoo, met to consider and determine on the draft of a treaty, which was to be, as they then intended, their *ultimatum*, and the following appears on the Minutes: "Mr. Hudleston observes, that it sufficiently appears to him, that Tippoo "Sultan makes an absolute point of the article stated in this paper, that the "English shall not assist his enemies; for the reasons, therefore, already stated "in his Minute of the 27th ultimo, Mr. Hudleston is of opinion, and accordingly moves, that the following addition be made to the first article of the "treaty, namely, 'the English will not assist the enemies of Tippoo Sultan, "'nor make war upon his friends or allies; and the Nabob Tippoo Sultan "'will not assist the enemies, nor make war upon the friends or allies, of the "'English.' Mr. Staunton seconds the motion for that addition: Mr. Sadlier "concurs in the addition proposed by Mr. Hudleston, rather than hazard the "conclusion of the peace."

The addition was accordingly made, and thus was removed the great and serious obstacle to peace. The point that he afterwards contended for was desired by Tippoo, rather from a feeling of pride excited by the distrust the commissioners had shown of his good faith, than from any importance that could be attached to it. On the 6th of March, at a meeting of the commissioners, I delivered in another Minute, in which I stated, that as Tippoo had given up every point which it concerned the national honor or the essential interests of the Company that we should insist on, I was willing to relax further from our ultimatum, by retaining "only one of the forts of Dindigul "and Cannanore till our prisoners should be in our possession, and include the "other with those to be delivered at the same time with the Carnatic, which "would not come near any of the five modes proposed by Tippoo, but would "qualify our rejection of the whole." While assembled at this meeting, the commissioners received a letter from the select committee, which contained the following brief description of the state of the public finances, namely, "every day, we might say every *hour*, is now of the utmost consequence, *as "our means and resources for carrying on the war are nearly on the point of "expiration.*"

On the following day, at a meeting of the commissioners, I delivered in a further Minute, recapitulating all the points that had been given up by Tippoo, and stating it as my opinion, that as to what he yet contended for, "we had pushed the matter to the utmost; that by pushing it any further we "should hazard everything, and should the event be unfortunate, never be "forgiven, either by our constituents or by ourselves, because the object was not "equal to the risk we should run to obtain it; and that I was convinced the "President and select committee would consent to either of the two propo-"sitions which Tippoo had then made rather than renew the war." Agreeably to the reasoning which pervaded the whole of my Minute, the first commissioner, Mr. Sadlier, immediately on the secretary's having finished the reading of a Minute delivered also by the second commissioner, in some respects, not entirely, agreeing with my view of the subject, moved that the second proposition made by Tippoo Sultan be adopted by the commissioners, namely, "that the troops of the Sircar (Tippoo) shall keep possession of the "forts of Sautgur and Ambour, in the Carnatic, as long as the English shall "keep possession of Dindigul and Cannanore, and that the orders shall be given "for their restoration to the respective parties, immediately and reciprocally "after the release of all the prisoners."

The motion was unanimously agreed to, and a letter immediately written to announce it to Tippoo Sultan, who, in answer, expressed his entire satisfaction, desired that the treaty might be drawn out fair, and sent to him that he might also have it drawn fair, and send for us the day after the next, when both treaties might be mutually and personally signed and sealed. Accordingly, on the 11th of March, the commissioners attended Tippoo Sultan in his Durbar tent, and the treaty was mutually signed and interchanged.

I am sure that your Honorable court will perceive, that my sole motive, in having been thus particular in detailing the circumstances and events that

occurred during the last twelve days of the negotiation, has been *self-defence*, and an anxiety inseparable from that motive, that your Honorable court, and our constituent body at large, should be able to judge, whether my conduct would have been what I have shown that it actually was during the whole of that interval, if I had been conscious all the while, of having authorized any person to fix a time for my getting on board a ship, or that, on either of those days, my mind could have been engaged in the contemplation and arrangement of a plan for effecting my *escape* from the shore; in a word, whether such a design could have accorded, or been at all compatible with the views, which the records of the commission abundantly show were entertained and acted upon by me during the whole of that period, and of my zealous pursuit of which those records also testify the successful result.

In such a case as mine, which is perhaps unprecedented, a solemn denial of the charge, if accompanied by irreproachable character, may, I trust, be considered to outweigh any proof that can be expected to be adduced of innocence: and although, I hope, I have shown that the circumstances brought forward in support of the charge may have naturally pointed to a different object, that the orders to the commander of the ship, instead of affording aid to it, are perfectly reconcilable, with their avowed purpose of providing against the case of our being denied or prevented communication with him from the beach, and that the actual occupation of my time and thoughts, on each of the days to which, and which only, the charge could apply, was absolutely incompatible with their having, during any part of the interval, been employed on a project for escaping on board a ship; yet my main reliance must still be on the solemn declaration which I have already made to your Honorable court; on *that* which I have here given in aid of it, that I never, during the whole period of the negotiation, felt the motive or sensation, which could alone have led or excited to the conduct or intention imputed, or even extenuated its unworthiness; and lastly, on the estimation of the respective characters of the two commissioners charged, which I hope must render it incredible, that they should have deliberately determined, in order to avoid the danger, supposing it real, of imprisonment on shore, to encounter not the *risk*, but the absolute certainty, of the ignominy and contempt that would have awaited them at Madras, both from their government and the public. To the averments I have already made there is yet one to add, which I shall be ever ready to attest upon oath, namely, that under the disquietude which, I readily own, this equally unjust and unprovoked accusation has brought upon me, I have been supported by the most perfect consciousness, that during the whole course of the service and negotiation in question, every step that was taken, every suggestion offered, and every sentiment or opinion that was expressed by me, had reference exclusively to the public interests, and had no other source or motive, than an anxious desire to discharge, faithfully and honorably, to the best of my abilities, the arduous and painful trust assigned to me.

Here I conclude all I had to offer in relation distinctly to the charge brought against the two commissioners (or the intention imputed to them), and the statements on which it rests, reserving myself early as to a passage in a letter from the late General Macleod, which is introduced into the History of the South of India, on which my observations will, I think, more regularly follow the examination which I feel myself imperiously called upon to enter into, of the grounds of that stigma which the author has so industriously labored to affix to the character of the peace of Mangalore, and the contemptuous light in which his strictures are calculated to place the conduct of the commissioners who negotiated that treaty. And as this examination will be independent of the defence or answer to the charge, or only so far connected with it as that both the strictures and the charge co-operate in imputing to the commissioners the having, in their conduct, been influenced by fear, or an anxiety to secure their personal safety, I wish in this place distinctly to declare, that if, after what I have already stated, any impression that may before have been created by the charge, or imputation, shall remain in the minds of my honorable colleagues, or in those of our constituents at large, to

my disadvantage, or tending to withdraw or impair the confidence which I have hitherto enjoyed with both, a seat in the direction will, in that case, and from that moment, be no longer an object to me, and I shall assuredly fulfil the pledge which I voluntarily gave at the last general court, by disqualifying.

The further statement I have to make I enter upon with a reluctance, that nothing but the actual circumstances in which I am placed could have conquered, as it forces upon me a strain of egotism, that nothing else could have justified, and to which not even the seeing, as I have in another history, the whole merit of the peace of Mangalore given to my late friend and colleague, Sir G. Staunton, has been able to provoke me. On the contrary, I heard with pleasure of the rewards that had been bestowed on *him* on his return to England. The honors, too, that were so justly conferred on two other meritorious servants of the Company, for important treaties which *they* had successfully negotiated, excited no sensation in my mind, but that of sincere satisfaction at the justice done to their valuable services. But the unjust and unprovoked attack upon the two commissioners, a charge which I brought upon myself *only* by what I know and feel to have been the most important (possibly the only important service that I ever rendered to the Company, leaves me no longer an option. It has already compelled me to make known the prominent share which I had in the negotiation of the treaty of Mangalore, and in bringing it to a successful issue. It is certainly an unexpected dispensation to have to defend, together with my own, the character of that treaty, from the attacks of an author, who is himself a member of that body, many most valuable members of which were in Tippoo's dungeons, and the termination of whose sufferings formed the leading object of every sacrifice and every concession that the commissioners consented to make. But *such* is the case; and I would not wish the cause at issue between the author and the commissioners (of whom I only am left) to be referred to so partial a tribunal as, I believe, he would find in the surviving officers of His Majesty's and the Company's army, who were released from prison by the peace of Mangalore. But independently of that valued object, the restoration to light and liberty of so many gallant spirits, I am willing that the peace should be estimated, and the justice of the abuse of it determined, by a reference to the condition of the belligerent parties at the time of its taking place and the state of public affairs, and by fairly comparing them with the terms of the peace and the principles which formed its basis, namely, a mutual restitution of conquests, the protection of all, without exception, who had taken part against their own governments respectively, and the resumption and re-establishment of every commercial privilege in Tippoo's country that the Company had enjoyed before the war. But, according to the historian of the South of India, a correct picture of the peace of Mangalore would not have had one of these features, but all would have been of a directly opposite description. Without any stated examination, and possibly without an accurate knowledge of the state of public affairs or of the instructions under which the commissioners acted, and without deigning to point out in what respect the conditions of the peace were dishonorable or less advantageous than we had a right to expect, or what undue or disgraceful sacrifices we had made, the author of that history has not scrupled to assert (Vol. ii, p. 518), "Tippoo Sultan had almost "everything to concede, because on his side everything had been treacherously held, and on the other, *almost everything had been* GRATUITOUSLY "abandoned."

This is, indeed, a heavy additional charge against the commissioners, which I know not how the historian will be able to justify or prove, if called upon for that purpose.

I am really unable to conceive what he can urge in support of it. But, leaving this point for the present, I shall state here the pictures given of the state of public affairs and of the public finances at Madras and at Bombay, as contained in the following recorded documents:

Extract of a Letter from Lord MACARTNEY *to the Secret Committee of the Court of Directors, dated Fort St. George, December* 1, 1783.

"Tippoo requires a restoration of all that the Company's arms have taken from him during the war, in return for his entire evacuation of all that he has taken from us. Arguing from what I know, I am of opinion that to those terms, however unpalatable, it will be more prudent to submit at present, than to persevere in a war, the success of which must be doubtful and distant, but the expense certain and immediate. *A desolated country, a menacing famine, an empty treasury and exhausted credit, a heavy establishment, dubious resources, and universal distress,* all conspire, at this moment, to render any peace desirable, by which your honor can be preserved inviolate, and your former possessions and dependencies entire. Your affairs can only be retrieved by a speedy peace, and by a strong government incorruptly administered."

Extract of a Letter from Lord MACARTNEY *and the Select Committee at Madras, to the Commissioners at Mangalore, dated 24th February* 1784.

"Every day, we might say every hour, is now of the utmost consequence, as our means and resources for carrying on the war are nearly at the point of expiration."

Extract of a Letter from the Select Committee of Bombay, to Messrs. SADLIER, STAUNTON, *and* HUDLESTON, *dated 8th March* 1784.

"With the most anxious solicitude, arising from the inexpressible distress of this government for want of funds, we most heartily wish you the utmost success, and fervently hope that the issue of your present negotiation will be an immediate, safe, and honorable peace.

"You must be well acquainted with the general urgency for a speedy peace, in respect to the present situation of the Company's affairs all over this country. The peculiar state of *this* presidency particularly demands it: loaded with *an unprovided debt of* 220 *lakhs of rupees; a current expense of three to one more than either our certain or even probable resources can amount to; our southern army without stores and without cattle which we are unable to supply; our officers and troops deeply in arrears; our treasury empty; our credit totally gone; and, to crown all, the shroffs at Surat peremptorily refusing to advance more money on the Bengal Government, until the drafts formerly given them are completely discharged.*

"View Bombay, thus situated, for a moment, and you will at once see how utterly incapable she is of carrying on her share of the war. Should hostilities be most unfortunately renewed, when her resources are not even competent to the unavoidable expenses of a peace establishment conducted with the most rigid economy, you will well consider, gentlemen, the above representation of simple facts before it is irrecoverably determined upon to renew the war."

Extract of a Letter from the Select Committee of Bombay, to Earl MACARTNEY, *dated March* 31, 1784.

"The shroffs at Surat still continue to refuse to make more advances until their former drafts are discharged, which leaves this presidency without a single resource; and, in consequence, our wants accumulate to such a magnitude, as will soon place them beyond our power to afford them any relief."

Such was the situation of public affairs at Madras and Bombay, and Bengal itself unable, as we have seen, to answer the drafts of the Bombay government, drained and impoverished, deeply in debt, her credit almost exhausted.

I now return to the assertion, that on the side of the commissioners "almost "everything had been *gratuitously* abandoned." The best comment on this assertion will be suggested by an examination of the treaty itself, and by endeavouring to discover if there are any, and what parts, or concessions, or conditions in it, too favourable to Tippoo Sultan, or such as the relative situa-

tions of the parties did not authorize him to expect, and claim, or were not founded on the principle of reciprocal fairness and equality: in short, what opints were given up, that the Company's honor or the public interests required that we should retain? From such an examination, it will appear to every impartial mind, that the leading principles or conditions were the release of all our prisoners, and the mutual restitutions of all conquests or territories that had been taken from each other during the war. These only were the conditions that the Mahrattahs had engaged with the Bengal government to oblige Tippoo to perform; and if these only had been obtained, it may be doubtful if the essential interest of the Company would have pointed to the renewal of the war. But much more was obtained, and concessions were mutually made and points conceded. The drafts of the original propositions and conditions, tendered on each side, were made (as perhaps even Colonel Wilks will admit to be not unusual) with a view or expectation to have something to give up or some points that it was not intended ultimately to insist on. But one position I can most solemnly aver, namely, that the situation of our gallant officers and men who were in Tippoo's prisons, and the prospect of a continuance of their sufferings by the renewal of the war, were constantly uppermost in my thoughts, and formed the leading motive and consideration with me, in proposing ultimately those concessions, the adoption of which was followed by the conclusion of peace. And, secondly, the correctness of the assertion above alluded to may be judged of, by comparing the actual treaty with the draft of a treaty that had been originally proposed by the commissioners to Tippoo, and comparing it also with his original demands. On making these comparisons, it will be found that, on the part of Tippoo, the following points which he at first, and as to several of them long after, very pertinaciously contended for, were given up, *viz.*, the delivery of a person who had sought refuge with us from Tippoo's country, and whom the ministers called "the slave *Ayan*;" the delivery of the Amildar of the district of Palicachery, which with the fortress of that name Colonel Fullerton had very properly captured during the suspension of arms, in consequence of Tippoo's notorious violations of that convention; the restoration of the money (60,000 pagodas) taken in that fort; the demand of a jaghire in the Carnatic; the abandonment of the Malabar princes (petty chiefs or tributaries on the Malabar coast) who had taken part with the Company during the war; and lastly, by the giving up of the commercial privileges which Tippoo's father, Hyder Ali, had granted by treaty to the Bombay government. *These* were points which called for a decisive and absolute rejection to the last, and such rejection was given to them; and when these were rejected, "Tippoo Sultan" (as I have shown to have stated to the other commissioners on the 7th March in a Minute recorded in the proceedings) "had given up all the points which the Company's honor and their essential "interests required we should to the last contend for; and I am convinced "that the president (Lord Macartney) and the Select Committee of Madras "would consent to either of the propositions rather than renew the war."

The points conceded on the part of the commissioners were; first, and most important, indeed the only material one, the agreeing to a clause in the treaty, reciprocally binding the contracting parties not to assist the enemies, nor make war upon the friends of each other; and secondly, the allowing Tippoo to retain possession of the forts of Ambore and Sautgur, in the Carnatic, as long as we should retain possession of Dindigul and Cannanore, all of them to be reciprocally restored on the release and delivery of our prisoners, instead of continuing to insist on the immediate restoration by him of the two former, while we should be allowed to keep possession of the two latter as a security for the delivery of our prisoners. This, as I have already observed, was desired by Tippoo, rather from a feeling of pride excited by the distrust we had shown of his good faith, than from any importance that could attach to it with respect to Cannanore. A sort of compromise took place, it being a very strong fortress within about four leagues of Mangalore, and according to the opinion of General Macleod capable of being made as strong as Gibraltar, and situate so close to Tippoo's possessions, he of course never would have consented to our

retaining it, knowing that we could not wish to possess it but as a means of annoyance to him. On the other hand, nothing but a positive direction from our government could have induced the commissioners to insist on obtaining it for the Company, the rage of conquest and extension of territories not having at that time possessed our minds. It was agreed then to restore Cannanore to the Bibi, or queen, of that country, and the commissioners insisted on her being recognised in the treaty as a friend and ally of the Company. On the first and most important of the abovenamed concessions, I have already shown, that each of those days and hours were, in reality, employed some of which must, according to the historian of the South of India, have been dedicated to the contrivance of a plot to escape. I am much less apprehensive, however, of being held capable of forming or concurring in such a scheme, than I am of the possibility that some of the readers of that history may be led, by such confident assertions as those which I have quoted, and shall now adduce from it, to conclude that the commissioners under the influence of intimidation, betrayed their trust, and to the most ignoble of all passions sacrificed the interests confided to them; for I should hardly blame even a friend of the late Sir George Staunton, who knew his determined character and the complexion of his mind, and could therefore judge with what philosophical composure *he* would have pursued the path of duty, though death had lain across it; I say, I should hardly blame even *that* friend, if he were to feel staggered when he reads the following passage:

"The terror of his (Tippoo's) name had been sufficiently established, by "the submission of the English to every form of derision, humiliation, and con- "tempt; and at a period when imagination itself could scarcely picture an "addition, he condescended, on the 11th March, to sign the long-pending treaty "of peace."* Then follow the words which I have before quoted: "Tippoo "had everything to concede, because on his side everything had been treacher- "ously held, and on the other, almost everything had been *gratuitously aban- "doned*, and a postponement in the mutual delivery of two places on each side, "until all the other restitutions should be completed, was treated by him as a "show of theoretical reciprocity, proceeding merely from his lenity and "compassion." A few pages after is stated, among the contents of the 30th chapter, "abject conduct of the commissioners." The description of the contents begins thus: "Tippoo's own account of his long detention at Man- "galore;" and, but for the precisely corresponding character given of the conduct of the commissioners in the passages just quoted, *this* would be merely a description of it deducible from Tippoo's own account, in the following words: "On the occasion of the signature of the treaty, the English commissioners "stood with their heads uncovered and the treaty in their hands, for two "hours, using every form of flattery and supplication to induce his compliance. "The vakeels of Poonah and Hydrabad united in the most abject entreaties, "and he at length was softened into assent."† Such, it seems, was Tippoo's own relation of what passed on the occasion of the execution of the treaty; and surely it would have been more just to the commissioners to have expressly stated that fact, instead of leaving it to be inferred by the reader from the words, "Tippoo's own account of *his detention at 'Mangalore.'*"

It is not every reader that knows, as Colonel Wilks does, that Tippoo Sultan was ready, on all occasions, to make use of either truth or falsehood, exactly as best suited his immediate purpose: and it suited his vanity to make use of falsehood in every syllable of the above relation; for the simple fact is, that Tippoo, so far from manifesting reluctance, or requiring to be urged or pressed to put his signature to the treaty, did it *ostentatiously*, in the presence of many of the vakeels of different states and of his own tributaries, in order to show *them* that he was at length freed from the only enemy that could interfere in any designs he might form against *them*. And in respect to the two most powerful States, and of whom he stood in fear, namely, the Peishwa and Mahadjee Scindia, he well knew that they had engaged by treaty with the

* History of the South of India, p. 518. † Page 525.

Bengal government to *compel* him to make peace with the Company; and it is a fact recorded in the proceedings of the Select Committee of the Madras government, that on the 2nd March 1783, the committee received official accounts of Tippoo's having notified, on the 29th July preceding, his accession to the Mahrattah treaty, and that this notification was given in consequence of a *peremptory demand* made by Scindia's agent to the ambassador of Tippoo Sultan. This treaty provided for the restoration of the Carnatic and of the prisoners; accordingly, on the occasion of signing the treaty, Tippoo, instead of requiring *entreaty* to induce him to sign it, as he had the folly and vanity to assert, convened the vakeels of the Peishwa and Mahadjee Scindia to be present, to witness his fulfilment of what they had stipulated to *compel* him to perform, and to enable them to satisfy their respective governments as to the fact of his having performed it.

The whole circumstance had passed from my memory; but in the report made to Lord Macartney by Mr. Staunton of the execution of the treaty, and dated the day after that event (12th March 1784), it is stated in the following words: "The commissioners had yesterday the opportunity, for the first time, "of seeing the vakeel of the Nizam and Mahrattah, said to be a commander of "10,000 horse and a relation of the Peishwa. These two persons were intro-"duced to the commissioners at the durbar; and the Mahrattah declared that "he had letters from Mahadjee Scindia, desiring to know if the object of the "treaty he had made with the English was fulfilled in the present treaty with "Tippoo Sultan, and being answered in the affirmative, said that he would "communicate the same to his nation. This conversation being aloud, and in "the presence of Tippoo, appeared to be occasioned by his desire of giving that "nation satisfaction. It passed before the signature of the treaty, and was "followed by the ceremony of presents."

From the foregoing narrative, which rests not on my own affirmation, nor on any rhetorical flourishes or well-turned periods, but on the solid foundation of evidence afforded by public records, your Honorable court and our worthy constituents will be able to judge of the correctness of the observations in which Colonel Wilks has indulged himself, respecting the treaty in question, and the conduct of those who were employed in the negotiation. That peace was become absolutely necessary, I believe it is impossible to deny; and I confidently leave it to the judgment of every impartial mind, whether a peace made under such circumstances, and which nevertheless ceded no territory, relinquished no right, and sacrificed no friend, deserved the character which the historian of the South of India has endeavoured to affix to it, rather than that given of it, as I have shown, by one of the best and ablest of our governors in India, namely, Sir Chas. Oakley, who states his "well remembering a heartfelt "thanksgiving among all descriptions of people for the happy termination of "those difficulties, and of the horrors of a long and disastrous war, by a safe "and honorable peace."

With the character of the peace of Mangalore, I am content that my own, as a public man, should stand or fall; but in the situation in which I am unexpectedly placed, I feel it due to myself to state the peculiar circumstances under which I was added as a third member to the commission, and I trust, therefore, that I may have credit for a better motive than vanity, in adducing here the paragraph from the Madras Select Committee, which announced to the Court of Directors that appointment.

Extract of a General Letter to the Court of Directors, dated 24th January 1784.

"Being apprehensive that very prejudicial delays and difficulties might result to your interests, should any further differences of opinion occur between our commissioners from the necessity of reference to us in all such cases, we resolved to add another member to the commission, and Mr. John Hudleston, the secretary to your Select Committee, who from his confidential station, integrity, and ability, appeared to us peculiarly well qualified for so important a trust, was accordingly appointed on that service."

It will be readily imagined, that the very circumstances which led to my appointment, and which induced Lord Macartney, much to his own inconvenience (as declared in a Minute recorded by his lordship on the occasion), to resort to the measure, were with me very powerful objections to undertaking it. I felt, indeed, a reluctance to it, which nothing short of the motives which actually governed me could have overcome; and they had no reference to self-interest or even credit, for it presented to my mind a sea of difficulties and anxiety, which I could not contemplate without almost despairing of success. In a word, I augured everything painful from it but that consequence which it has produced, and which I vainly, and as the event has proved, erroneously thought it would depend upon myself, and be always in my own power to avert, namely, any reproach or stigma upon my character. And in this hope I have confidently indulged, from that time to the month of December last, comprising a period of thirty-four years. After resisting, however, Lord Macartney's wish to add me to the commission as long as I could, consistently with the respect due to him, and most anxiously and with the utmost sincerity, but in vain, pointing out to his lordship a servant of the Company far better qualified for the station, one whose pre-eminent qualifications, both in respect to talents and temper, made him, beyond all comparison, the individual of all others in the service, civil or military, the most eminently qualified for it (namely, Mr. Oakley, then President of the Board of assigned Revenue) *I did* at length consent to be added to the commission; and almost immediately on joining the other commissioners, found my situation in it peculiar and distinct, and more painful even than I had anticipated. Their unfortunate differences attached to me a most serious responsibility, and gave me a preponderance in our councils which proved to me a source of perpetual disquietude: in fact, their opinions generally differed, and the decision, in almost every case, rested with me. In stating this, I state no more than appears on the recorded proceedings of the commission. In respect, however, to the success of the commission, it was the direct converse of my expectations. I was literally ignorant that it had ever been questioned, until I saw the second volume of Colonel Wilks' History, and I must now, in common with the friends of the late Earl of Macartney and Sir George Staunton, under that historian's acrimonious strictures, resort for consolation to the following facts, namely, that the peace, so abused in his work, completed the pacification of India, was eulogized by Mr. Burke in the British parliament, that the Supreme Government received the thanks of the Court of Directors for the share they had in bringing it about, and the Court's thanks to Lord Macartney, under whose immediate auspices it was accomplished, were included in the same resolution. One omission indeed, namely, that of the Nabob's name in the treaty, was censured by the Bengal government; but the Court of Directors were satisfied with his lordship's defence of that omission, and did not concur in the censure. Of the reception which the intelligence of the news of the peace met with at Madras, I have stated the description given by one, whose authority Colonel Wilks himself will, I believe, hardly question.

Finally, I believe, I might say that the peace, with all its imperfections, was considered as forming no inconsiderable link in that chain of services, for which Lord Macartney was afterwards, by the Court of Directors, appointed Governor-General of India, and on his return to England, after declining that high office, received the grant of a pension from the Company of £1,500 per annum. The late Sir George Staunton (the second commissioner) was sent home with the Despatches, which announced to the Court the restoration of general peace in India, and for his share in the labours which effected it; and I ought to add, not for *that* alone, but for the other zealous and able services which he rendered in the capacity of Lord Macartney's private secretary, without salary, and uniformly rejecting every other source of emolument, he was justly rewarded with a pension of £500 per annum by the Court of Directors, and was created a Baronet by His Majesty. And here I feel it due to the memory of Sir George Staunton, who is not living to answer for himself, to state a part of his conduct on the service in question, which

appears at the close of the recorded proceedings, namely, that the presents which he received from Tippoo Sultan on the occasion of his signing the treaty of peace, as well as those he had previously received from Meer Mehudeen Khan, Tippoo's general in the Carnatic, and those which were subsequently made to him by the Bibi, or queen, of Cannanore, were all deposited by Sir George Staunton in the public treasury as the property of the Company, and there remained as such. The same conduct in any other individual employed in the embassy would have had no merit, as the salary and emoluments of each were going on at the presidency; but in a member of the commission, who had salary neither in that capacity nor in any other, it was a feature that can hardly be considered unworthy of notice. If anything could have operated to prevent my doing this justice to the memory of Sir George Staunton, that effect would have been produced by the remarks in the Quarterly Review, said, but I know not with what justice, to be from the pen of a gentleman who was a protége and friend of the late Lord Macartney and Sir George Staunton.

I have now to return, for a few minutes, to the former subject. Colonel Wilks himself, though he charges the commissioners with having "*gratuitously* abandoned almost everything" to Tippoo in the negotiation, does not accuse them of having *gratuitously* courted the ignominy that would have attached to the execution of the design of escaping; but, on the contrary, in a previous passage of his work, he virtually anticipates for them that justification, by stating, that "no judgment could be formed of the probable result of their "mission, excepting that in a character, hitherto held sacred by the most "savage nations, they were destined to fill the measure of his barbarism by "secret assassination or open murder." It is most true, that to obtain advantages in the negotiation, Tippoo Sultan had recourse to the greatest deceit and the most unworthy artifices, and that his vakeels, who had accompanied us on the journey from Madras, conducted us through the Mysore country by circuitous routes, in order that he might, by starving out the garrison, possess himself of Mangalore before we should arrive at his camp, which was in its vicinity, and *that* object he most perfidiously accomplished. He also prevented us from having intercourse with our prisoners, who were confined in Seringapatam and other forts in his country; and, as I have already observed, when the issue of the negotiation became doubtful, and particularly towards the close of it, he showed great jealousy of our having communication with our ships in the roads and the officers on board of them, and those in command of our troops at the stations near Mangalore. Once, too, I have found by the recorded proceedings, we had strong reason to suspect that he had stopped our communication with our government or delayed the receipt of our despatches. But treacherous and deceitful as these acts were, there was nothing in them that gave us any alarm for our *personal* safety; on the contrary, at the very time that he was practicing this conduct, and during the whole course of the journey and in the subsequent negotiation, his attentions to us were uniformly in the usual style of eastern courtesy. In regard to the journey, I have found a journal or diary written by a gentleman belonging to the embassy, in which are noted the progress made and the incidents that occurred each day, from the beginning to the end of it, and shows that the commissioners were treated with marked attention and respect by Tippoo's officers, and liberally supplied with provisions in every district through which they passed. After their arrival at Mangalore, the same attentions were continued, and at the termination of each conference with his ministers, Tippoo Sultan himself always came into the durbar tent, in which the negotiation was invariably carried on, and which communicated by a very short passage with his own, and conversed with us twelve or fifteen minutes, with great courtesy, and even a studied gentleness of manner. In short, I can and do most solemnly aver, that to the best of my recollection and belief, not one word was uttered by Tippoo Sultan or his ministers with the commissioners, in any of their conferences during the whole of the negotiation, that tended to excite in their minds any apprehension for their personal safety.

Where, then, is the record or evidence of the insults and indignities which

Colonel Wilks asserts were heaped upon the commissioners, and which, he leaves his readers to infer, appalled two of them to such a degree, as to make them determine to effect their escape on board a ship, and to leave their colleague (the head of the commission and the second member of the Madras Government), their secretary and every other individual attached to the embassy, including their own servants, "to their fate?" The very word *escape* implies the flying from or avoidance of danger, without which there could have been no motive for such a determination. What, then, was the danger to be escaped? in what did it consist, and how was it shown? Why, Colonel Wilks has made a statement, which if its correctness could not be disproved would afford a very effectual answer to these questions, but to which, assuredly, he would not have lent his name, if he had taken but ever so little pains to sift its foundation, for, in that case, he would have been convinced that it had none whatever, but an idle rumour originating in a circumstance purely accidental, but of a nature calculated to give it currency at the time, and especially with those who wished it to be true. The statement is as follows: "*Three gibbets* "*were erected opposite the tent doors of each of the commissioners*," and every "species of indignity was studiously practiced." In the next page the historian observes, "it is remarkable that no intimation is to be found in the "official record of the existence of an intention to escape." *There*, however, if such an intention had existed, the *reserve* would have been easily accounted for, as it was not likely the commissioners would record their own discredit, by suffering so unworthy a project to appear in their Minutes. But what possible motive can he assign for the commissioners not having immediately or ever, reported to their government their having received so public, so contemptuous, and so unprecedented an insult as *that* which, in the above statement, he has told the world they *did* receive? an insult which could only reflect dishonor and bring merited execration on the ruffian who had offered it. Why, upon what grounds has the historian thought it credible, that the three commissioners, or that either of them, would proceed to negotiate under such an insult? Even supposing that Tippoo Sultan, by such a menace of murdering the commissioners had forced them to agree to terms of his own dictating, what would a treaty, *so* obtained, have availed him, and how long after the recovery of our prisoners would it have been kept? Colonel Wilks, however, does not appear to think it remarkable that there is no intimation on the Minutes of the commissioners, or in their reports to the government, or the recorded letters of one of them to Lord Macartney, of the erection of these intimidating gibbets, though he thought it remarkable that they had not recorded their intention to escape. It seems indeed wonderful, as well as lamentable, that he should have given his authority to a tale, of the falsehood of which he could have been convinced by as many persons as now survive, either of those who accompanied the commissioners to Mangalore, or of Tippoo's army, that were with him there in the months of January and February 1784, or of those, I might add, who survive of the then existing inhabitants of that district. The origin of the story, I thought, had been generally known within a few months after its first circulation. I myself had occasion to explain it several times, and to undeceive different correspondents on the subject; particularly one in Bengal, where, from unfortunate causes and misconceptions, reports adverse to the credit of the Madras administration found a ready belief, owing to the separation of two equally honorable and upright minds, that were animated by the same ardent zeal, and ought always to have been united. The real facts are these, and they were in every body's mouth. When the commissioners arrived at Mangalore, a very formidable insurrection, headed by Mahomed Ali, one of his principal and most popular officers, had broken out in Tippoo's camp a very few weeks before our arrival, which he had quelled in person by a prompt and vigorous exertion, and the gibbets in question were erected for the execution of the leaders in that insurrection, and had been so employed. It was by mere accident and inadvertence that, on the morning of our arrival, our quarter-master, a young lieutenant, and nephew of Sir George Staunton, who, as I find by a reference to the journal beforementioned, had preceded us a full hour, with our tents, &c., pitched them, and formed our

encampment at an inconsiderable distance from the eminences on which the gibbets stood. On our arrival, *I think* the removal of the encampment *was* suggested; but it was erroneously, as we subsequently found, thought not worth while to alter the arrangement.

The foregoing is a brief abstract of this serious occurrence, taken from a much more detailed relation of it, which I have found in the draft of a letter written by me from Tellicherry to a member of the Court of Directors, six days after the signing of the treaty. If the Purneah, who was a few years since the minister of the present Rajah of Mysore, is the person of that name who was the principal of the Hindoo ministers, who, on the part of Tippoo, carried on the negotiation with the commissioners at Mangalore, and is still living, I can confidently refer, for the correctness of what I have stated on the subject, to the very person who was, as I apprehend, the minister at Mysore during the years that Colonel Wilks, the author of the history, states himself to have officiated as the political resident at that court. To Purneah, also, I would cheerfully refer the question of whether or not the commissioners experienced any personal insults or indignities from Tippoo Sultan during the negotiation, or if, either with or without his orders, they ever, in the course of it, made use of the language of menace or intimidation, to force or induce the commissioners to yield any point.

The author of the history, in support of his general assertion, that "every "species of indignity was studiously practiced," which immediately follows and is coupled with that about the gibbets, proceeds to state, after mentioning the capture of Onore and the "cutting up of a detachment of Colonel "Fullerton's army, distinct intelligence was received of the murder of General "Matthews and several other officers in prison." *These* are stated as additional indignities offered to the *commissioners;* and the latter would convey to the reader, that the commissioners had received the intelligence of the murder of General Matthews *during the period of the negotiation*, or at least during the progress of their journey to Mangalore, whereas, on a reference to the Madras records, it will, I am confident, plainly appear, that the murder of General Matthews was well known, and strong suspicion, at least, of the murder of Colonel Rumley and other officers entertained at Madras, before the commissioners set out on their mission; and if the state of public affairs was such as to compel or induce the government to consent to open a negotiation with the perpetrator of those acts, under such circumstances, or even if all these perfidious deeds had been done subsequent to the appointment of the commission, it will be difficult to make them subservient to the author's purpose, by showing that they ought to be considered as *personal insults* or indignities to the commissioners. The author of the history, however, considering them literally such, follows the detail of them with the triumphant observation, that "nothing seemed wanting but the practical employment of the gibbets." And certainly it was natural for him to come to this conclusion, and to give it this brilliant flourish, after having so readily yielded his belief to the story concerning the object for which those machines had been erected.

It remains for me to advert to a passage stated by Colonel Wilks to be in a letter from General Macleod, in which, alluding to the direction to Captain Scott, already quoted, on perceiving a certain signal to place a boat near the shore, "in the hope of effecting some communication, by that means, from the beach," he (General Macleod) observes, the "adventure of the white hand-"kerchief was an intended escape of the commissioners, leaving behind them "their baggage, retinue, &c." Here a question, similar to that which I have reason to know has occurred to many, respecting the other persons whose names have been brought forward in support of the charge, must, I think, present itself to every generous mind, namely, why has this lesson from General Macleod never been made known to those whom it so seriously concerned, until there is no longer a possibility of questioning General Macleod respecting the authority on which he had written the above, or the source of his information? In the view of Colonel Wilks, however, such an enquiry would have been altogether superfluous. The General having omitted to name

any one authority, Colonel Wilks readily supplies the deficiency by assigning two for him, namely, the bearer of the letter (to Captain Scott) and the commander to whom it was addressed. "The intention to escape," says the historian, "was affirmed by General Macleod, who must have conversed with "the bearer of the letter and with the commander to whom it was addressed." The first takes two things for granted, *viz.*, that the bearer of the letter must be entrusted with the secret disclosed in it, and that he would, being so entrusted, of course impart it to General Macleod. Now it happened that the bearer of the letter was the second commissioner's (Mr. Staunton's) nephew, Lieutenant Leonard; a fact that possibly, had it been adverted to by Colonel Wilks, might have prevented his considering it altogether as a matter of course, that the bearer of the letter would impart the contents of it to General Macleod; and as the commander, Captain Scott, if so profound a scheme as that imputed to the two commissioners had been confided to him, I know not why it should follow that he would betray that confidence, by communicating the secret to General Macleod, especially while the execution of the plan, had there been such a plan, might, for aught he knew at the date of General Macleod's letter, have been depending. But the letter itself stands recorded in the proceedings of the commission, with the signature to it of the first commissioner, *who was to have been one of the victims of the scheme*; and if it contained any evidence of the imputed design, beyond what an ingenious mind might extract from the literal words used in the direction to Captain Scott, above quoted, it seems not very likely that the historian would have withheld it from the public. But, in truth, after the story of the gibbets, nothing is more easy to account for, than that of the commissioners' intention to escape. One story would give birth to the other; and for General Macleod's ready belief of it, where he found, in confirmation of both stories, that the commissioners were allowed a free communication with the ships. The gibbets, and their position from the sea, being apparently much nearer than they really were to the tents of the commissioners, would be easily seen from the ships in the Mangalore roads, and combined with the other suspicious circumstances, would form a very plausible foundation, in the minds of all on board, for a story of the commissioners' intention to escape.

But, with General Macleod, his wish would favour any story that pointed to a renewal of the war. Those who were acquainted with that gallant General must well recollect, that with the most consummate honor he united an ardent zeal and thirst for military fame that bordered on enthusiasm. General Macleod had recently succeeded the lamented General Matthews in the command of the Bombay army, which was then encamped within a day's march of Tippoo's lines. The glories of Clive, and Lawrence, and Coote, seemed within his grasp, and it is not difficult to imagine that he contemplated the pacific issue of the negotiation with other feelings than those of a philosopher, and with less reference to the miseries which it terminated, than to the prospect which a renewal of the war would have instantly presented to the ambition of a soldier; and the issue of the negotiation which terminated the most disastrous war that the Company had ever been engaged in, terminated also those glittering prospects. Inexperienced in India, and but little acquainted with the nature and character of the natives, their tricks and chicanery, Tippoo's jealousy of our holding communication with him, and fears for our arranging with him military measures for the hostile advance of the Bombay army, General Macleod, even without the aid of the gibbets, would have been inclined to construe into an intention to murder the commissioners; but, seeing those terrific machines near their tents, his suspicions were turned into certainty, and he considered them already as "imprisoned men." Even the actual receipt, by Captain Scott, of a letter from them, by the hands of a servant of Mr. Staunton, announcing that "*all* "*was settled*," was with General Macleod no proof that the communication was open, or that the commissioners were not in prison. He demanded, as a condition of his belief of that fact, that one of the commissioners should personally appear before him on board the ship. "I am glad," said the General,

in a letter to them, dated on board the *Hawke*, the 9th March 1784, after having seen their letter to Captain Scott, "that you have brought the peace "to a conclusion; but must at the same time say, that I expect an immediate "account of the terms, and *the pleasure of seeing one of yourselves* on board, "or an officer from you, fully able to satisfy my doubts. If you are so "restrained as not to be able to comply with so *reasonable* a demand, I shall "consider you as imprisoned men, as before." At this time the fair copy of the treaty was preparing; and if it had contained any article that could have afforded ground for suspecting that the consent of the commissioners had been given to it under the influence of fear, it may be easily conceived, that the story of the gibbets would have afforded a very powerful argument for a refusal, on the part of the supreme government, to ratify the treaty. It is not difficult, therefore, to account, either for the rapid circulation of *that* story, or the other story of the intention of the commissioners to escape.

The extraordinary circumstances which have produced the necessity of my troubling you with this address, will plead my apology for its extreme length; and I have only to add my earnest request, that your Honorable court will lay it before our constituents, in such mode, and at such time, as you shall judge most proper.

I have the honor to be, &c., &c.,

LONDON, 31*st May* 1818. (Signed) JOHN HUDLESTON.

P.S.—Since the foregoing was written, I have seen two documents from the Bengal records, and one from the records of the Select Committee of Madras, which are immediately connected with the subject, but which in the lapse of thirty-four years had entirely escaped my recollection, or I should have felt it quite unnecessary to adduce any argument from myself, either in defence of the peace of Mangalore or in refutation of the gibbet story as the Bengal documents contain, first, a statement of the sentiments of that government on the peace, with various strictures and animadversions on the management of the negotiation; and the second, a very serious and solemn statement of the information which the Bengal Government had received of the gibbet story: and the Madras document gives so complete and so irrefragable an answer to both, that Colonel Wilks is freely welcome to all the benefit that his History of the South of India can derive from the strictures and the information, and I accordingly annex hereto copies of those several papers,* of which documents it will not, I trust, escape notice, that the last (the letter from the select committee at Madras) is signed by the first commissioner, Mr. Sadleir.

(Signed) JOHN HUDLESTON.

ON THE STRUCTURE OF THE POISONOUS FANGS OF SERPENTS.

By THOMAS SMITH, ESQ., F.R.S.†

When the poisonous fangs of serpents are attentively examined, a slit or suture may be observed extending along the convex side, from the foramen at the base to the aperture near the point. This is a consequence of an unusual, and hitherto, I believe, entirely unnoticed structure, resulting from the mode of formation of the tube through which the poison flows.

My attention was called to this structure, by having lately received from my friend, Mr. Herbert Ryder, the Assay Master to the Mint at Madras, the bones of the skull of a cobra de capello. I had some years since noticed the slit running along the convex side of the fang, in making a preparation of the head of the common viper of this country, in which it is distinctly seen when magnified; nevertheless, it seems to have been overlooked by all the numerous authors who have written upon the subject of the venomous fangs of the viper,

* These papers are printed in the Addenda to this work.

† From the Transactions of the Royal Society for 1818, Part II.

and who, as far as structure is concerned, do not appear to have advanced beyond Pliny, to whom, and even anterior to whose time, the circumstance of their being tubular was well known.

All teeth being formed from a pulp, which has the shape that the tooth itself is destined to retain, it has probably been imagined that the tube of the poisonous fangs of serpents was produced by a perforation passing through the pulp; this is not, however, the case, the tube being completely external, and formed by a deep longitudinal depression on the surface of the pulp.

In order to render this more clear, I must here observe that a slight longitudinal furrow, or depression, is to be seen on all the teeth of the cobra de capello; on those which are nearest to the poisonous fangs, it is most evident, and occupies the convex side of their curvature; it, however, is confined entirely to the parietes of the tooth, and does not at all affect the form of its cavity.

But in the poisonous fangs, this depression is sunk deep into the substance of the tooth, and occupies a portion of the space which in the others is allotted to the cavity which contains that part of the pulp which remains when the tooth is completely formed; and the edges of the depression being brought together along the greater part of the tooth, form the slit or suture before described; but these edges, being kept at a distance at both extremities, there results a foramen at the base and at the apex.

That this is a correct view of the mode in which the poisonous tube is formed, receives additional support from what I have observed in a species of the genus hydrus of Schneider. In this serpent, as in many others nearly allied to it (les hydrus of M. Cuvier), there are simple teeth on the same bone which supports the poisonous fangs. These teeth so much resemble the fangs, that it requires a very close investigation to distinguish between them; and this arises from the simple tooth having not only a longitudinal furrow exactly resembling the edges of the slit of the poisonous fang, but also a very visible cavity at the base, where the foramen occurs in others; and I have even found a fine tube in a tooth of this sort: it was, however, confined to the parietes, and did not affect the cavity of the tooth.

To this gradation from a slight superficial furrow to a deep depression, may be added the fact, that no traces of either are observable in the teeth of those serpents which are not armed with venomous fangs: this I found to be the case in a large species of boa.

As a consequence of the structure that I have described, if a horizontal section be made of a poisonous fang in which the edges of the longitudinal depression are rounded, we shall have a cylindrical cavity (the poison tube) nearly surrounded by a semi-lunar one (the cavity which contains the pulp). This is seen, for example, in the fangs of the cobra de capello.

If, however, the edges of the depression should be angular (as in the rattle-snake), the horizontal section shows a figure somewhat different, the poison tube being more completely surrounded by the cavity which contains the pulp. This is shown in the section of a fang of an unknown species of serpent, which has exactly the same form as that of the rattle-snake, but is twice as large.

In sections taken at different parts of the fangs, the proportions between the poison tube and the cavity which contains the pulp will be different; the latter greatly increasing towards the base of the tooth; and near the apex the poison tubes only will be seen, the fang at that part being solid. In a section also of a completely formed fang, the poison tube, at its anterior part, will be closely invested by the thickened parietes of the cavity which contains the pulp; this cavity, however, is never obliterated, but exists in all the teeth of serpents, even when they have arrived at their full growth.

In the fangs, when completely formed, the edges of the slit, or suture, are frequently soldered together; when they are angular, so large a surface comes in contact, that they appear to be united by bony matter; in the cobra de capello, where they are rounded, though in very close contact, they do not

cohere. In the viper, the slit seems filled up by the enamel, which being nearly transparent, a bristle in the poison tube may be seen through it, and causes an appearance as if the slit was open.

In the first case, therefore, there is no channel observable on the exterior of the tooth; the line of junction, however, of the edges of the slit is very distinctly marked: in the cobra de capello there is an external furrow from the foramen of the base to that of the apex, owing to the edges of the slit being rounded; the same is the case in those species of hydrus that I have examined.

I should observe, that the poison tube is not coated with enamel; for the membrane or capsule in which the tooth is formed, and from the inner surface of which it is well known that the enamel is deposited, does not pass between the edges of the slit into the poison tube; as, however, it passes over the slit, it will cover it with enamel, and in some cases, by that means alone, the edges become soldered together.

As some excuse for the errors which may be found in this paper, I must observe, that many of my observations have been confined to small teeth of a species of hydrus, which I was therefore obliged to dissect under the microscope.

I have to thank Sir Everard Home for the great interest that he has taken in the object of my enquiry, and for the assistance which he has afforded me; on the value of which it would be needless to enlarge before the members of this society.

Troops of Ellichpore.

The following description of the military establishment of the Nabob of Ellichpore, in the borders of Khandeish, is taken from a private letter.

"In advancing toward a small village, which had belonged to the Peishwa, and refused to submit to the son of the Ellichpore Nabob, I was much amused with the appearance of the Nabob's troops, a scene somewhat new to me, as it exhibited the costume of almost all the eastern nations; Persians in chain armour; Sikhs in their elegant and peculiar dress, and armed with their chukrahs; spearmen, bowmen, matchlockmen, &c. All these together formed a strange but cheerful variety, in a body of troops not more than a thousand in number. The chukrah, which I have just mentioned, is a ring of iron, with the outer edge sharpened. The Sikhs throw this weapon with great precision and force, whirling it first round their finger, till it acquires the necessary velocity. The Nabob's son is, like all the native Princes I have ever seen or heard of, Mahomedan or Hindoo, a very debauched character. The drinking of wine is, you know, directly contrary to the Mahomedan religion, yet this fellow will drink more without being affected than any of our officers: nor is he choice in his liquors; all are alike to him, brandy, gin, madeira, port, claret, or beer. Whilst he was in camp, the necessity of attending to business kept him sober; but he unceasingly puffed his hookah, and swallowed such enormous quantities of nutmeg, cloves, and other spice, as would have served an English country family for a twelvemonth."

Count Steinach.

"Recorded the following extract from the *Bombay Gazette* of the 4th of February 1807, affording the information required by the Honorable Court, regarding the death of Count Keytham *alias* Steinach.

"Died lately at Goa, Cayetan Count Steinach, of Donnerpagh, in Styria, and a private in H. M.'s 84th Regiment.

"He was the eldest son of Chas. Count Steinach, a Hungarian nobleman, of considerable landed and funded property, who soon after the death of his first wife (the mother of the present subject) contracted a second marriage, which from the few details that have been collected, appears to have been the

source of considerable trouble to the offspring of the first connection; but whatever might have been the original cause of disunion in this noble family, it were needless to investigate it here. Cayetan was unhappy: he abandoned his home and his country, and sought an asylum in England, where, a stranger, and distressed by poverty, he was reduced to the hard necessity of enlisting as a private soldier in the Queen's German Regiment, (now the 97th), at that time on the point of proceeding with the British expedition to Egypt. There he served during a glorious campaign, under the command of the celebrated Sir John Stewart, lately honored with the title of Count Maida, for his services in Calabria. When the troops were ordered to Europe, upon the conclusion of that memorable service, he was desirous of seeking a more distant refuge from his family, and with this melancholy and forlorn view, was on his own application, transferred to H. M.'s 84th Regiment. Since the return of that regiment to India, the legitimate heir of the noble family of Steinach has discharged the duties of a private soldier; respected by his comrades, who were ignorant of his rank, and esteemed by his officers for his steady and unassuming deportment. Within these last few months, his birth and parentage were discovered. He received intelligence from the agent of his family, that his father was dead, and had left him universal heir to his property. Cayetan, having now succeeded to the lawful inheritance of the late Count Steinach, endeavoured, as became his elevated rank, to effect his discharge from a station in which his adverse fate had doomed him so long to linger. Some circumstances unfortunately intervened to delay the accomplishment of this desirable object, and, alas! whilst cherishing the anxious hope of returning to his native land, with dignity and honor, after many years of servitude and toil, and of spending the remainder of his checquered life in the enjoyment of a noble dependence, he fell ill under the debilitating effect of the climate, entered the regimental hospital, and died."

MEMOIR REGARDING BENARES.

The city of Benares being better known to the learned of Europe, at least by name, than most of the other cities of India, an history of it, as authentic as practicable, is certainly a desirable object. The origin of this city is, like that of most others, buried in obscurity; but where authenticity fails, fiction has amply supplied its place. According to the Cassee Pooran, it is impossible ever to know by whom or when Benares was founded: this affirmation, however, may justly be doubted, and in fact is contradictory, since immediately afterwards the Pooran goes on to relate that Benares, or more properly Cassee, was built by Mahadeojee at the time of the creation of the world. It is a principal of Hindoo ethics, that prayers and penances are irresistible: accordingly, no sooner was the Mahadeo quietly settled in his new town, than one Raja Deodas, by the strength of his prayers, forced him to vacate, and usurped the vacant throne. The Mahadeo not being a man who silently submitted to these sorts of forcible ejectments, sent a few of his deotas or disciples to turn out the Raja; whose prayers, however, being the most efficacious of the two, soon prevailed, and the deotas were forced to retreat. Nothing daunted at this, the Mahadeo next sent Guneshjee, who happily succeeded in ousting the interloper; after the accomplishment of which feat the Mahadeo re-entered his "good city," and reigned for the short period of five thousand years! ! Thus much for the Pooran. The original name of the city was Cassee, and it is not known at what precise period it was changed to the present denomination of Benares.

One of the chief curiosities is a mosque, built in A.D. 1677, by the cruel and bigotted Aurungzebe, emperor of Hindoostan, on the spot where an Hindoo temple, called Benee Madho, was situated. The minarets, of which there are two, measure 186 feet from the top to the bottom, and are built at the distance of 30 feet from the Ganges, which rolls below in gorgeous pride. One of the minarets is in a falling condition; the other the author mounted, by about 130 steps of the vilest construction, twisting withinside, somewhat similar to

the monument in London. The view from the summit is peculiarly imposing; the city, with its thousand temples, stretched out below, while the painted domes of Ramnuggur (the palace of the Raja of Benares) glitter in the sun, and the distant white battlements of Chunargurh (20 miles off) appear on the verge of the horizon.

Benares is supposed to contain a million of inhabitants, 400,000 of whom are Mussulmans and the remainder Hindoos: it is also calculated that out of the above one million, three-fifths are females; and that 2,500 pilgrims, merchants, travellers, &c., daily, on an average, enter and go out of the city. The brick-houses in it are calculated to amount to 100,000. The town itself is 5 miles long and 4 miles in breadth; and an hundred Brahminy bulls prowl about its streets; and the number of Fakeers, Brahmins, and Sanyasies, who live by begging, is immense. There are 50 regular places where food, salt, wood and water are distributed gratis; and several buildings are set apart for cooking food gratuitously. The population is four times greater than when the English first gained possession of the province, and is daily increasing; and 140,000,000 pounds of grain are yearly consumed in the city.

To the temples of Gunesh, Unpoorah, Beseshur, and Bhyroo, citizens and foreigners (principally Mahrattahs) are continually flocking from morning till night; on ordinary days about 5,000, and on holy days at the very least ten times that number; and it must be remembered that these are pretty frequent, there being no less than 154 Hindoo holy days in the course of the year. Benares contains a thousand temples, one-half of which are dedicated to Mahadeo, and in each temple two or three Brahmins officiate. The most famous object of Hindoo adoration in Benares is, the temple of Beseshur, which was built A.D. 1681, by two men of the names of Bisnath and Sumkhura, stated to have come from the Deckan; this, however, is a disputed point, and the foundation of the temple is by some ascribed to Ahlea Bace, wife of Mohara Holkar.

The temple itself, which the author visited twice, is undoubtedly handsome, (but not in a degree equal to a very small temple at Ramnuggur commenced by the unfortunate Raja, Cheyt Singh, and left unfinished at his death, which is perhaps one of the most exquisite specimens of indefatigable and minute labor in all Hindoostan) but is too much confined by surrounding houses. The only entrance to it is by a narrow lane *not five feet* wide, and blocked up with dirt and Brahminy bulls: the temple stands on the north. On entering, it is at first impossible to distinguish anything, the eye being blinded by the sudden change from glare to darkness: a few lamps glimmer here and there; but the ear is saluted by the buz of prayers and the harsh tingling of a large copper bell, which is suspended from the roof of the centrical apartment, and is sounded by each worshipper on his departure. On each side are a few small rooms, each feebly lighted by a single lamp placed in a niche over the object of adoration (the lingah). Many people of both sexes were on their knees, scattering on the lingah, rice, water, and leaves, which were soon devoured by the Brahminy bulls, that were roaming about the temple, quite at their ease; the crowd was incessantly entering and departing. The author mounted a narrow flight of steps to the roof, which he found covered with human excrement, thus rendering the temple a fit receptacle for the enormities of the Hindoo religion. The Brahmins were very annoying in their beggings for money; but this seems to be a priestly custom, sanctioned everywhere by long usage, and equally as applicable to the friars of the west as to the Brahmins of the east.

Among the curiosities of Benares may be reckoned a well, to which people resort from Lucknow and other places, to shave for the first time the heads of their children. A razor fastened by a bit of string is dropped into this well, and when drawn up again is supposed to be particularly *well charmed* for this barbarous operation.

The Observatory (described in the Encyclopædia Britannica) was built by Raja Maun Singh.

The College is a very ancient foundation, and of great celebrity, particularly

since the time of the above Raja Maun Singh, who was either its founder or bestowed a very considerable pension on it; it has no endowment in lands. The Raja of Benares used to support it by assignments on the revenue, which, at the time of the cession of the province to the British, induced Mr. Duncan to obtain from Government, at the entreaty of the Raja, the promise of an annual sum of twenty thousand rupees; that sum, however, was never expended, and in 1812 the Committee of English gentlemen for the management of the College, conceiving that, from the nature of Mr. Duncan's arrangement, Government were pledged to appropriate the above yearly sum to the use of the College, funded more than half a lakh of rupees in Company's paper. The present expenditure, which varies with the number of students, may be calculated at from sixteen to eighteen thousand rupees a year, in which is included the salaries of the professors, subsistence to the scholars on the foundation (scholars who are candidates for admission receive nothing until they are admitted, either by vacancy or examination), and the money expended for the purchase of books and the employment of librarians and copyists. In 1816, there were about eighty students. The Committee elect the teachers, who are all Brahmins and Pundits, supposed to be particularly versed in the several sciences they profess to teach and superintend.

M. E. S. K.,
November 1817.

LIST OF

GOVERNORS-GENERAL, VICE-PRESIDENTS, AND COMMANDERS-IN-CHIEF OF BENGAL; ALSO OF THE JUDGES *from the year* 1733.

Governors-General.

Mr. Freke	1733
Cruttenden	1738
Braddyll	1739
Forster	1746
Dawson	1747
Fitch	1748
Barwell	1750
Drake	1756
Col. Clive	1759
Mr. Helwell	1760
Vansittart	1761
Spencer	1765
Lord Clive	1765
Mr. Verelst	1767
Cartier	1769
Hastings	1772
Wheeler (Acting)	1781
M'Pherson (now Sir John)	1785
Earl Cornwallis, K.G.	1785
Sir A. Clarke, (provisionally)	1792
Earl Mornington (Marquis of Wellesley)	1793
Mr. Speke (Acting)	1793
Sir John Shore, Bart.	1793
Mr. Speke, Vice-President and Deputy-Governor	1797
Sir A. Clarke, Vice-President and Deputy-Governor	1799
Sir G. H. Barlow, Bart., do. do.	1801
Lieutenant-General Hewitt, do. do.	1802
Marquis Cornwallis, K.G.	1805
Sir G. H. Barlow, Bart., Vice-President and Deputy-Governor	1805
Mr. Udny, do. do.	1805
Sir G. H. Barlow, Bart., K.B., Governor-General	1805

Governors-General—(continued.)

Earl Minto	1807
Mr. Lumsden, Vice-President and Deputy-Governor	1809
Lieutenant-General Hewitt, do. do	1811
Earl Moira (now Marquis of Hastings) also Commander-in-Chief	1812

Commanders-in-Chief.

Colonel Alexander Champion	1747
Lieutenant-General John Clavering	1747
Brigadier-General Carnac, resigned	1767
Colonel R. Smith, commanding the Forces	1767
Brigadier-General Sir Robert Barker	1767
Lieutenant-General Sir Eyre Coote, K.B.	1770
Colonel Charles Chapman	1773
Lieutenant-General Giles Stibbert	1785
Lieutenant-General Sir R. Sloper, K.B.	1786
Earl Cornwallis, K.G.	1786
Colonel A. Mackenzie, commanding the Troops at the Presidency, during the absence of Lord Cornwallis	1789
Colonel A. Ahmuty, commanding the Forces during the absence of Lord Cornwallis	1793
Major-General Sir R. Abercrombie, K.B., in the temporary command of the Troops	1793
Major-General Sir R. Abercrombie, K.B., confirmed Commander-in-Chief	1793
Major-General Charles Morgan, in command of the Troops, during the absence of the Commander-in-Chief	1797
Major-General Sir A. Clarke, K.B.	1797
Brigadier-General Giles Stibbert, Provisional Commander of the Forces	1799
Major-General Sir J. Craig, K.B., Provisional Commander-in-Chief	1801
Lieutenant-General Gerard Lake	1801
Marquis Cornwallis, K.G.	1805
Major-General W. Dowdeswell, Provisional Commander-in-Chief	1807
Major-General Sir Ewen Baillie, Knt., do	1807
Major-General William St. Leger, do.	1807
Lieutenant-General George Hewett	1807
Major-General William St. Leger, commanding the Forces during the absence of the Commander-in-Chief	1807
Lieutenant-General Sir G. Nugent, Bart.	1812
Earl Moira	1812

Chief Justices.

Sir Elijah Impey, Knt.	1774
Sir Robert Chambers, Knt.	1791
Sir John Anstruther, Bart.	1793
Sir Henry Russel, Bart.	1806
Sir John Royds, Knt., (Acting)	1807
Sir E. Hyde East	1813

Puisne Justices.

Sir R. Chambers, Knt.	1774
Mr. C. S. Le Maitre	1774
Mr. Hyde	1774
Sir William Jones, Knt.	1783
Sir William Dunkin, Knt.	1791
Sir James Watson, Knt.	1796
Sir John Royds, Knt.	1797

Puisne Justices—(continued.)

Sir Henry Russel, Knt.	1798
Sir William Burroughs, Knt.	1806
Sir Francis Macnaghten, Knt.	1815
Sir Anthony Buller, Knt.	1816

Occasional Address

Spoken at the Chowringhee Theatre, July 30, 1818, *on the* Marquis of Hastings *re-visiting the Theatre.*

Entering at the Stage Door.

What have we here? Let's see—can this be true?—
An audience here again? I'll mend my view;
Yes there they are—ranged in their usual places,
Row above row, a set of smiling faces—
Their cheerful looks bespeak a friendly greeting;
I'll on, and wish them all a merry meeting.

Advances.

Welcome, good friends! whose presence here recalls
The voice of gladness to Chowringhee's walls,
Where for six tedious months has silence been
Sole sad spectatress of the lifeless scene,
And, dark enthroned amidst her cobweb train,
Usurped the Drama's long established reign—
A reign of reason, that we hope once more
Our efforts and your aid shall yet restore,
Again with renovated glow to blaze
In all the brightness of its best of days.
Palled with enjoyment, epicures can show
'Tis wise awhile indulgence to forego,
Till sated appetite recovering feel
A keener relish for the savoury meal;
So may this pause your lagging zeal revive—
And public taste, more sensibly alive,
Again that warm encouragement express,
Which prompts exertion and secures success.
If happy omens show what fates impend,
Assured success the counsel shall attend,
Which bids the muse her mirthful carol raise
Amidst the voice of gratitude and praise—
Amidst the shouts of victory that tell—
Amidst the Pæans that to Hastings swell—
Amidst the thanks a grateful nation owes
For rights asserted, and for humbled foes;
For empire spread—whose mercy-sceptered hand
Distributes blessings on each prostrate land;
For all that History shall through every age
Record of Hastings in her proudest page,
A name to Britain and to India dear;
Long to be loved at home—for ever cherished here!

How the Vedas were first procured.

Mr. Polier supplied me with a copy of the letter addressed by him to Sir Joseph Banks, on the occasion of transmitting to that gentleman a copy of the

Védas to be deposited in the library of the British Museum; and as there are some curious circumstances connected with the manner, in which he procured those sacred books, and the letter has never been published at full length, my readers may not be displeased with a perusal of it.

SIR,—The favorable circumstances in which the English are placed by their Asiatic acquisitions for throwing much light upon the learning and religion of the Hindoos, has naturally attracted the attention and excited the expectations of the literati of Europe; and curiosity has especially been awakened regarding the *Védas*, on which the whole system of this interesting people is founded. Various attempts have been made on the Coromandel Coast, in Bengal, and even at Benares, to procure those works; but they have hitherto only succeeded in putting us in possession of some detached treatises, which are nothing more than commentaries on particular and difficult passages of the *Védas*, and form no part of the original composition.

The long period of my residence in the Upper Provinces of India has given me many opportunities of enquiring on this subject; and I was the more stimulated to persevere in the search, as I found that the existence even of the *Védas* was becoming matter of doubt at home. At Lucknow, Agra, and Delhi, my enquiries were in vain; when it occurred to me that there was another quarter in which they were more likely to be attended with success.

Oodypore having rebelled against Aurungzebe, the event was followed by a rigorous persecution of the Hindoos; and in the year 1779, a great number of their holy places and sacred books were destroyed. Jayasinh, however, also called *Mirza Raja*, the founder of Jeypore near Amber, had at various periods rendered the emperor very important services, and as an acknowledgment of them, his son Ramsingh, Raja of Amber, was exempted from the general and cruel persecution.

It appeared probable, therefore, that in this district I should still find a copy of the *Védas;* and on writing to a correspondent at Jeypore, I received a confirmation of my conjecture. I was informed, at the same time, that it would be impossible to procure a copy without an express order from the Raja, at that time Pertab Singh, a son of the famous Raja Mirza, I have above referred to, to whom the observatories of Delhi and Jeypore owe their origin, and by whom also some very curious astronomical tables were compiled, which were published in the name of Mahomed Shah Alum, Emperor of Delhi.* As I had some acquaintance with Raja Pertab Singh, having seen him when he came on a visit to Shah Alum, at the time the emperor was encamped in the vicinity of Jeypore, I did not hesitate to write to him; my friend Don Pedro de Silva, the Raja's physician, presented my letter to him. The Raja smiled at my request, and wondered what use a European could make of the sacred books of the Hindoos; but on being informed of the European custom of making collections of all works that were valuable or curious, and of the great anxiety expressed to include the *Védas* in their number, he was pleased to issue an order for my being provided with a copy, which was accordingly prepared by the Brahmins, at my expense, in the course of the year.

The belief that the *Védas* has perished, I now found so firmly and generally prevailed, that many of my European friends were not disposed to admit the authenticity of the manuscripts I had procured. The Raja Ananderam, a learned Brahmin of rank, well known to many persons in England at present, was at this time at Lucknow, and bore public testimony to the works being

* Jay Sinh, or Jayasinha, succeeded to the inheritance of the ancient Rajas of *Amber* in the year of *Vicramaditya* 1750, corresponding to 1693 of the Christian era. His mind has been early stored with the knowledge contained in the Hindoo writings; but he appears to have particularly attached himself to the mathematical sciences, and his reputation for skill in them stood so high that he was chosen by the Emperor Mahomed Shah to reform the calendar, &c. Jayasinha undertook the task, and constructed a new set of tables, which in honor of the reigning prince he named *Zeej Mahomedshahy*. See *Hunter*, on the *Astronomical labours of Jayasinha*, A. R., Vol. v, 177, &c. Dr. Hunter also mentions Don Pedro de Silva, physician to the *Raja*, subsequently alluded to by Colonel Polier.

the genuine *Védas;* he entreated also the temporary loan of them, and at my request distributed the leaves, which were originally detached from each other, into the volumes in which they now appear: it is not customary with the Hindoos to bind their books at any time; and the Raja requested earnestly that I would never suffer these books to be enveloped in leather, or in any cover but of silk or velvet. He had the complaisance to count and number all the pages; and for my instruction, he wrote himself, in Persian characters, the title of each volume, and of each section, and the number of leaves which each of the last severally contained.

From the account I have thus given, it will appear that the Brahmins are far from feeling the repugnance they have been said to entertain to any disclosure of their religious notions or of their sacred books; on the contrary, I have always found them ready to impart a knowledge of these matters to any one who expresses a desire to receive it, not for the purpose of turning their peculiar notions into ridicule, but with the more rational design of learning their real and original nature. At the same time, the actual perusal of the *Védas* is confined to the sacerdotal order and the *Cshetryas;* none of the other classes are suffered to hear them read: the *Vasyas* and *Sudras* are taught from the *Puranas.* The Brahmins, however, are not very scrupulous on this head, and consider it as very immaterial who possesses the sacred books in the present age of the world, which they term the *Cali Yug,* and in which they consider all sorts of innovation and corruption as inevitable, though they still exclude the lower classes of their nation from the perusal of the *Védas.*

Possessed now of a treasure, which I had only coveted that I might transfer it to others whose knowledge of Sanscrit might enable them to make some better use of it than I could, I lost no time in sending the manuscripts to Sir William Jones, the only European Sanscrit scholar at that time in India. I have no doubt but the Asiatic Researches will soon convey to the public the opinion entertained of the *Védas* by a man who is far above my feeble praise; and from whose extensive learning we may expect a satisfactory elucidation of the character of the fourth or *Atharvan Véda,* supposed to be less ancient than the others, and on many other curious points connected with this interesting subject; to him I must refer you also for any further information you may at present wish to possess. The manuscripts will be delivered to you with this letter; and I have to request that, as Administrator of the British Museum, you will place them in that magnificent receptacle of human knowledge, as a tribute of the veneration and respect of an individual, who though not English by birth, is connected with that country by a life devoted to its service, and looks upon it as his own. Accept the assurances of my esteem, and believe me, &c.

P. S.—I hope I may be allowed to add one condition to my donation, and that Mr. Wilkins, or Sir William Jones, may at any time be allowed to have either of the volumes of the *Védas* in their private possession, whenever they may require it for literary purposes. The obligations which the learned world owe to the zeal and talents of these eminent orientalists entitle them to such an indulgence.

LONDON, *May* 22, 1789.

(To be continued.)

COST OF A WATERLOO MEDAL.

A Frenchman meeting an English soldier with a Waterloo medal, began sneeringly to animadvert on our government for bestowing such a trifle which did not cost them *three francs.* "That is true, to be sure," replies the hero, "it did not cost the English government *three francs,* but it cost the French a *Napoleon!*"

On the Geology of the country between Tellicherry and Madras.

January 15, a paper was read from S. Babington, Esq., "On the geology of the country between Tellicherry and Madras."

The face of the country in general below the ghauts is marked by low rounded hills, composed of a porous substance called, by Buchanan, laterite. The mountains denominated ghauts, and the other mountains traversed in the course of his journey, the author describes as consisting of granite, gneiss, mica, slate, &c., varieties of horneblende rock sometimes containing garnet, and in one place cyanite. The Carnatic, or country east of the eastern ghauts, is flat, as though it had been once covered by the sea; and in digging a well about 2 miles from the coast, a stratum of brown clay was first cut through to the depth of about 5 feet, then a stratum of bluish black clay nearly 30 feet, containing beds of oyster, cockle, and other shells; and at about 37 feet from the surface, water is obtained.

Cow-pox in Persia—Similar disease in Milch Sheep.

Extract of a letter from W. Bruce, Esq., *resident at Bushire, to* W. Erskine, Esq., *of Bombay.*

"When I was in Bombay, I mentioned to you that the Cow-pox was well known in Persia by the Eliaats, or wandering tribes. Since my return here I have made very particular enquiries on this subject amongst several tribes who visit this place in the winter to sell the produce of their flocks, such as carpets, rugs, butter, cheese, &c. Their flocks during this time are spread over the low country to graze. Every Eliaat that I have spoken to on this head, of at least six or seven different tribes, has uniformly told me, that the people who are employed to milk the cattle caught a disease, which, after having once had, they were perfectly safe from the Small-pox. That this disease was prevalent among the cows, and showed itself particularly on the teats, but that it was more prevalent among and more frequently caught from the sheep. Now this is a circumstance that has never, I believe, before been known; and of the truth of it I have not the smallest doubt, as the persons of whom I enquired could have no interest in telling me a falsehood; and it is not likely that every one whom I spoke to should agree in deceiving, for I have asked at least some forty or fifty persons. To be more sure on the subject, I made more particular enquiries of a very respectable farmer who lives about 14 miles from this, by name Malila (whom Mr. Babington knows very well), and who is under some obligations to me; this man confirmed everything that the Eliaats had told me, and further said, that the disease was very common all over the country, and that his own sheep often had it. There may be one reason for the Eliaats saying that they caught the infection oftener from the sheep than the cow, which is, that most of the butter, ghee, cheese, &c., is made from sheep's milk, and that the black cattle yield very little, being more used for draught than any thing else."

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. VIII, *July to December*, 1819.

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Traces of Vaccination in Hindoo Medical Writers.

We derive the following from the *Madras Courier* of the 12th January. It is the conclusion of a letter, of which the former part contains a learned exposition of the *spasmodic cholera*, collected from works in general use among Hindoo medical practitioners, with the formulas of the medicines prescribed. The former part, though exceedingly curious, we cannot at present find room to insert. The subject incidentally introduced merits all the prominence which it will receive by being detached.

"As my examination of the Vaidya Sástras has been casual, and may never be repeated, I shall here notice a fact, which will add another to the many proofs of the truth of the wise man's adage, that "there is nothing new under the sun:" it is, that the inoculation for the Cow-pox was known of old time to the Hindoo medical writers. To substantiate this statement, it is necessary only to refer to the *Sactéya Grantham*, attributed to Dhanwantari, and therefore undoubtedly an ancient composition. In this work, after describing nine several species of the Small-pox, of which three (one, Alábhi, being the confluent kind) are declared incurable, the author proceeds to lay down the rules for the practice of inoculation. From this part, the following extracts are taken, of the first of which the original is given in the English character for the satisfaction of the Sanscrit scholar; and of the other, for the sake of brevity, translations only.

Text.

D,hénu stanya ma'súchi va Naránàn cha ma'súchicà.
Taj jalam báhumúlàt cha sastrán téna grihitavàn.
Báhumúlè cha sastráni reet' òtpatti caráni cha.
Taj jalam recta militam spótaca jwara samb,havah.

Translation.

Take the fluid of the pock on the udder of a cow, or on the arm between the shoulder and elbow of a human subject, on the point of a lancet, and lance with it the arms between the shoulders and elbow until the blood appears; then mixing the fluid with the blood, the fever of the Small-pox will be produced.

Translation (the Sanscrit text being omitted.)

The Small-pox produced by the fluid from the udder of a cow (Góstany' odaeum) will be of the same gentle nature as the original disease, not attended by fear, not requiring medicine; the diet may be according to the pleasure of the patient, who may be inoculated once only, or two, three, four, five, or six times. The pock when perfect should be of a good colour, filled with a clear liquid, and surrounded by a circle of red; there will then be no fear of the Small-pox as long as life endures. When inoculated with the fluid from the udder of a cow, some will have a slight fever for one day, two, or three days, and with the fever there will sometimes be a slight cold fit; the fever will

also be attended by a round swelling in the arm-pits, and the other symptoms of the Small-pox, but all of a very mild nature. There will be no danger, and the whole will disappear in three days.

CALVI VIRUMBON.

MADRAS, *January* 2, 1819.

ELEGIAC STANZAS

To the memory of the late

Rev. DAVID BROWN.

(Written in India by a young friend in the Military Service.)

[*Extracted from Memorial Sketches, London* 18 .]

Long, Hoogley, has thy sullen stream
Been doom'd the cheerless shores to lave;
Long has the Suttee's* baneful gleam
Pale glimmer'd o'er thy midnight wave.

Yet gladden'd seem'd to flow thy tide,
Where opens on the view—*Aldeen*;†
For there, to grace thy palmy side,
Lov'd England's purest joys were seen.

Yes, led by friendship's fost'ring hand,
I've shelter'd in the happy bow'rs,
Where (strangers to this boist'rous land)
Domestic pleasures charm'd the hours.

And oft since then, in camps afar,
Unfriended, joyless, as I rov'd;
Or midst the pealing notes of war,
My mind recall'd the scene belov'd:

I saw, in fancy's soothing dream,
The Sire, amid his smiling band,
Successful plant by Hoogley's stream
The virtues of a happier land.

But sad that fancy now returns,
To trace the fond remember'd shore;
And sad my verse accordant mourns
For HIM, who lends it joy no more!

And ye, whom now in deepest woe
These groves behold—a pensive train;
Permit my tears with yours to flow,
Accept my sympathetic strain!

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* The funeral pyre, which consumes the living widow with the dead body of her husband.
† Mr. Brown's family residence, on the west bank of the river, opposite the Governor-General's park.

Yon dome,* 'neath which in former days
Grim idols mark'd the pagan shrine,
Has swell'd the notes of pious praise,
Attun'd to themes of love divine.

Memorial meet of his bless'd zeal
T' illume the realm of noon-tide night,
To let the waiting nations feel
The joys of revelation's light.

The Indian convert there shall stray,
And, as his mem'ry prompts the tear,
Shall grateful to his children say—
"Our Benefactor worshipp'd here."

Farewell! whose pleasing manners gave
This land the charms of Britain's Isle;
Whose faith, triumphant o'er the grave,
Beheld its terrors with a smile.

May we the lesson taught receive,
Whilst angels greet thee to the sky;
In sacred pleasures here to live,
With conscience whisp'ring peace—to die.

Camp, 1812. G. V.

CASHMERE GOATS.

The following information respecting the celebrated wool goats from Cashmere has been received from Marseilles, dated May 26:—"These animals, which were at one time supposed to be sheep, at another time goat-sheep, a third time goats, and a fourth time antelopes, are nothing else than real goats, nearly resembling those of our country, in their general conformation, in their movements, and in their habits. Their horns are more or less large, the greater part being straight; there are some, however, turned backward. Their fleece is composed of long hair mingled with short hair, resembling down, growing near the skin. On examination it was discovered to be fine, and fit for making a beautiful stuff, when manufactured by expert artists. It cannot yet be determined whether it grows in equal quantity on each animal, at least until the animals are refreshed and accustomed to the climate. The fleece is chiefly white: there is some long black hair growing about the head and neck of some, on others it grows in different spots on the body. Their fleeces are thick, growing very long, and covering even the legs. In consequence of the long journeys, the animals had suffered much; a good number have, however, been preserved by the care taken of them during their quarantine in the lazaretto of Marseilles. They are now scattered on the hills around Allanch, where they thrive much from the use of excellent pastures and good air. M. Anredée Jaubert has arrived at Toulon with the remainder of the flock, which is to be brought into France.—*(Paris paper.)*

LAYING OF THE FOUNDATION OF THE CHURCH AT DUM-DUM.

August 8, 1818.—The Lord Bishop of Calcutta laid the first stone of the church to be erected at Dum-Dum, at the same time pronouncing a few words

* The Hindoo temple of the idol Bullub, which had been evacuated, and left by the Brahmins to the ravages of time and the encroaching river. Mr. Brown had it repaired and fitted up. It was appropriated as his family chapel and study: and sometimes to accommodate particular friends: among whom the Rev. H. Martyn was its inhabitant, for about five months that he was a guest on his arrival.

appropriate to the occasion. In the hollow of the stone several English and other coins were deposited, and also a plate of brass bearing the following inscription :—

In Nomine Individuæ Trinitatis
Anno LVIII Georgii Tert.
Britanniarum Regis
Pii Venerandi suis Cari
Quum Rebus Societatis Anglicanæ
Apud Indos Mercaturam Facientis
Cum Militaribus
Tum Civilibus Præsset
Vir Symme Nobilis
Franciscus Marchio De Hastings
Pacata Nepaulia
Mahrattis in Ditionem Britannicam
Redactis
Ubique Felix
Ecclesiæ Dumdummensis
Iacta Sunt Fundamenta
Sumptibus Societatis
Auspicante Thomâ
Primo Sedis Calcuttensis Episc.
Adiuuante Thoma Robertson
Presbytero
Faxit Spiritua Sanctus
Ut Hocce Opus Ad Uberrimos
Eu angelii Fructaus Redunte
Amen.

On the Reverse.

Thoma Hardwicke
Cohortis Bombarddariæ Trib
Castorum Dumdummens
Præfecto
Carolo Hay Campbell Gent.
Casarum Militar Curatore
Architecto.

The Bishop was attended by Colonel Hardwicke, commanding at the station, Colonel Grace, Major Hopper, Major Sealy, and the other officers, the Rev. Mr. Robertson, the Chaplain of Dum-Dum, and several of the clergy, together with some gentlemen from Calcutta. After the conclusion of the ceremony, the whole party returned to the Rev. Mr. Robertson's, where several ladies joined them, and more than 30 persons partook of an elegant breakfast.

Operations for the Stone, by a Native Doctor.

Extract of a letter, dated Muttra, October 13, 1818 :—"A native Hindoo doctor has performed a surgical operation here, in a very dexterous and able manner. The other day, a boy of about 13 years of age, the son of one of the bazaar servants, had for a long time been afflicted with the stone, and was getting worse and worse daily. The father sent for a native doctor, who lives in one of the Bhurtpore villages in the neighbourhood, and who had the reputation of having successfully cut for the stone several times. The man came, and after having examined the boy, said that he would undertake to perform the operation, if it was sanctioned by the authority there; and being assured that he might undertake the operation with perfect confidence, and that whatever might happen, no mischief should come to him, both the father of the boy and the doctor went away pleased, and satisfied with the encouragement they had received; returning the next morning (12th October) and reporting that the operation had been performed successfully, and the boy

relieved from the excruciating agony he had been in. The stone extracted was of the size of a small walnut, rough and jagged; it had the appearance of a coarse freestone, with little fissures somewhat discoloured. It was extracted by what you would call a lateral operation, with no other instrument than a razor, a lancet, and a needle. The perineum was well rubbed with sweet oil, until it became quite soft and flexible; so that the stone was sensibly perceivable to the touch, and by pressure through the anus, was brought to the point most convenient for making the incision; but what seems most admirable in this man's mode of operating, is, that he contrived to fix the stone, so that when the incision was large enough it forced its way through the opening, without the pain of extracting by the forceps, &c. This is now the fourth day, and the boy is doing well, without any appearance of fever. In twenty days, they say, the wound will be healed up, when he will be perfectly well: the diet prescribed is very low and simple. The doctor's name is Nunsook Roy; he lives at Kama in the Bhurtpore district, about 12 coss from Muttra: he is of the Kait caste. The father of the boy is Manuck Chund, of the Kittera caste. So you will see the Hindoos have no objection to perform surgical operations. I admire much the firmness and decision of the father of the boy, in risking an operation of such delicacy and difficulty. The doctor, who is a little oldish man, (about 50 years) was also quite confident of his abilities to perform the operation."

An Entertainment to Sir Thos. Hislop in Madras, 1819.

January 11.—A splendid entertainment was given to his Excellency Sir Thos. Hislop, by Colonel Munro and the officers of the late army of the Deccan, at the Pantheon, the theatre being appropriated to the ball; supper was laid in tents. The grounds and buildings were illuminated. The name of Mahidpoor was seen in a conspicuous part of the dress of many of the ladies; and among the transparencies was a representation of the battle.

The execution of two Kandian Chiefs.

The following are the particulars of the execution of Kappitipola and Madugalle, which took place near the Bogumbera tank, at half past 8 on Thursday morning, November 26.

The two prisoners were carried in the morning, according to their own request, to the chief temple in Kandy, called the Dalada Malagawe, or temple of the sacred relic, where they went through their devotions, attended by the priest, in a small room adjoining to that in which the relic is deposited. Kappitipola then came out into the ante-room, where he entered with much composure into conversation with Mr. Sawers, observing that no person could alter the destiny that was allotted to him, and quoting in support of this vain theory of predestination an apposite passage from the books of Boodha. While he was speaking, a noise was heard within the temple, and it appeared that Madugalle had run into the inner apartment, and claimed sanctuary under the protection of the relic; he was soon removed, and both the prisoners were then marched under a strong guard to the place appointed on the bank of the Bogumbera tank, near the spot where Ellapola had suffered. When they arrived on the ground, both the prisoners requested some water, which was immediately brought, and they washed their faces and hands; Kappitipola then tied his hair up in a knot behind, and sat down upon the ground near a small shrub, which he grasped with his toes, apparently to keep himself firm in his position. For a few minutes he recited some verses out of a small Pali book, which he requested might be delivered to the care of Mr. Sawers for his younger brother. When the book was taken away, he continued to repeat Pali verses until the executioner at two blows severed his head from his body. His whole behaviour was manly and collected, and he met his death with a firmness

of resolution worthy of a better cause. The conduct of Madugalle was just the reverse; he was too much agitated either to tie up his hair or to bend down his head himself: he was able only to make a faint cry of Arrahhaug, one of the names of Boodha, when his head was struck off also at two blows. A very great concourse of Kandians, among whom were many chiefs, assembled to witness this execution; and we hope that a due impression will be made upon their minds by the just punishment of these turbulent and ambitious chiefs, who had been the most forward and unhappily successful in their efforts to involve their countrymen in bloodshed and ruin. Pelime Talawe and Ihagamma, whose sentence of death has been remitted to that of banishment, set out on the day of the execution, with two other prisoners, under a strong escort, for Colombo, where they may be expected on the 30th instant.—*Ceylon Gazette.*

A Chinese Mythological Writer's account of Christ.

The following is the translation of an extract from a Chinese Mythological History, in which Jesus is ranked among the number of the gods.

"The extreme western nations say, that at the distance of 97,000 lee from China, a journey of about three years, commences the border of See-keang. In that country there was formerly a virgin named Ma-le-a. In the first year of Yuen-chee, in the dynasty Han, a celestial god* named Kea-pe-gee-urh, respectfully reported to her, saying, "*T'heen-chu*, the Lord of Heaven, has selected thee to be his mother." Having finished his discourse, she actually conceived, and afterwards bore a son. The mother, filled with joy and reverence, wrapped him in a common cloth and placed him in a horse's manger. A flock of celestial gods sang and rejoiced in the void space (*i. e.*, the firmament). Forty days after, his mother presented him to the holy teacher, Pa-tih-leh, and named him Yay-soo. When twelve years of age, he followed his mother to worship in the holy palace. Returning home, they lost each other. The mother's heart was bitterly pained. After three days' search, coming into the palace, she saw Yay-soo sitting on an honorable seat, conversing with aged and learned doctors, about the works and doctrines of the Lord of Heaven. Seeing his mother, he was glad, returned with her, and served her with the utmost filial reverence. When thirty years of age, he left his mother and teacher, and travelling to the country of Yu-teh-a, taught men to do good. The sacred miracles which he wrought were very numerous. The chief families, and those in office, in that country, being proud and wicked in the extreme, envied him for the multitude of those who joined themselves to him, and planned to slay him. Among the twelve disciples of Yay-soo, there was a covetous one, whose name was Yu-tah-sze. Aware of the wish of the greater part of his countrymen, and seizing on a proffered gain, he led forth a multitude at midnight, who, taking [Yay-soo,] bound and carried him before A-nah-sze, in the court house of Pe-lah-to. Rudely stripping off his garments, they tied him to a stone pillar, inflicting on him upwards of 5,400 stripes, until his whole body was torn and mangled; and still he was silent, and like a lamb remonstrated not. The wicked rabble, taking a cap made of piercing thorns, pressed it forcibly down on his temples. They hung a vile red cloak on his body, and hypocritically did reverence to him as a king. They made a very large and heavy machine of wood, resembling the character *shih* (X) which they compelled him to bear on his shoulders. The whole way it sorely pressed him down, so that he moved and fell alternately. His hands and feet were nailed to the wood; and being thirsty, a sour and wormwood drink was given him. When he died, the heavens were darkened, the earth shook, the rocks, striking against each other, were broken into small pieces. He was then 33 years. On the third day after his death, he again returned to life; and his body was splendid and beautiful. He appeared first to his

* Or less literally, "an angel."

mother, in order to remove her sorrow. Forty days after, when about to ascend to heaven, he commanded his disciples, in all a hundred and two, to separate and go everywhere under heaven, to teach and administer a sacred water to wash away the sins of those who should join their sect. Having finished his commands, a flock of ancient holy ones followed him up to the celestial kingdom. Ten days after, a celestial god descended to receive his mother, who also ascended up on high. Being set above the nine orders,* she became the empress of heaven and earth, and the protectress of human beings. The multitude of the disciples spread abroad, and went about teaching and renovating men."

The correspondent of the *Gleaner* subjoins an incidental commentary:

"In this account, Sir, you perceive the principal events of our Saviour's incarnation, life, death, and subsequent exaltation, related with tolerable accuracy, though mixed with some circumstances not recorded in the evangelical history. On first reading it, I thought the account had been taken from the Nestorians, who are supposed, by the ecclesiastical historians of Europe, to have entered China at a rather early period of our era, and to have continued there for a long space of time, (which to me has not, I confess, all that evidence which is necessary to produce conviction). But on more narrowly inspecting the piece, it appears, without doubt, to have been extracted from some Roman Catholic publication, for

1. The same original words are used to express the deity as those the Catholics use, e. g., *T'heen-chu*, "God;" Pa-tih-leh, "the father." *Pa-tih-léh*, is the way in which they have generally spelled the Latin word Pater; *Yay-soo*, "Jesus."

2. the original words used to express the names of persons and places are the same as those used by the Catholic missionaries; as Yu-tah-sze, Judas; A-nah-sze, Annas; Pe-lah-to, Pilate; also Yu-tih-a, Judea.

3. The ascension of the Virgin Mary, and the epithets applied to her, could have come from no other source than that of the Romish religion. The term *Shing-moo*, i. e., "holy mother," constantly occurs in their books. "Empress of heaven and earth," applied to her in the above, is very similar to the epithet of a Chinese goddess, *T'heen h'ow shing-moo*, i. e., "the holy mother, queen of heaven." The virtues attributed to the Virgin are very much the same with those attributed to the Pagan goddess. I leave your readers to make their own reflections on this part of the subject.

4. The book from which I have made this extract was written in the time of Kang-he, in whose reign there were many Catholics in China; and the account was most probably taken from some of their books, or the substance of it collected from conversation. These considerations make it perfectly evident, that the writer borrowed not from any Nestorian document, but from the Catholics only. I should not, Sir, have troubled you with these remarks, were it not that I think, as above observed, the entrance and duration of Nestorianism in China have not all that evidence which historical facts ought to be attended with. A further knowledge of Chinese authentic writings may cast more light on the subject.

I have only further to remark here, that the mythological history in which this account of our Saviour is contained, was compiled by a Chinese medical man named Tseu, and another person named Ching, who assisted him. It was published in the reign of Kang-he, under the sanction of Chang-ke-tsung, the primate of the sect of Taou. It is called *Shinseen t'ung keen*, i. e., a mythological history; and fills twenty-two thin octavo volumes. It contains many plates, in one of which our Lord Jesus is represented as a little boy, with a Chinese hat and dress; and the father, as an old man, wrinkled and worn out by age, laying his hand on our Saviour's head."

* "Nine orders" may refer either to the nine ranks of honorary distinction in China, or to some mode of expression peculiar to the sect of Taou or of Fuh.

The editor of the *Asiatic Journal* has no observation to add to these, except that he thinks sufficient historical evidence can be adduced, of the entrance of the Nestorians into China, and in corroboration would expect that the antiquarian may still discover vestiges of their former establishment there.

SONG

Written by GENERAL SIR JOHN MALCOLM, K.C.B., *and sung with great effect, at the grand dinner given by him at Jeypore, on the* 28*th of September* 1818, *the Anniversary of the Battle of Assye.*

As Britannia elate was triumphantly viewing
The deeds of her sons in the bright page of fame,
And memory's magic each joy was renewing,
As she paused on the glory of Wellington's name;
To far distant fields her fond fancy had strayed,
Where so often her favourite victories had been,
When sudden a maid,
In splendour array'd,
Like a vision of rapture illumined the scene.

'Twas the Genius of Asia, fair land of the sun;
"To me,"—she exclaimed,—"you your Wellington owe,
'Neath my fostering climate his race he begun,
And matured was his fame by its cherishing glow.
In the morn of his life all refulgent he rose,
Like the orb which emblazons my region's clear sky.
Dispersed are his foes,
And victory throws
Imperishing rays o'er the plains of Assye."

"But think not, Britannia, thy children alone
Have my kingdom subdued and my subjects laid low,
By my own husband's sons the great deed has been done;
I myself," said the maid, "have inflicted the blow.
To anarchy's horrors my realms were a prey,
When first on my shores thou thy banner unfurled,
I welcomed thy sway,
'Twas the morn of a day
Bringing wisdom and science to light a dark world."

"Then, Britannia," she said, as all radiant she shone,
Her countenance beaming with beauty divine,
"In the hearts of my subjects establish thy throne,
In one wreath bid the lotus and laurel entwine.
Once the star of the East shed its lustre afar,
And again o'er the world shall its glory be spread,
While my sons round thy car,
The foremost in war,
Rise to fame by such heroes as Wellington led."

ACCOUNT OF THE SPASMODIC CHOLERA.

From Hindoo Writers.

This interesting specimen of medical learning among the Hindoos, is part of a letter which appeared in the *Madras Courier* of 12th January. The other part, which related to Vaccination, we have already given at page 328 of this work.

The following account of the Spasmodic Cholera, and of the remedies applicable to it, taken from works in general use among the Hindu medical practitioners, will at least gratify curiosity, and as the formulas of the medicines are given in the original languages, may be productive of utility. The extracts I shall make, will, I think, show that the treatment of this disease, which, although so eminently successful here and elsewhere, must, I believe, in the strictness of regular practice, be pronounced somewhat empirical, if not borrowed from the Hindoos, is closely correspondent with that indicated in their medical writings. To say generally that the doctrine taught in these books, which, as will be observed, encourages the free exhibition of mercury and the metallic calxes, displays similar coincidence in many points with the oriental practice of our physicians, would not be a departure from the fact.

The native practitioners, though they agree generally in the diagnostics of the disease, differ as to its pathology and systematic classification. Some hold that the Spasmodic Cholera belongs to a class of diseases known by the generic term *Sannipáta*, which includes every species of paralytic and spasmodic affection, the principal symptom being spasms or convulsions of part or the whole of the body. Of the diseases belonging to this class, thirteen species are enumerated, of which some are accounted curable and some incurable. Others rank this disease in a class called *Ajirna Dyspepsia*, the principal symptom of which is indigestion; under this four species are reckoned, the third of which, *Vidhúma Vishúchi*, is identified with the Spasmodic Cholera.

It will not be thought strange that this difference of opinion should exist, when it is considered that even those versed in European science have not yet agreed as to the pathology of this epidemic; though the unlearned must think it strange that an inflammatory cause should be assigned to a disease, which, without any apparent previous excitation, prostrates the strength, as it were, at one blow, and sinks the patient in a few hours from a state of health and vigour to the lowest degree of debility. It would be presumption in me to venture a decision "when doctors disagree," or even to enter at all into the merits of either controversy; I may be permitted, however, to add, with respect to the Hindoo classification of the disease, that they who deny that the Spasmodic Cholera, in the form in which it has spread over India, is properly designated by the terms *Sítánga-Sannipáta*, admit that the main, if not the only difference between it and the *Vidhúma Vishúchi*, is, that the former is simply spasmodic, and, though usually, not suddenly, fatal, while the latter is epidemical and most rapid in its progress. The following extracts, taken from medical writings in Sanscrit and Tamil, in which the several species of diseases included in the two classes are noticed, the distinguishing symptoms of those identified with the Spasmodic Cholera detailed, and the remedies prescribed for them stated, seem to suggest, as a necessary corollary, that the disease first described is the same as the latter, when its progress is accelerated, and its virulence increased, by its having become epidemic.

These extracts have been translated with reference to the Commentaries, by which all Indian writings of a similar nature are accompanied. The literary wealth of the Teloogoo language consists chiefly in the excellent Tícas written in that dialect on Sanscrit works of all descriptions, by one of which the copy of the Chintámani here used is accompanied. All manuscripts on scientific subjects, which have been repeatedly copied by ignorant scribes, must be subject to multiplied error, and medical writings in Sanscrit and Tamil are proverbially so: I have been obliged, therefore, to restore the sense, with the assistance of the commentators, in some of the passages cited, by conjectural emendations; these, however, in no instance affect the general meaning.

The thirteen species belonging to the class denominated *Sannipátaca* (from the root *pat fall*, combined with the collective preposition *sam* and the intensitive *ni*) are described in the Sanscrit medical work Chintámani, attributed to Dhanwantari, a mythological personage, who is said to have been produced by the churning of the milky ocean, whence he issued bearing

the Amrita Calasa, the vase containing the liquor of immortality: he coincides in character with the Esculapius of the Greeks.

Diseases.	*Nature.*	*Medicines.*
Antaca.	Curable.	Vijayab'hairavam.
Sandica.	Incurable.	B'hírtab'hairavam.
Ruddáha.	Ditto.	Sancarab'hairavam.
Chittavibramah.	Curable.	Madurab'hairavam.
Sítánga.	Incurable.	Anandab'hairavam.
Tántrica.	Curable.	Manob'hairavam.
Cant'hacújita.	Incurable.	Swachchhandab'hairavam.
Carnica.	Curable.	Calyánab'hairavam.
Bhagnanétra.	Incurable.	Vidaranab'hairavam.
Rectaishti.	Ditto.	Sannipátab'hairavam.
Pralápa.	Curable.	Calyánab'hairavam.
Jihwica.	Ditto.	Sidhab'hairavam.
Ab'hinyása.	Incurable.	Caravalab'hairavam.

The species considered to correspond with the Spasmodic Cholera is the 5th, *Sítánga*, which is thus described in the Chintámani :—

(Translation.)

Chilliness, like the coldness of the moon, over the whole body, cough and difficulty of breathing,

Hiccup, pains all over the body, vomiting, thirst, fainting,

Great looseness of the bowels, trembling of the limbs. These are the symptoms in Sítánga-sannipáta.

In the Yúgamuni Chintámani, a Tamil work, to which the following verse belongs, the symptoms are stated at greater length.

(Translation.)

The symptoms of the Sídángam are :—general coldness of the body, looseness of the bowels, pains in the joints, great thirst, flatulency affecting the lungs and causing a difficulty in breathing, cough, swooning, hiccup, a general weakness of the body, delirium. The Sídánga-sanniden, usually fatal in fifteen days, is accounted incurable ; but when medicine is demanded, the gift of a cow having been previously made, it may be administered, relying on the mercy of God.

The remedy prescribed for it in the Chintámani, is the composition called *Rasa Ananda B'hairavam*, of which the formula is contained in the following extract :—

(Translation.)

1. Saub-hagya	Soda.
2. Hingulam	Vermilion.
3. Gand'ham	Sulphur.
4. Haravírya	Mercury.
5. Tálacam	Orpiment.
6. Tícshnam	Calx of steel.
7. Támram	Do. of copper.
8. Nágam	Do. of zinc.
9. Vengam	Do. of lead.

Grind these ingredients (equal quantities must be inferred, no weight being mentioned,) with Tri-phala (the collective name of the three Myrobalans—Sívá, the Yellow, Calidruma the Beleric, and A'malaca the Emblic). Boil them for three days in dólá (in suspension) in a decoction of Perpatam (a medical herb of a cooling nature) ; mix up the mass with the gall of a serpent, and make it into pills of one ganjá (about three grains) each ; in three days this, the Rasa Ananda-B'hairavam diet being strictly observed, will cure the disease called Sitánga-Sannipátacam, *literally* "the chill of the whole body attended by spasms."

The following composition, called Rasa Calyána-B'hairavam, appropriate to the 8th species of this class, Carnica Sannipáta, may also be given in the fifth.

(Translation.)

Rasa Calyána-B'hairavam is a medical composition formed of the following ingredients; namely,

1. Rasam	Mercury.
2. Visham*	A poisonous root.
3. Visham	Venom of a serpent.
4. Gand'ham	Brimstone.
5. Nágam	Calx of zinc.
6. Vengam	Do. of lead.
7. Caná	Long pepper.

All these should be of equal weight. Grind them together with the juice of Chittramúlam (a medicinal root "Ceylon leadwort, plumbago zeylonica," it is of a very hot nature, and in medical works, therefore, is known by all the synonymes of fire) for 12 hours; make them into pills, and letting them dry in the air, put them into a strong crucible, place it in a sandbath and calcine for 12 hours; then grind the mass with the gall of fish, and form it into pills of two grains each. This, the Rasa Calyána-B'hairavam, may be given in the species of convulsion called Carnica, the diet being carefully attended to, and confined to milk with rice boiled and mixed with sugar; the drink to be the syrup of sugar-candy.

The species comprehended under the class Ajirna are four, which are thus enumerated in the Chintámani, with their distinguishing symptoms.

1. Rasa Sésham.—Dyspepsia, in which the head is chiefly affected—Megrims; it takes its specific name from its being often caused by the excessive use of mercury.

2. Viswash'tam.—This is the common Dyspepsia, affecting the whole body, attended by pains in the limbs and joints.

3. Vidhúmam.—Vishúchi, attended by the symptoms hereafter explained, is comprehended under this term—*Vid'humè cha Vishúchi astu.*

4. Dhúmam.—Dyspepsia attended by spontaneous coldness—*swav'hâva, sitalam.* It is the same disease as the foregoing when not epidemic, but neither so rapid in progress nor virulent in degree.

The symptoms of the Vishúchi, or Vid'húma Vishúchi, for the term characterising it as belonging to the class of dyspeptic diseases may be added or omitted, are particularized in the following verses from the Chintámani:—

(Translation.)

The Vishúchi is most rapid in its effects; its symptoms are—dimness of sight in both eyes, perspiration, sudden swooning, loss of understanding, derangement of the external and internal senses, pains in the knees and calves of the legs, griping pains in the belly, extreme thirst, lowness of the windy and bilious pulses,† and coldness in the hands, feet, and the whole body.

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* This ought probably to be read Vishà, in Tamil, Vasumbu; "the root of the sweet flag Acorus Calamus," otherwise called Mahaushad'-ham (the great medicine,) because it is considered sovereign in indigestion and other complaints of the stomach and bowels. But neither this nor the preceding ingredient can have any effect on the result of this preparation, for as the mass is to be calcined, all animal and vegetable substances must be entirely decomposed.

† In the Hindoo medical system, three distinct pulses are reckoned, namely, Vada, that governed by the windy principle; Pittam, that governed by the bilious principle; and Sléshtme, that governed by the phlegmatic principle.

The formula for the remedy prescribed in the Chintámani for the Vishúchi is as follows :—

	Pags. wt.
1. Sindura, precipitate of mercury	2
2. Jájip'hala, nutmegs	2
3. Játi-patra, mace	2
4. Phénam, opium	4
5. Rasa-carpúra, sublimate of mercury	2
6. Maricha, black pepper	2
7. Hingulam, cinnabar	2
8. Sivà, yellow myrobalans	2
9. Gauri, bezoar	2
10. Mriga-náb'hi, musk	1
11. Cásmaram, saffron	2

These must be ground in a decoction of tripushpa, (thorn apple "Datura Fastuosa") for three days. Take two nishcas of each, except the musk, of which one nishca, and the opium, of which four nishcas must be taken. These form a specific for all disorders arising from indigestion, for the chill of the Vishúchi, and for all complaints occasioned by worms.

Note.—The mass is to be made into pills, and the dose is from 10 to 15 grains, according to the nature and virulence of the disorder, in such vehicle as may best agree with the patient.

Another remedy is prescribed in the Tamil medical work called Careisel-munnúru, attributed to Agastiyer, the Hippocrates of Southern India.

This composition, called *Cálacantaméga-naráyaner*, consists of the following ingredients :—

(Translation.)

1. Cari, blue vitriol, 10 old St.	Pags. wt.
2. Vedi, saltpetre,	do.
3. Padigi, alum,	do.
4. Cántam, loadstone,	do.
5. Narumbú, sulphur,	do.
6. Pori, soda,	do.
7. Cadelnúrei "foam of the sea," (literally) prepared cuttle-fish bone.	

Take one pollam weight of each of these, mix them together in ardent spirits, digest in the sun, grind the mass in urine, and distil.* Then grind together the following articles :—

8. Ven'nir, quicksilver,	30 Pags. wt.
9. Lingam, vermilion, or factitious cinnabar,	15 do.
10. Haridáram, orpiment	10 do.
11. Narumbú, sulphur	12 do.
12. Manasilei, native cinnabar	4 do.
Total...	71

Mix this composition with the liquor before obtained, and enclose it in a valugeit (retort,) and calcine over a fire supplied by husk of tila and the wood of the senna plant (ávárci) ; continuing the operation for 49 hours Indian, (of which there are 24 to a natural day) ; namely, for one jàmam, (seven hours) there must be the heat of a single billet ; for two jámam, (14 hours) the heat of a fire like a lotos flower ; for four jamam, (28 hours) as much heat as fuel

* The Tamil scholar will perceive that this is not a literal translation ; but I believe I have extracted the right meaning from the verbiage of the original. The menstruum thus obtained is said to devour the mercury and other ingredients immediately it touches them.

† This, otherwise called Ganga-silá cuppei, is a vessel made of a kind of coarse black glass, in which the Bairágis bring the water of the Ganges. The vessel must be covered by seven folds of cloth when used as a retort, and closed by a stopple of French chalk.

can give. Worship the feet of the holy Vinayager, and removing the composition from the fire after the expiration of seven jámam, it will resemble the tail of the Arunen, *i. e.*, be of a bright red.

Note.—The dose is half a fanam weight in a decoction of the leaves of the Túduvalei, three-lobed night-shade, Candencattari, wild Brinjal, "Solanum Jacquini," and A'datodei, "a species of Justicia," with dry ginger, long pepper, and black pepper, mixed with honey. It is administered in consumption, asthma, and every species of paralytic and spasmodic affection, and in other diseases.

The Vishúchi, though it appears occasionally only as an epidemic, is, by no means an uncommon disease in India. In the territories subject to Madras, it is said to be annually endemic among the lower orders of the people during the wet season; and its effects are familiarly expressed by the words "being seized "with vomiting and purging, he immediately died." That it is chiefly confined to persons of the lower tribes, who are accustomed to a poor and irregular diet, and exposure to the weather; and that it spares those invigorated by a more generous diet, whether animal or vegetable, and whose circumstances enable them to protect themselves by good clothing and substantial dwellings, from the changes of the atmosphere, has been fully confirmed by recent experience. The Hindoos account for this by a mythological fable, in which the origin of the disease is stated, and which, did I not wish to avoid the incongruous mixture of truth and falsehood, I would relate. It is to be read, either in Sanscrit or Tamil, in the Jayana-Vasish'tam; and the substance of it is, that the female demon, Racshasi, by whom the disease is caused, was, on a certain occasion, restricted by the injunction of Brahma from afflicting the worthy, whose lives were regulated by the precepts of their religion, and appointed to punish the vices of the base and dissolute.

January 2. CALVI VIRUMBON.

MORAL SENTIMENTS.

(Translated from a Malay MS.)

I.—This world may be compared to a putrid carcase, and every one that immoderately seeks to possess its riches, to the dog feeding upon it.

II.—This world is the heaven of infidels; a prison to the faithful; a garden to the contemplative; and a place of pleasure to unbelievers.

III.—This world is like unto a fair but inconstant woman; you must not be enraptured with a sight of her beauty, it will make you unmindful of the Lord, for she will assuredly inflame your passions.

IV.—This world is well compared to a field; but of this you may be certain, what you sow here, you will reap in eternity.

V.—The pleasures of this world are like a man burning paper; whilst there is paper it affords light, but as soon as the paper is burnt, it becomes dark. Seek, therefore, the pleasures of eternity, for they are unfading.—*Indo-Chinese Gleaner, No. IV.*

TEA.

When Tea was first imported into England, in the year 1666, it sold for sixty shillings the pound. Green Tea was not in use until 1715. Pope, in his Rape of the Lock, makes Belinda wish, sooner than to have lost her favorite curl, that she had been

"——— In some lone isle
"Where the gilt chariot never marks the way,
"Where none learn ombre, none e'er drink *bohea.*"

DROGA AMARA,

The Jesuits' Medicine for the Spasmodic Cholera.

It may conduce to some improvement in the treatment of this disease, to compare the remedies of former times with those of the present. A European writer who resided many years in India, mentioning the diseases which prevail among the inhabitants of the southern part of India, particularly notices one resembling the spasmodic cholera, which he calls an "*Intestinal Colic.*" This writer is *Fra Paolino da San Bartolamee*, from a translation of whose work we take the following extracts:—

"Far more dreadful are the consequences of the before-mentioned intestinal colic, called by the Indians *Shani*, *Mordexim*, and also *Nicombcn*. It is occasioned, as I have said, by the winds blowing from the mountains, which carry with them a great many nitrous particles, and which commonly commence immediately after the rainy season, when the wet weather is succeeded by a great heat and continued drought. On the coast of Malabar this is the case from the beginning of October till the 20th of December; and on the coast of Coromandel in April and May. People are then liable to catch colds, and the consequence is, that malignant and bilious slimy matter adheres to the bowels, and occasions violent pains, vomiting, fever, and stupefaction; so that persons attacked with this disease die very often in a few hours. It sometimes happens that thirty or forty persons die in this manner in one place in the course of a day, unless speedy relief be administered. The bitter essence, *droga amara*, which I have mentioned in the beginning of the present work, is the best remedy for this colic; as it opens the pores, thins the juices, counteracts the effects of the saltpetre, warms the body, brings on perspiration, and in that manner inspires it with new life. In the year 1782, this disease raged with so much fury, that a great many persons died of it. The above essence is pretty dear; and it was not possible to procure it in such quantity as to supply all the patients; in its stead, therefore, we employed *tagara*, cocoa-nut brandy distilled over horse's dung. All those recovered to whom this beverage was given; but the rest died in three or four hours. This circumstance made so much noise among the Pagans, that the fame of our medicine, and the cures it performed, was spread as far as Cochin. When the physicians of the Dutch East India Company at that place, Messrs. Martinfard and Errik, were informed of this circumstance, they not only gave our medicine their approbation, but even employed it in their practice."

This writer gives us the subjoined enumeration of the ingredients of which the *droga amara* they used was composed.

"These bitter drops (*droga amara*) are prepared in the following manner: You take mastic, resin or colophonium, myrrh, aloes, male incense, and calamba root, and pound them very fine when the weather is dry, that is to say, when the north wind blows, which, in other parts of the world, supplies the place of what is here called the Caracatta. If you wish, therefore, to make a quantity of this medicine equal to twenty-four pints, you must take twenty-four ounces of resin or colophonium, twelve ounces of incense, four ounces of mastic, four ounces of aloes, four ounces of myrrh, and a like quantity of calamba root. Put all these ingredients into a jar filled with strong brandy, and keep it for a month in the sun during dry weather. If the brandy is sufficiently impregnated, it assumes a red colour, and the mass is deposited at the bottom. You then draw off the brandy very slowly, and bottle up for use. One or two spoonsful is the usual dose administered to sick persons. This medicine is of excellent service in cases of indigestion, colic, cramp in the stomach, and of difficult parturition; also for wounds and ulcers; against worms, and in scorbutic and other diseases which arise from corrupted juices. It is the best and most effectual remedy used by the Missionaries during their travels. It is prepared in the Apothecary's shop of the Ex-Jesuits at Puduceri; at Verapoli, by the bare-footed Carmelites; and at Surat, by the Capuchins. I myself cured with these drops a young man, who was almost totally deaf. After pouring two

spoonsful of them into his ear, a cylindric piece of a hard yellow substance came from it, and the patient immediately recovered the perfect use of his hearing."

Crossing of the Line in olden times.

As we drew near the equator, the conversation at table turned upon the ceremony which marks the transition to the southern hemisphere. The chief mate asking the doctor if he had crossed the line, the answer was, that he had. It was then enquired, on what voyage, and to what country the ship sailed? He replied, to the Coast of Guinea. However, equivocation on the part of the doctor caused a doubt in the minds of the mates. He was asked, if he had seen the line when he crossed it? he said, he just got a glimpse of it, but as it was near dark at the time, he did not see it distinctly. This was enough to determine them that he should be both ducked and shaved, when Neptune paid the ship a visit. I should be sorry to traduce the character of any person in these few simple remarks; but for the sake of truth, cannot help giving an outline of this person's qualifications. In the first place, he was most ignorant in his profession as a surgeon, and otherwise illiterate, yet specious and crafty. He had imposed upon the captain by a fair face and false pretensions. The captain, pitying the awkward situation into which he had got, took his part at all times when the officers of the ship were against him; but having discovered his want of skill, was under the necessity of employing one of the prisoners, named MacCullam, who was a professional man, and had seen better days: the ship surgeon, knowing his own deficiency, gave way to him in everything. Many jokes now passed about the expected initiation; nothing was said to the doctor, only that Neptune had a very ready method of surely finding out who had passed this part of his dominions, and could not be deceived. On the 8th October, at noon, we were only 28 miles north of the equator, approaching it with a fine breeze. A sharp look-out was kept to see the line before dark; the chief mate fastened a day-glass to the side rails on the deck. All the gentlemen in turn came to take a peep; and amongst the rest, the doctor, who declared that he saw the line, and that it appeared no larger than a silken thread: all looked and saw the same. Mr. Muirhead, the chief mate, put this trick upon the doctor's ignorance and credulity, by placing a small thread across one of the inside glasses of the telescope to create a distinct prospect of the line. Nothing farther passed until about 8 in the evening, when we heard the ship hailed in a most strange manner by a hoarse thundering voice, saying, "*Ho-o—the ship a Ho-oye,*" which was answered by the *Halloo.* "What ship?" was demanded by the same tremendous voice. "The friendship," was answered. "Very well; tell the captain that after 12 o'clock to-morrow he must prepare all on board who have not crossed into the southern regions before, to prepare to take the oath of allegiance, and go through the usual ceremonies." An interchange of "Good night," closed the conference. The boatswain, with a speaking-trumpet concealed at the end of the flying jib-boom, had managed, in delivering Neptune's message, to make the sound appear as if emitted from the profound below. The ship crossed the equator about 10 o'clock that night. Next morning some of the sails were taken in, and the ship, as they termed it, made snug. I was cautioned, if I wished to be a spectator of the ceremony, to wear a dress that would not spoil by salt water, as no respect would be shown to any one while Neptune was on board: this hint I followed, being anxious to observe what passed. About 1 o'clock the ship was again hailed by the same hoarse voice, desiring them to lie to, as Neptune was coming on board. This order was complied with. Presently, the screen, formed by a sail on the forecastle, was opened, and presented such a sight as I never shall forget. Had I not been prepared for the pageantry, and told that some of the seamen were to be the actors, I should not have supposed them to have been earthly beings. A car was drawn towards the quarter deck, in which were seated two figures representing Neptune and Amphitrite, with their marine attendants. The captain welcomed the sea-deity and his retinue on board, and asked him what

refreshment he would take? He answered, "a glass of gin would be very acceptable." After which, he enquired how many mortals were on the list to take the oath of allegiance, and to undergo the ceremony? He expressed a hope that all the prisoners should be shaved and ducked. This the captain compromised, by saying that Neptune's health should be drank every Saturday night, until we were past the Cape of Good Hope. The persons who were to be initiated were brought up from below blind-folded, one at a time, and placed over a large tub of water on the main deck; tar was applied to the chin with a blacking brush, which was shaved off by an iron hoop, one side of it was notched, the other not; those who were refractory were shaved with the rough side; they were then plunged backwards in the tub of tar, while several buckets full were thrown over them. Some unmeaning jargon, addressed to them by Neptune, finished this great business. The only persons at our table shaved were a Mr. Maundrel, passenger, and the doctor: the former submitted to it, and escaped pretty well; the latter, who was very refractory, was roughly handled, and had not the captain interfered, would have suffered much more. When the shaving was over, they began to souse each other with water, and I came in for a small share, which made me retreat as soon as possible.

We had experienced for several days much thunder and lightning, with heavy rains and calms; but the variable light breezes about the line we now exchanged for the periodical south-east trade winds, and contrary to the usual practice, we stood to the east towards the Guinea Coast, instead of the Brazil side. The captain gave the mates his reasons for so doing, well knowing from former practice that it would shorten the passage; at the same time, as the track was unfrequented, we should be more likely to avoid the enemy's cruizers.

For several nights past, the sea had a very luminous appearance. I sat for hours together in the quarter-gallery, to observe with wonder the strange sight; at times it was like a liquid fire, and cast such a light into the ship passing through it, that we could see to help ourselves to anything wanted in the cabin without a candle.

I have often seen sudden darts as it were of a luminous stream, passing obliquely under the bottom of the ship, leaving a train behind like the shoot of a meteor in the air. This I understood was fish in chase of the smaller species, and had at one time an opportunity of knowing that it was so. A great number of bonnetto and albicore had been caught by the hook in the course of the day, and towards night the fish still accompanied the ship; they could be traced in all directions by the luminous appearance they made in the water. One night, when my husband and myself were looking from the gallery, he said if he had the fish-gig he was certain he could strike some of them, at the same time calling upon deck for one to be handed to him over the quarter, when to my great surprise, in the space of half an hour, he speared five bonnetto, each weighing about ten or twelve pounds. These sights were nothing to old sailors, but they excited my surprise. Several buckets of water were drawn up in which were seen specimens of this luminous substance: it appeared of a soft glutinous form without motion, and when put into a tumbler with water, retained the same appearance in the dark; it had the power to hide the light for the space of a minute or two, and again let it be shown. These vicissitudes might be caused by its giving up life on being taken from its element.

However, one of these specimens which had been taken out of the glass and put upon paper, had been forgotten in the day, but at night it shone the same as haddocks are seen sometimes to do when hung up after salting. Many small particles also had this luminous appearance for the space of fourteen days. So many fish were caught, that the poor prisoners sometimes partook of them. The small albicore and the large bonnetto are so nearly alike, that without particularly noticing the fins behind the gills, the difference cannot be distinguished: these fins, on the albicore, are about three times the length of the other, and rather project from the fish; the bonnetto, on the contrary, has these fins short, not exceeding three or four inches, and laying flat to the shoulders of the fish. They resemble large overgrown mackarel, but thicker in proportion to their

length; they are coarse fare, and notwithstanding we had them cooked in various ways, found them still unpalatable. The dolphin we found better (when stewed with a proportion of wine and spices) than any of the other fish. As the dolphins we had were caught in the night, I shall not attempt to describe them; when dying they take such a variety of shade and colour, that a description is impossible. The largest we caught measured about four feet in length, and weighed about eleven pounds.

(To be continued.)

Carrier Pigeons.

The Flemish papers have recently contained accounts of the late annual competition of the Society of Pigeon Fanciers at Antwerp. On this occasion, thirty-two pigeons, with the word *Antwerp* marked on their wings, were despatched from the above city to *London*, whence they were sent back with answers, their wings being previously counter-marked with the word *London*. The custom of training pigeons to convey letters from one place to another, is prevalent in all parts of the East, but particularly in Syria, Arabia, and Egypt. The Mogul formerly kept a vast number of pigeons for the purpose of carrying letters on occasions when extraordinary speed was necessary. The Pashas of the Porte do the same. They fly from one extremity of his dominions to the other. By this mode of conveyance, the Consul of Alexandretta daily sends despatches to Aleppo in five hours, though couriers occupy a whole day in proceeding from one town to the other. The caravans travelling through Arabia, maintain communications with the Arab Sovereigns, by means of pigeons with letters fastened under their wings. These messengers fly with extraordinary rapidity, and return with fresh speed to the place where they have been reared. They are frequently observed lying with their backs on the sand, with their bills open to receive the morning dew and recover breath. Pliny mentions, that pigeons were employed to introduce letters into Mutina (Modena), when that place was besieged by Mark Antony. They were also employed in 1574, at the siege of Harlem, and in 1775, at that of Leyden. The Prince of Orange, when the latter siege was raised, determined that the pigeons should be maintained at the public expense, and that at their death, they should be embalmed and preserved in the town-house, as a perpetual mark of gratitude.

The Andaman Boy.

A true story.

With favouring gale, her pleasant course
The gallant vessel ran;
And as the sun arose, she passed
The Isle of Andaman.

There dwells a rude and savage race,
That with unceasing toil,
A scanty pittance scarce extorts
From an ungrateful soil.

The land was almost out of sight,
When loud the sea-boy cried,
That struggling with the distant wave
A human form he spied.

Down swings the helm, back strain the sails,
The boat drops on the wave;
For never yet was seaman slow
The drowning wretch to save.

The sturdy crew against the wind
Long plied the willing oar,
And to the ship returning glad,
A boy in safety bore.

Now rescued from impending fate,
And cheer'd with generous food,
By signs he told his simple tale,
And well was understood.

How wandering on the sandy shore,
What time the ship he spied;
At earliest dawn, in boyish play,
He ventur'd on the tide.

In thoughtless eagerness he swam,
But still the ship went on;
Until, exhausted and perplex'd,
He saw the rising sun.

Far from the ship and from the shore,
He struggled long in vain;
Until no more his youthful limbs
The labour could sustain.

And had not then the sailor boy
Descried him on the wave,
And had not well the boatmen plied,
The sea had been his grave.

The Andaman no more was seen,
The ship pursued her way;
For to fair Lanca's* palmy Isle,
Her destined voyage lay.

Oh! then to see that anxious boy,
Gaze tow'rds his native land;
And hear his sighs, as he at length
Trod on a foreign strand.

Nor Lanca's Isle, nor kindest care,
Could aught of joy impart;
His soul was on the Andaman,
For Home was in his heart.

Upon the high and storm-swept cliff
That overlooks the main,
The long day would that exile sit,
And strain his eyes in vain.

Musing upon his leaf-built hut,
And those who sheltered there;
But they were lost, and all to him
Was dark and dull despair.

And vainly did the gallant crew
That boy from ocean save;
For day by day he pin'd away,
And soon sunk to the grave.

*Lanca—Ceylon.

And who, estranged from Scotia's hills,
From Erin's emerald Isle,
Or happy England's fertile plains,
At such a tale could smile!

Though countless regions intervene,
Though mighty oceans part,
What Briton is there does not feel
That Home is in his heart!

INDIAN ANTIQUITIES ON THE MALABAR COAST.

It is some time since the discovery of several ancient Tumuli on the coast of Malabar had excited the attention of the curious there; and we have now the pleasure to learn that several of them have been opened, and have fully rewarded the curiosity of those who were engaged in the task. These ancient sepulchres of the Hindoos are found in various parts of India, and we believe that a very distinguished antiquarian has collected ample materials for a complete account of them, as well as a comparison of these structures with other similar ones in various countries of the globe.

Our friend dates his letter to us from a romantic spot that he has chosen for his country retreat, about seven miles to the N. E. of Calicut, surrounded, as he describes, with those ancient tombs, of which there are no written records, and but very faint traditions among the natives of the country.

The name is, however, sufficiently significant, like the *Golgotha* or place of skulls, so celebrated in Scripture history, as it is called *Chataperumbu*, literally, *The Field of Death.* It is described to be a very beautiful spot, on the banks of the Beypoor river, so that the ancient Indians of Malabar might have been guided, as the ancient Greeks often were, by the beauty as well as seclusion of the scene, in choosing their place of sepulchre.

In the excavations made for the purpose of examining these Tumuli, several gold coins have been found; of some of these there is not much prospect that the characters or era will be explained; but others have inscriptions which skilful antiquarians, versed in the native languages, have hopes of deciphering.

On the beach of the sea shore, between Cannanore and Mount Dilly, some gold coins, of Mahomedan princes, have been also found. Of these, some are dated as far back as the year of the Hejira 201, and others in the year of the Hejira 407. The forms of these coins are circular, they are flat and thin, but of the purest gold. On one side they have a verse from the first chapter of the Koran, and on the reverse the names of the Khalif in whose reign they were issued, with the date, and the name of the place at which they were struck. The latter is generally *Custantania* in *Andaluse*, in contradistinction to the great eastern capital of Byzantium or Constantinople. Among the names of the Khaliffs are Abd-ul-Rahman the Third, and Abd-ul-Hoossein Ali.—(*Calcutta Journal.*)

RUINS OF GOUR.

(From the "*Friend of India*," *No. VIII.*)

The ancient city of Gour, said by Dow and Rennell to have been the capital of Bengal seven hundred and fifty years before the commencement of the Christian era, stood on the left, or the east bank of the Ganges, about twenty-five miles below Rajmahl. It lies in N. lat. 24° 53′ and in E. long. 88° 14′; and is supposed by Rennell and others to be the *Gangia regia* of Ptolemy. It has borne various names; it was formerly called *Lucknouti* (Lucksh*ma*-vatee), as well as Gour; and when repaired and beautified in 1575, by the great Ackbar, who is

said to have been particularly attached to this city, it received from him the name of Junnutabad, from his fancying it a kind of terrestrial paradise. It is now so completely in ruins that scarcely a single edifice remains complete; the bats and owls which take refuge in its mouldering ruins, and the alligators which fill its numerous pools, in addition to the wild beasts of the desert, forming almost the whole of its inhabitants. Its ruins, however, are highly interesting to those who delight in tracing the vicissitudes of kingdoms and empires, and bear sufficient testimony to its ancient greatness. The late Mr. Henry Creighton, who resided for many years within a few paces of what he, after the maturest investigation, deemed its north gate, devoted much time to the examination of its ancient site and boundaries; and in a course of years not only drew a map of the city itself, with suburbs and boundaries, but took views of its majestic ruins, when they were in a far higher state of preservation than they are at present. Some of these have been engraved in Europe, and have, we believe, reached Calcutta.

The kindness of Mr. Ellerton, the surviving friend of Mr. Creighton, and his companion in his frequent excursions to these ruins, has indulged us with a view of this map, as well as furnished us with many particulars which occurred to Mr. Creighton and himself, while in the habit of visiting and contemplating these majestic remains, which enables us to lay before our readers the following brief account of the boundaries and extent of Gour; while a recent excursion thither by a friend, enables us to add some few particulars relative to such of those ruins as the hand of time has not yet consigned to indistinguishable oblivion.

From the most accurate observation, it appears that the city of Gour, independently of its suburbs, extended in length from north to south, little less than seven miles; there being strong reason to believe, that the site of the north gate was within a few yards of Mr. Creighton's house at Goamaltee, and the south gateway of the city being now in existence at Kutwalee, about seven miles distant from thence, of the present state of which gate some account will be subjoined. The suburbs, however, extended much farther, there being sufficient vestiges of them to be traced at least to a distance of three miles from each of those gates, so that Major Rennell's conclusion seems quite within the bounds of probability, "Taking the extent of the Ruins of Gour at the most reasonable calculation, it is not less than fifteen miles in length extending along the old bank of the Ganges."

The breadth of this ancient city was not, however, equal to its length. Its ruins discover vestiges of its being in general about two miles in breadth; and in no part exceeding three. But this breadth, united with its length, must have contained an immense mass of population. The city itself, exclusive of suburbs, must have included full seventeen square miles, which, if we exclude the suburbs of Calcutta, will amount to above thrice the space occupied by the present metropolis of India; and if Gour and its suburbs occupied fifteen miles in length, and four in breadth, which allows the suburbs on the east and the west to extend only a mile each way, the whole of its population must have covered a space of nearly sixty square miles; while Calcutta, with its suburbs, can scarcely be computed at more than fifteen. The population, therefore, if that of Calcutta be accurately estimated at five hundred thousand, might have been nearly two millions; but if we allow it to be only two-thirds as populous as Calcutta, its inhabitants must have exceeded a million three hundred thousand, a far greater mass of population than is to be found in any one capital now existing in Europe, the population of London, which exceeds that of Paris, and consequently of every other city in Europe, scarcely amounting to a million.

Should it be objected, that such a mass of population in an inland city is almost incredible, it should be considered that this city formed the capital of Bengal and Behar, in the centre of which it is situated, the utmost boundaries both of Bengal and Behar being scarcely 300 miles distant from it on any side. The population of these two provinces at present, probably exceeds that of any former period, there being scarcely any period to be traced in Indian history wherein those provinces have so long enjoyed the blessings of peace

alike undisturbed by outward invasion and intestine commotion, as within these last sixty years, and certainly none wherein security for person and property has been enjoyed in such a degree. But if instead of thirty millions, the present estimated population of these provinces, we reckon it at twenty millions, this will be quite enough to allow for a million three hundred thousand of this mass being collected in an eastern capital, particularly one on the banks of that noble river which ran nearly a thousand miles from its source before it could reach Gour, and 300 afterwards before it reached the sea.

In the midst of this city stood a fort nearly square, and extending about a mile on every side. The ruins of this fort at the present moment sufficiently mark both its site and its extent. The ramparts now remaining are in some places full sixty feet high, and have widely branching trees growing on the very summit of them. Within this fort, there is a wall now remaining, nearly a quarter of a mile in extent, and in some places between seventy and eighty feet in height. Opinion is divided respecting this building, whether it enclosed a Hindoo temple or a royal Palace. The latter opinion, however, seems by far the most probable; for, not to say that all the other ruins in any degree of preservation are evidently of Mussulman origin, the length of this wall almost precludes the idea of its being the enclosure of a Hindoo temple. Few temples in India have ever required an enclosure the sides of which must have been full a quarter of a mile in extent; and still less one of the walls of which must have been seventy feet high, and might possibly have been ninety or a hundred. With the idea of an eastern palace, however, these dimensions well agree, particularly of a palace in such a capital as Gour must have been. It seems therefore by far the most probable opinion, that this was fortunately a royal palace. We now add a few observations on the ruins, which still remain sufficiently entire for inspection, communicated by a friend who lately visited them, which we give in his own words:

Excursions to the Ruins of Gour.

"Being on a visit at Mr. E.'s, the residence of the late Mr. Creighton, and consequently on the spot where that indefatigable antiquary deemed the city of Gour to have stood, we felt a strong wish to take a view of such of its ruins as still remain. Accordingly nine of us, three ladies, two gentlemen, and four children, having procured an elephant and a sufficient number of palanquins, left the house about 10, and proceeded first to what is termed by the natives,

The great Golden Mosque,

where we arrived at 11, and there found our esteemed friend, Mr. A., who, hearing of our intention, had arrived on horseback from Chandee, about an hour before. This noble building appears to have stood nearly in the centre of this ancient capital. It was built of brick; but it was ornamented on the outside with a kind of black porphyry, which almost covered the walls, of which only a small part now remains: this, with other ruins, having for ages formed a quarry, whence every one near who wished marble for a floor, a chimney-piece, &c., has furnished himself *ad libitum;* even the Cathedral Church of Calcutta being, at its erection, indebted to these venerable ruins, from which have also originated many of the monuments in the cemeteries of Calcutta. The walls of the building are now stripped of their stone covering in many places, but the building itself seems equally firm, the stone covering appearing to have been wholly ornamental. This mosque appears to have been surrounded with a wall, which on the east of the building formed a court, about 300 feet in length, and 250 in breadth. The mosque itself formed a building a hundred and seventy feet in length from north to south, and a hundred and thirty in breadth. These dimensions are easily ascertained, as the north and south doors of the mosque which mark its length remain entire; and the breadth is easily communicated from the one range and the ruins of the rest, which yet remain. Its height within is about sixty feet, but it is probable that the spires of its lofty domes rose in the heighth of a hundred feet from the ground.

(To be continued.)

Excursion to Adam's Peak, by three Ladies.

Adam's Peak, on the Island of Ceylon, is considered to be at an elevation of about 7,000 feet, and in some places very difficult of ascent; so steep, indeed, in one part, as only to be scaled by the help of chains hanging down the precipice. These obstacles, however, have lately been surmounted by three ladies from Colombo, where, according to the natives, the impression of Buddha's foot in the rock is to be traced. A letter to the editor of the *Government Gazette*, dated April 29th, describes the enterprize:—"On the 24th of March, the Honorable Mrs. Twisleton, Mrs. Shuldham, and Mrs. Walker, did, upon their own tender feet, climb the rugged rocks, clamber up the chain-hung precipice, and stand upon the celebrated foot of Adam's Peak. Don't mistake me; I mean Buddha's-foot, upon the very tip-top of the mountain; not what is vulgarly called the foot of the hill, where any gentleman would be ashamed to remain after the feet of those female pedestrians."

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. IX, *January to June*, 1820.

Ruins of Gour.

(Continued from page 346.)

Its internal structure presents a singular appearance. It evidently contained no one space of even fifteen feet square, its breadth is divided into six ranges, somewhat resembling the aisles of an ancient church in England of gothic structure. These aisles are in breadth twelve feet; and as they extend the whole length of the building, from north to south, they are somewhat better than a hundred and fifty feet in length. The six walls which once divided them and supported the roof, were eight feet in thickness, being built of brick and covered with black porphyry to a considerable height. These ranges or aisles were not formed of solid masonry; however, each of them was intersected by eleven openings from east to west, of somewhat more than six feet in breadth. This in reality divided the wall which supports the roof of each range, into twelve massy columns of eight feet square; so that the whole building contained seventy-two of these columns, eight feet both in length and breadth; of which the six outer ones on the two outsides north and south adhering to the outside wall, left sixty within to support the roof. These rows of columns closed over each aisle, and thus formed six semi-circular roofs, covering and extending the whole length of each aisle. It was, however, only that part furnished by each column which formed the arches of these six semi-circular roofs; the eleven spaces which intersect each range, were formed above into domes, about eleven feet in diameter within, and terminating in a point without. Thus the roof when entire rose in sixty lofty spires, ten standing in each row from north to south; which if gilt and ornamented as they are in other Mussulman capitals, like those at Moorshedabad, for instance, must have presented a most superb spectacle in the midst of this capital. Of these six ranges or aisles only one, that on the east side, is now entire, although traces of the other five are still visible. Of the domes in this range the roofs of five are entire, those of two more are merely open at the top, in three more the roofs are entirely fallen in, and that on the rest being half fallen, seems to menace the spectator with instant destruction, should any part of the mouldering ruin fall while he is walking underneath. The outward walls are nine feet in thickness; they are built with small bricks extremely hard, and with excellent cement. The whole building seems to have suffered far less from depredation, than from the numerous shrubs and trees which grow upon it, and which insinuating their roots into the breaches of the walls, threaten the whole with unavoidable and speedy dissolution. Having gratified ourselves with a view of this mosque, we proceeded to

The Obelisk.

This is about a mile distant from the mosque, in the road which leads to the south gate, and is supposed to have been erected for the sake of calling the inhabitants to the regular performance of their daily devotions. It stands alone, completely separate from any other building. It containing a staircase within, we felt a wish to ascend to the summit: but this, as it contains four stories (marked by as many windows placed over each other in a perpendicular line), the ladies could not venture to attempt. Having procured from the

neighbouring peasants, however, the means of gaining the first story, about twelve feet from the ground, four of the company ascended to the top, which is now completely open; it contains six windows, formerly surmounted by a dome, but which has completely disappeared. From these six windows the view we had of the country on every side was such as fully repaid the labour and risk of ascending. After feasting our eyes with the prospect on all sides, we cast them on the wall within, and discerned the vestiges of numerous former visitors in their initials cut in the walls, with the date annexed. Many of these we could identify; but our attention was naturally directed to the most ancient, that we might, if possible, discover how long this had been the resort of European visitors. Among them we traced "W. Hardwood, Ap. 17, 1771," and were on the point of fixing on him as the first who had ever left his name here, when, inspecting more narrowly, we at length deciphered "M. V. 1683." This was the remotest date which our researches could ascertain, and from this, which reaches into the middle of the famous Aurungzebe's reign, we could easily perceive that the place had fallen into decay at least a hundred and fifty years. Who this European gentleman could be, we were at a loss to conjecture; most of us agreed, however, in the idea, that he was some gentleman from France or Holland. This date, if Gour had fallen into decay previously to his visit, might ascertain the time of its having been abandoned.* If the Emperor Ackbar, who was cotemporary with our Elizabeth, repaired and beautified it, the period between this visit and the meridian glory of Gour, could not have been much more than ninety years.

Wishing to ascertain the actual height of this Obelisk, we procured a small cord from the labourers near, and fastening a broken brick thereto, suspended it from the uppermost window; by which means we found that the height of the upper story from the ground was seventy-one feet. When to this we added the height of the cupola, &c., it seems probable that a hundred feet was the original height of the building. We also measured the diameter of the area in the upper story, and found it precisely ten feet. As the extreme diameter at the bottom was only twenty-one feet, if we reckon the thickness of the two walls at about three and a half, the extreme diameter of the upper story will be seventeen feet, so that in a height of seventy feet its diameter had lessened little more than three feet, a circumstance that reflects the highest credit both on the architect and the materials of the building, when we consider it has resisted the strongest hurricanes for so many hundred years. The steps of the staircase which remain entire are about fifty; but in many instances the intermediate ones are worn away. The windows are formed of black porphyry, which appears to have been intended for support as well as ornament, as the stones, about two feet in length, one in breadth, and nearly a foot in thickness, support each other by means of tenons formed in the stone itself, and they in several instances stand firm, although the brick-work has fallen from them; while they are really firm, however, they assume so threatening an aspect from their appearing loose, that the visitor is almost afraid of being crushed beneath them.

The Nutti Musjeed.

Proceeding southward, about half a mile beyond the Obelisk, we came to a building designated by the natives as the Nutti Musjeed, and by some Europeans termed, the China Mosque, from the bricks of which it is built being ornamented with various colours. This building, however, has nothing

* While this was in the press, it was suggested by a friend, who had also visited the Ruins of Gour, and observed this date, that the date was possibly fictitious, and left engraved on the wall there by some recent traveller with the view of deception. Against this we can urge nothing; from the apparent freshness of this date, indeed, we are almost ready to admit its probability; but we must beg leave here earnestly to protest against a fraud of this kind. While the practice of leaving the name and the date appears useful, we would protest against a deception of this nature, though done merely in a sportive way, as calculated to mislead and remove the boundary between truth and falsehood. Truth should never be sacrificed to jest, even on the most sportive occasions.

of the mosque beyond some little resemblance in its external appearance; nor is there anything within it, corresponding with the internal appearance of the great golden mosque. It seems evidently intended for purposes of amusement. It is the most entire of any structure now remaining. Its extreme length from east to west is about seventy-two feet, its breadth about fifty-four, and its height about seventy. The outer walls, though nine feet in thickness, are formed of brick extremely small, not exceeding four inches in length, three in breadth, and an inch and a half in thickness; but these bricks are so well made, and the cement is so firm, that the building has almost the solidity of stone. The surface of these bricks is painted yellow, white, green, and blue, in alternate succession; and the whole appear to have been finished with a neatness approaching to finery. The east, the north, and the south sides, have three doors, forming nine in the whole; on the west side it is closed. The arch of the middle door on each side is about eleven feet in height, the other two about nine feet high. The breadth is somewhat above six feet. On entering the east door, a partition wall presents itself, forming a space twelve feet in extent, and the whole breadth of the building. This marks the east as having been the front entrance, as this formed a kind of porch to the vestibule, in which probably servants remained. The space within these, forms a beautiful room about thirty-six feet square; the four walls closing above, and forming a majestic dome, which, when illuminated, must have had a most pleasing appearance. The height of this spacious room we had no means of ascertaining exactly, but, from its appearance, it may be from forty to fifty feet. The building is so entire, that this room might now, with ease, be converted into a hall for the administration of justice, or for divine worship. So spacious and lofty a room without a pillar, beam, or rafter, none of us had ever seen; and when the antiquity of the building, the smallness of the bricks which compose it, and its present high state of preservation, are considered, its seems evident that the art of building, as far as durability is concerned, was far better understood in Bengal formerly, than is indicated now by any modern edifice in the metropolis of India; and as there are cases wherein durability is a consideration of the first importance, this circumstance deserves thought. Are European science and skill completely distanced by the former knowledge of a nation we are ready to deem only half civilized?

The South Gate.

By this time the ladies of our party felt themselves too much exhausted to proceed farther, upon which, leaving them under the kind care of our friend, Mr. A., four of us ascended the elephant, and proceeded to the south gate, which formed the southern boundary of the city, and the arch of which still remains. This gate has a majestic appearance. The arch of it is thirty feet wide. It does not at present, however, surmount the whole of the gateway; on the top it covers scarcely a third of that space, and even that part of the arch which now remains, is in a tottering state. On each side is a piece of masonry sixty feet square, and in heighth nearly equal to the outside of the arch surmounting the gateway, which is somewhat better than sixty feet. There is an ascent on the west side, and a path worn, through which it is easy to ascend to the top of the gateway, which some of us did as far as its ruinous state would permit, and enjoyed thence a fine view of the country round. The masonry is united both on the east and the west side to a rampart of earth, which also arises to the heighth of sixty feet, and is covered with trees of various kinds. This rampart, however, would have formed but a feeble defence against an army of Europeans, whatever it might be esteemed against an Indian army.

The Fort.

In our return we went a little to the westward, to get a view of the fort. In our way we passed over a bridge, which appeared perfectly firm, though full a hundred feet in length. On how many arches it rests, we were unable to ascertain, as the small rivulet over which it was erected is nearly dried up, and the place overgrown with shrubs and bushes; but its being in so high a

state of preservation, when it can have undergone no repairs for at least the last hundred years, evidently indicates the superior nature of its materials and workmanship. Advancing farther, we passed by another mosque in pretty good preservation, but remarkable for nothing besides a tradition yet current among the inhabitants round,—that when it was built, a man was immured alive in the cupola for offering violence to some female, possibly one of the royal family. We entered the fort on the east side, took a slight view of the remaining wall, northward of what, as already mentioned, has by some been deemed an enclosure for a Hindoo temple, and by others, in our opinion, with far greater propriety, the remains of a royal palace. The north wall appears at a distance nearly a hundred feet high, for which we could assign no possible reason, if it were intended merely for an enclosure of a temple. Leaving on our left the tombs of the Mussulman sovereigns, which have been so often mentioned, we hastened, as our time was so far spent, to take a view of the north gate of the fort, which, perhaps, presents the handsomest appearance of any of the ruins now remaining. Its breadth on the outside is fifty-six feet, and its height full sixty. Within, it consists of one long arch, somewhat more than sixty feet long, which formed the entrance; and of two side arches, which have the appearance of vaults from their gloominess, and each of which would have contained to advantage nearly 300 men, who, from the three-arched openings on each side, about six feet wide, might have dreadfully annoyed an enemy even after he had forced the gate; while hidden by the three massy columns eight feet square, completely covered above, and sheltered behind, and at the sides, by the wall which divides the gateway from the rampart, and from its time-worn appearance, now almost resembles a rock, they could scarcely have been assailed in return. We ascended the west rampart here, and proceeded as far on the top of the gateway as appeared safe. This rampart, which is full as high as that which formerly surrounded the city, appears still better calculated for defence. It is sloping within, but without it is perpendicular, as well as surrounded with a deep moat, at present filled with water, the alligators in which add nothing to the sense of security felt by the traveller who visits this once far-famed capital.

Having thus taken a view of the principal ruins now remaining, we hastened to rejoin the rest of the company, whom we found most comfortably seated around a table, spread, through the kindness of Mr. A. who had secretly ordered cooks there for the purpose, with all the vegetables in season and various kinds of flesh, among which we discerned the flesh of swine. Allured by the viands and the kindness of our host, we ourselves felt unable to abstain. In a few minutes, however, as it grew late, we hurried the company away, ascended the elephant, and at 5 regained the house of our worthy friend, Mr. E., after an excursion of seven hours, for the variety it afforded, and the reflections to which it gave rise, to be numbered among the most pleasant we had ever enjoyed in India.

DESCRIPTION OF THE FORT OF ASSEERGHUR.

The following account is condensed from the descriptions furnished by two military correspondents of the *Calcutta Journal*, inserted May 12 :—

The principal fort of Asseer is situated on the summit of an abrupt detached hill, about two miles from the end of one of the great western ranges of the Sautpoorah hills. The intermediate country is intersected in every direction by nullahs and deep ravines, the former containing in general sufficient water for small detachments.

Although the fort be commanded from no point within range, yet excellent cover and approaches are afforded by the nature of the country, and particularly by low ranges of hill extending from the N. E. and N. W. angles of the mountain.

The elevation of the hill is about seven hundred and fifty feet, crested with a bluff perpendicular rock, from eighty to one hundred and twenty feet high,

extending round the top, excepting at two small points, one at the N. W. angle, near the grand gateway, and the other at the western face, near the great mosque.

This last is apparently the only assailable point. A deep ravine commences within the upper fort, extending wide, and branching out into numerous ramifications during its descent towards the plain. The slope or ascent up this is easy, and affords excellent cover for troops, and many spots near for erecting batteries. Across the top of this ravine is thrown a strong wall, eighteen feet high, the same in thickness, and about one hundred and ninety feet long. This has a good parapet and rampart, and is pierced with four casements with guns, and two blind ones for troops, leaving the outer wall about eight or nine feet thick. The foundation of this rests on the excavated rock, which only fails on two points, one of which, looking to the east, was formerly the bed of a mountain torrent; here, therefore, the walls are built across the ravine, but lower down a wide basement of rock juts out several hundred feet at each extremity. On the N. E. side, this basement, extending some space, nearly in a straight line, terminates in a narrow point; the scarp of rock on the S. E. forms an irregular parabolic sweep. About one hundred and seventy-five paces below this is a second wall, without either parapet or rampart, intended merely to support the earth from being washed away during the rains; this wall is about fifteen feet high. The other place where the rock fails is on the north face, near the junction of the walls of the upper and lower forts. The principal entrance to the fort at the S. W. angle, is through five gateways; the ascent is very steep, and made by a flight of stone steps. This part is very strongly fortified, and the masonry excellent. At the S. E. angle, there is a sally-port from a deep tank near the small pagoda. After descending by stone steps about forty feet, to nearly the level of the water, it continues rapidly by five traverses, the two centre ones of which are formed like wells, open at the top, and at the bottom not above ten feet wide, affording the garrison the means of readily stopping them upon the approach of an enemy. The highest part of the ground in the upper fort is near the great mosque, and commands in reverse the greatest part of the works. At the foot of the bluff rock, on the northern face, commences the second fort, which extends merely round by the western face to the S. W. angle, and is composed of a wall about twenty-five or thirty feet high, with a few towers. It has no large guns. Where this commences, on the northern face, is a small weak gate or wicket, which leads around the hill to the grand entrance. The ascent to the wicket is by a small good footpath, leading from the vineyard near the Mootee Baugh, at the N. E. angle, and close to the Boregong road. About one hundred yards from the foot of the mountain, commencing at the N. W. angle, and extending by the western face to that on the S. W., and connected with the second fort at these points by a wall running up the hill, is the lower fort composed of a wall of thirty or thirty-five feet high, with towers. From the foot of this wall, the descent is in general very steep, and terminates in a deep ravine. In the westward, this hollow is occupied by the Pettah, and intersected by numerous other ravines; the principal street, and a few of the smaller ones, running perpendicular, are much exposed to the fire of the lower fort, which has no large guns, but is pierced for matchlocks and jinjals; but the general nature of the ground and disposition of the houses, is very favorable to cover. Near the gateway, is a Persian inscription, in bas-relief on the rock, purporting that the place was taken by Aurungzebe by force of arms, after a seventeen years' siege. The interior of the fort presents nothing interesting, for with the exception of a few straggling huts, the half-ruined palace of the killadar, two mosques, three tanks, and a few fine wells, the hill is apparently in a state of nature. There are several very large pieces of cannon, brass and iron, which though dignified with splendid names: *e. g.*, "the Lord of the Boorhanpore Bazaar" (sixteen miles distant), are mounted on such rude carriages that they can hardly be moved to the right or left, and not one of them could be depressed sufficiently to bear upon our batteries. The smaller guns, if they had thought proper to use them, might have done as much mischief.

The magazines are all bomb-proof. There is no hill within shot-range of the place, nearly equal in height to it, except one, which is surmounted with narrow rocky crags.

SAILING MATCH ON THE ENNORE LAKE, 14*th August* 1819.

On Saturday the 14th August, the half-yearly prize cup and cover were sailed for at Ennore, by the following pleasure-boats: the *Iris*, the *Ariel*, the *Mermaid*, and the *Cygnet*. The vessels being all at single ancher, started exactly at 5 o'clock in the afternoon, on a signal being fired from the *Termagant* cutter. The distance was about five miles, the vessels sailing twice round a boat stationed at each end of the lake—the weather proved exceedingly favorable, the wind blowing fresh from S.S.E. The *Mermaid* was the first that went round the upper station, but it coming on to blow a stiff gale soon after, this boat, from a press of sail, carried away her boom. The *Ariel* then took the lead, and maintained her advantage until she had weathered the lower point, when she was hard pressed by the *Iris*, and the contest became doubtful, and continued so for a long time, when these two vessels unfortunately got foul of each other, and could not extricate themselves before the *Cygnet* had passed the jail, and was declared the conqueror. The lake was covered with pleasure-boats of all descriptions, and on each side of the water, the spectators were very numerous, attracted, no doubt, by the coolness of the weather, and the great expectations formed of the spirit and skill of the rival competitors.

The next match will take place in January, immediately after the monsoon, and all boats must be entered on or before the 31st December.

We observed several vessels building on the banks of the lake, and others actively equipping for sea.

DRIVING THE SILVER NAIL.—BOMBAY.

The ceremony of driving the silver nail into the keel of the new 80-gun ship, took place, in the presence of the Honorable the Governor, His Excellency the Naval Commander-in-Chief, the Superintendent of the H. C. Marine, and their respective suites. They were received by the builders in their robes of ceremony, and a new hammer being presented to the Honorable the Governor, he gave the first stroke and was followed by the Admiral and Superintendent, and the final stroke having been given by our venerable Architect, Jamsetjee Bomanjee, the party separated. The ceremony of driving the silver nail is as follows: when the keel is laid, the stern post up, and the stem ready to be fixed, the ceremony is performed. The day being appointed, the stem is suspended ready to be put in the mortice, the parties attend, the owner with his friends, and sometimes the Governor and a party of ladies are invited, they are received in the dock-yard by the builders in their robes of ceremony, and a Parsee priest attends who has the nail in his possession, which he constantly keeps holding over a pot of frankincense. The nail is six or seven inches in length and is in value about 10 or 15 Rupees: a certain quantity of sugar, sweetmeats and rose water having been provided for the occasion, the owner of the ship, preceded by the builders, approach the keel and the ceremony begins by an invocation (Sulee)—from the Bunder Lascars, or, perhaps, from a few Arabs, who volunteer on the occasion—to God and Mahomed; some verses from the Koran are also recited. The nail is then produced with a blessing from the Parsee priest, is put into the hole and driven down to the head by the hand, perhaps, of some fair lady; a piece of wood is put on the nail, the stem is put into its mortice and firmly secured, when another invocation from the Lascars and crowd, announces the stem to be fixed. The owner, the governor, or some lady, as may have been previously agreed on, now presents the shawls, six in number, to the builders, by putting them over their necks. A sprinkling of rose water next is given to all the party, and the most distinguished of the visitors are marked on the forehead with a little red paint; the

sugar and sweetmeats are distributed to the people of the yard; the party separate amidst compliments and congratulations; and the remainder of the day is enjoyed as a holiday by everybody concerned.

A TERRIBLE EARTHQUAKE AT POREBUNDER, 17*th June* 1819.

We yesterday experienced in this town and fort, one of the most awful scenes in nature, that of a violent and destructive shock from an earthquake! The weather was close and sultry, the thermometer ranging at 86° at sunset; and a scarcely perceptible air was sometimes felt from the southward. Lieut. L. and myself were taking an evening's walk on the ramparts of the fort, and had nearly gone all round, when at 40 minutes past 6, we observed to each other 'how excessive close and oppressive the atmosphere!' and 5 minutes afterwards, I heard a distant sound from the westward, not unlike that of a cannonade at sea; a thought had scarcely past the mind, as to what could have given rise to it, when I felt a violent shock beneath my feet, and instantly exclaimed 'an earthquake!' then looking forward, saw the stone parapet, at two yards distance, violently bending in and out, with a quick wave-like motion, and with a vibration of about a foot: this appalling sight extended as far as I could see, or about fifty yards in length, and the whole height of the parapet: it was attended with a hissing, cracking noise. Had the parapet been made of whalebone, and shook in anger by any power, less than nature, the agitation could not have been so great as that which we witnessed. There was nothing appeared more surprising than that solid masonry, should have received the pliability of the most elastic of all substances. I thought it impossible that the works could stand, and expecting their immediate fall, instantly determined on descending as quick as possible; but as the rampart was a perpendicular height of seventeen feet, I was obliged to run back towards the nearest ramp, which was a flight of stone steps at the distance of seventy-five yards: Lieut. L. followed: as we passed along, at a quick run, the sensation felt was similar to that hazardous and disagreeable one of running along an elevated and elastic plank, the ends alone of which are supported. I every instant expected to fall with the works, or to be precipitated from them; but reaching the steps, ran down as fast as I could, each step apparently meeting the descending foot, which I sincerely believe it did in reality, and the whole flight was violently agitated. While passing down, I expected to be overwhelmed by the works, which were touching my right shoulder, and were partly above my head. Although the rampart and parapet are ten feet thick, and twenty-two in height, yet this wall of masonry waved to and fro like a sea. Fortunately, the steps were broad: had they been narrow, as is frequently the case, it is doubtful, so great was their agitation, if we could have got down without having been thrown over their side, for, as they joined the works, they were not only affected by their own motion, but also by that of the wall to which they were attached. Arrived at the bottom of the flight of steps, we did not cease running until we had got a sufficient length from the works to prevent their falling on us. On stopping, we were surprised to find that the works had not fallen, after having been agitated by so extraordinary a violent and sea-like motion. On reaching a spot of comparative safety, for then no place was safe, the attention was directed to a vast cloud of black dust, arising at about 300 yards distance, and from the sea face of the fort, which runs at right angles from that which we quitted. The danger being past, for the shock was now over, my curiosity became excited, and approaching the cloud of dust, I found it to proceed from the fall of nine towers* and a large part of the curtain,† leaving 21 breaches of 40 and 60 yards wide. This devastation extended for 500 yards, and over a part of the fort which I had been walking on not five minutes before. I do not imagine that a 24-hours' fire from 10

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* The towers were 30 and 40 feet high.

† The curtains 22 and 25.

pieces of heavy ordnance could have produced so extensive a destruction as was thus effected in a minute and a half!!! We conjectured, that the shock had not lasted more than the above short period. But its effects were sufficiently powerful to have destroyed the work of ages.

We now directed our attention towards home, and the first occurrence we met with near it, was the horsekeepers, with our horses in their hands, standing in the open air, having, as they said, been apprehensive "that the stables would have fallen and killed them." On entering my house, the servant informed me, that while making the bed in the upper apartment, he had been thrown down on the floor; recovering himself, he attempted to escape out of doors, but before he could reach it, he was thrown down a second time; he then got up, and ran quickly into the open air. Dr. and Mrs. A., on hearing all their tiles violently agitated, and cracking as if in a fire, and observing the whole of their furniture in a rocking motion, immediately ran down into the open air, the former with his infant in his arms. He informed me that though his stairs are broad, and built of pucka masonry, yet he experienced much difficulty in descending, from the violent agitation of the steps, and that of the house to which they were joined. Lieut. L.'s house is a strong pucka stone building, of about forty feet high; as it stands by itself, the shock appears to have shaken it more than most other houses. The sepoys describe it as "having rocked from side to side, like a tree in a high wind." On examination, there was found so many rents in its walls, that it was deemed advisable for Lieut. L. not to sleep beneath its roof. I believe there are few houses throughout this large city which have not been more or less injured; some have fallen and blocked up the streets in which they were situated. I am happy to say that but one life has been lost in this town, a circumstance which appears almost miraculous from the danger which existed. The Rajah and principal inhabitants are now encamped outside of the fort, rather than trust themselves under their unsafe roofs, which, should they fall, would prove most destructive, since they are made (as is the case with all upper floors also) of a thick terrace, supported by stone on large timbers. The earth opened, and water issued from the cavity over an extensive piece of ground in a plain, distant fourteen miles hence. The atmosphere to-day has been impregnated with a strong smell of sulphur; and there has been several other shocks between 10 A. M. and 2 P. M., which brought some old houses down, and violently shook the seats of those who were seated within doors, which caused them to run out of their houses; but these inferior alarms are not to be compared with yesterday's awful phenomenon. It was observed that all animals were much frightened during the great shock; the dogs laid down on their bellies and would not be moved. The earthquake has been felt far and wide, but its effects appear to have been less violent in the interior than on the sea shore. I fear that all the line of towns and fortresses situated immediately on this coast have suffered much. I am this moment informed that fifty men were killed by the fall of walls at Mangrole, on this coast, which is distant sixty miles in a S. E. direction. The shock appears to have proceeded from west to east. The injury which this fort has sustained, is estimated at half a lac of rupees. There is nothing in nature more awful than to see the proudest works of men in an instant vanishing, and becoming a heap of shapeless ruins.

Mode of catching Elephants in the Coimbatore District.

The art of catching elephants is much the same in principle everywhere; but there is some variety in the mode of applying it. The natives, who follow it as a profession, must shape their devices to the local resources afforded by the country. The following narrative is given in a letter, dated *Coimbatore, April* 21, 1819, by an eye-witness. This specimen affords one fact relating to the habits of the animal, which, in the opinion of the writer, is a contribution to the page of natural history.

Early in February last, about 3,000 people were assembled at the place of rendezvous on the skirts of the jungle, and the haunts of the elephants being ascertained, a semi-circular line of people, provided with fire-arms, tom-toms, &c., and extending for several miles, was then formed around them, each end of the line reaching a chain of hills, the passes through which had been previously stopped and guarded by parties of matchlock-men. The object of this line was to drive the elephants towards a narrow gorge surrounded with steep hills, in which there was abundance of food and water for them for several days; this, however, was no easy task, as the elephants frequently attempted to force the lines and get off to the eastward; but the line gradually closed on them, and halting at night, kept up large fires to prevent their breaking through; and after 10 or 12 days' labour, at last succeeded in driving them into the intended place, where they were closely surrounded and kept in for several days. Meantime, at the debouche of this pass, several hundred people were busily employed digging a deep ditch, enclosing about a quarter of a mile of ground, leaving only the space of a few yards as an entrance untouched.

Two ditches were cut from the entrance, to a hill on one side and to a rock on the other, to prevent the elephants passing the enclosure; on the outside of the ditch, a matting of branches about six feet high was placed to give it a formidable and impassible appearance, and green bushes and branches were also stuck about the entrance, to conceal the ditch, and to give it as much as possible an appearance of jungle. When all this was completed the people were removed from that place, and those at the other end commenced firing, shouting, and making as much noise as possible with drums and cholera-horns, which so intimidated the elephants that they made the best of their way to the opposite end; and the people following close, with the assistance of a few rockets drove them straight into the enclosure, when the remaining part was dug away, and the ditch completed; people were immediately posted round the outside of the ditch, armed with long spears and matchlocks, to repel any attempt the elephants might make to cross it.

Next day, eight tame female elephants were introduced into the enclosure, the Mahouts couched close on their necks, and covered with dark cloths. The object of the tame ones was to separate one of the wild from the herd and mob him. When this was accomplished, four Kut Mahouts, whose profession is to catch elephants, crept between the legs of the tame ones, and having fastened strong ropes to the hind legs of the wild fellow, secured him to the nearest tree; but the Kut Mahouts then retired towards the ditch, and the tame elephants leaving the captive to his struggles, went after others.

In this way 23 elephants were captured in six days, without the parties engaged meeting with the slightest accident, to the great amusement of the spectators, who perched on trees overhanging the enclosure, witnessed the sport without sharing in the danger. The sagacity of the tame elephants; the address and courage of the Mahouts in approaching the wild one; the anxious moments which passed from the cast of the first rope, until the last band was tied; the rage of the animals upon finding themselves entrapped, and their astonishing exertions to get free, afford altogether a scene of no ordinary novelty and interest.

One of the elephants calved in the enclosure; the young one was sufficiently strong to run about with its mother the first day. And to Naturalists, it may be satisfactory to know that the young elephant sucks with the mouth, and not with the proboscis, as is generally supposed.

A SPECTATOR.

INSTANCE OF ATTACHMENT OF NATIVE TROOPS TO THEIR OFFICERS.

History records many examples of the attachment and implicit obedience of the native troops of British India to their Officers. As an illustration of these admirable traits, the following anecdote may vie with the most striking.

Although the names of the parties are not given, there is a guarantee for its authenticity, in the official identity of which this suppression cannot divest the individuals alluded to as performers or witnesses in this singular train of incidents.

While the late Colonel ——, an officer of high distinction, was on his way to Egypt, with Despatches to General Sir R. Abercromby, by the way of Bussorah, he met there an officer in command of a small detachment of Madras Cavalry, who was then an inmate with Mr. ———, the British Resident, until he had an opportunity of embarking for Madras. The Madras officer had the mortification to hear the Colonel rail much at the idea of Native Troops having been sent to Egypt with General Baird, saying: "Give them the best officers the Madras army can afford, they will never stand before the troops they will meet in Egypt; nor will they ever follow their officers into any situation of danger." The Resident listened with great attention, and never having seen anything of the Native Troops, appeared to give perfect credit to what he heard, as did the Captain of the ship which brought the Colonel up the Persian Gulf. Argument, it was thought by the Officer Commanding, that this small party of troopers, would not be sufficient to establish that character at Bussorah, which he heard so unjustly aspersed, and therefore meditated some act that would be more impressive than the eloquence of the finest speaker.

He soon after proposed a ride along the banks of the Euphrates, on which the Resident's garden-house stood, which was readily agreed to by a worthy doctor of the Madras establishment, who having been present, was equally hurt at hearing the gallant troops so ill spoken of, to which they both belonged. The Captain of the vessel, at his own request, made one of the party. A Naik and eight troopers, and two orderly boys, attended as a guard, which at that time was necessary at Bussorah, as parties of plundering Arabs were very troublesome in the vicinity. After the excursion had commenced the doctor asked the military officer if no steps could be taken to convince the sailor, who was riding a short distance in the rear, that what he had heard alleged, was ill-founded. The officer replied it might immediately be done; and instantly gave the word to form a single rank to the front, placing the Naik in the centre, and the orderly boys on each flank, while the doctor also took his post on one flank. The Naik received his orders to follow the officer, within a horse's length, wherever he went, and no further caution was given to any man of the party. The officer then wheeled them to the left, from the river, and took them away four or five hundred yards, leaving the sailor on the bank, as a spectator of the cavalry manœuvres about to take place, and as a point of view for the officer to charge upon. After having trotted them up and down two or three times and wheeled them to the right about, he commenced a charge back toward the Captain; and when within about ten yards of the river, over which was a high bank, instead of the word, "halt" being pronounced, as must have been expected by the little party, the second "Forwards!" was given, and so well obeyed, that the horse of the Naik, with his rider, came immediately on the back of the officer, as he and his horse had just reached the stream, into which they were descending, and every man of the party, with the exception of one little orderly boy, took the leap, at the same instant, without a moment's hesitation. To describe the astonishment of the sailor, would have been utterly impossible, at seeing his companion and guard so suddenly disappear below the stream, and from which, to use his own words, he never expected to see a soul rise again. The officer, however, who knew his men to be good swimmers, and that there was a sand-bank about two hundred yards down the river, to which the stream must carry them, trusted that no accident was likely to happen, any further than the loss of the turbans of the men and their pistols, which occurred. As soon as the officer had seen all his men safely landed on the sand-bank, he returned to the Captain and asked him if he had heard Colonel ———'s sentiments regarding the native troops, to which he said he had, and lost no time in making the best of his way to the Resident to tell him what he had seen, but which surprise had almost deprived him of the power of doing. So much pleased, however, was the Resident when he had learnt what had happened,

that he came with open arms to meet his guest, and to congratulate him on having done more by one act to convince the incredulous, and to inform the prejudiced, than could have been effected by all the arguments eloquence could adduce, or all the verbal statements experience could detail.

Lines, by an Officer in India to his Friend at Oxford.

In this sad place, this solitary spot,
Where drills eternal aggravate my lot:
Where varied hours a change of sorrows bring,
Where flies by day, by night mosquitoes sting;
Forlorn and sad, can I poetics try,
Or waft a sentiment without a sigh?
Yet, yet I write; no sorrows can subdue
Respect for Merton, or regard for you.
Ye sacred pinnacles! ye towr's sublime!
Ye verdant meadows of a happier clime!
Where oft, in hours of study or of sport,
We sipped of Helicon or swigged of port!
Whilst Isis gather'd, as she rolled along,
The catch convivial or the minstrel's song,
Can distance weaken, or can time efface
The sweet remembrance of that hallowed place?
Regretted field! where, impotent to awe,
The wigs of proctors, or the voice of law—
Thy sons are free, and, conscious of their ease,
Roam where they will, and study when they please.
Nursed in thy bowers, what luxury repaid
The five years' abstinence of Eton's shade!
A host of fashion and a flood of wine—
Dogs, horses, all that riches could assign:
Yet, Mem'ry cease, nor labour to destroy
Thy present calm by retrospects of joy.
Ye visions fly, ye scenes of bliss retire,
Nor poison life with impotent desire.
No, be it mine thro' many a boisterous year
To brave the storms of subaltern career;
To wake each morn, and hasten to fulfil
The rapid duties of mechanic drill;
To square the shoulders, and adjust the heel,
And teach the sable warrior true to wheel;
At vesper feasts to counterfeit the laugh,
And praise the pointless humour of the staff;
Or feign the look of interest, to suit
The long long stories of the wars of Coote.
Yes! be it mine, by sternest fortune driven,
To starve from month to month on fifty-seven:
Whilst weekly posts in quick succession show
The claims of Brunton, or of Hope and Co.
Vain hope! the wayward passion of the soul,
What hints can check, what censures can control?
Oft in the ranks, when memory pourtrays
The many pleasures of our college days,
And wraps the mind in dreams of former joy,
Instinctive motions every limb employ;
And often, too, when destined to pursue
The mystic limits of the square review,
I scorn the frown and censure yet to come,
Nor heed the cadence of the unceasing drum.

At dinner, too, no efforts can engage
My fixed attention to the tales of age:
When, true to time and place, and when and who—
The dull historian's full of eighty-two.
The line adjusted, and the ranks array'd,
Lull their grave audience with a cannonade.
Still sad to me the hours appear to creep,
Who cannot listen, and who must not sleep.
Thou know'st with what fond ecstacy I sped,
Charmed with the beauties of the martial red;
While Fancy brought from out her fairy loom
The classic coronet of laurel bloom;
And Hope, as oft she chose her softest lay,
Soothed the long distance of my wat'ry way.
How oft have I refused, when urged to wear
The grave redundancy of legal hair;
How oft, well pleased, have plotted to escape
The robe of linen and the band of crape:—
"No! be it mine," I cried, "to charm the fair
With arts of dress, and elegance of air;
To reign the fav'rite of a fav'rite set,
Known by the brilliance of the epaulette!
Let others triumph in the wordy war,
Storm in the desk, or thunder at the bar;
Like Thomson, mould the passions at his will,
Like Erskine argue, or declaim like Hill.
Be mine the softer eloquence, that draws
From belles of taste the letter of applause.
But, ah! how far from all that fancy planned,
The sombre dullness of the barren land;
No flirts, no belles, no gallantry is here,
No sighs that swell the soul, no smiles that cheer;
No dances here disturb the sweets of life:
No music, but the music of the fife.
But still from morn to morn the bugle shrill,
Wakes the sad soldier to repeated drill;
To solid squares, and marches to review,
And columns close, and columns open too.
And when the moon shoots forth her silver beam,
Dundas supplies the everlasting theme.
Parades and drills throughout the dinner reign,
With all the trappings of an army train.
If from the night-couch too I steal a look,
Still glides the genius of that mystic book;
Embodied tactics through the chamber pass,
Ghosts under arms, and spirits of Dundas.
Yet, ere I wandered from the abbey gloom,
Concurring presages foretold my doom;
Sunk was the sun, and showery the day,
And dark the clouds sailed o'er the turrets grey;
Prophetic murmurs floated on the breeze,
Breathed of dark fate, and uttered its decrees.
Warn, then, each son of science to dismiss
The idle dreams of visionary bliss;
Tell him the boast of military grace,
The cap of plumage, and the coat of lace,
Claim no precedence o'er the dark attire
Where dwell no belles of fashion to admire.
Tell him that here successive seasons yield
Griefs of the fort, or troubles of the field;

Or, sad and sorrowful, the exile strays,
Consigned to drills and destined to field-days;
Or placed where woods immeasurably spread,
Distil the death-dew o'er the soldier's head.
Housed in a tent, or cradled on the soil,
Each morn awakes him to repeated toil.

CHALYBEATE WELL AT BANGALORE AND AN ANALYSIS OF THE WATER.

The discovery of a spring of chalybeate mineral water at Bangalore, is a matter of congratulation to all who may be within the reach of that delightful station. The excellence of its climate has been long known, and invalids from Madras have been in the constant habit of resorting to Bangalore for change of air, and to avoid the heat of the land winds: now, if to the enjoyment of a mild and salubrious climate, be added to the medicinal advantages of the Cheltenham springs, we may expect that Bangalore will soon become a place of resort for many whose constitutions require that relief, which seems to be now attainable without a voyage to Europe. By the meritorious exertions of Major Waugh, many European fruits have been brought to a great degree of perfection at Bangalore; and as his garden has been purchased by Government, every part of India is likely to benefit by his skill and labours.

A Correspondent of the *Madras Gazette* has communicated a scientific analysis of the water, which is annexed.

Report of an Analysis of a Chalybeate Mineral Water, taken from a Well situated in the Cantonment of Bangalore.

One pint of 28,875 cubic inches contains, carbonate of lime, an exceeding small quantity; carbonate of iron, 7-10 of a grain; muriate of soda, two grains. The carbonates of lime and iron are held in solution by a small quantity of carbonic acid.

It immediately occurred to me, that this water might with facility be rendered a very excellent substitute for the celebrated Cheltenham water, and be administered with every reasonable expectation of its possessing equal medicinal virtues. It may not be amiss, in the first place, to premise that the salts sold in England, and sent out to India, under the title of 'Cheltenham Chalybeate Aperient Salts,' are nothing more than direct preparations of sulphate of soda (Glauber Salt), and sulphate of magnesia (Epsom Salt), respectively. It is further absolutely impossible to prepare salts from these waters, which shall retain the carbonate of iron. To prepare the Bangalore water, add to one pint, the moment it is taken from the well, a quarter of an ounce of chrystallized Epsom Salt. The water should be drank at the well, and care taken that it be not shook, as the carbonic acid is liable to become expelled, and the iron precipitated from its solution. A fortnight, or three weeks course of this water, attending to the precautions enjoined at Cheltenham, would, I have little doubt, afford relief to numbers of valetudinarians, who, having in vain ransacked the materia medica, would be compelled to confess at last, that here presides the Hygeian goddess.

MADRAS, 1*st June* 1819. A. Z.

GHAZEEPORE HORSES.

The following observations on country horses are made by a correspondent of the same intelligent paper:

"Having lately passed through the Ghazeepore district, throughout which the Government stallions are permitted to serve the mares of the Zemindars, I was induced to make some observations regarding the produce that is likely to be derived from the system now adopted for the improvement of the breed of horses. I was highly pleased at having paid a visit to the Depôt at Ghazeepore,

at which place nearly four hundred horses for the Cavalry and Horse Artillery are during this month to be presented to a Committee for admission into the service; the thorough bred horses that are to be sent to Calcutta, for sale, attracted my particular attention, they are a fine specimen of what kind of horses may be bred on this side of India, possessing size and substance for any purpose, combined with much fashion and elegance in their appearance.

The horses intended for the army are strong useful colts, and if not too severely worked until they are in full power, or about six years old, they will be found much more valuable than any country horses that can be procured for even double the sum that is allowed by the Government. It may not be amiss to remark, that the stud bred horses are longer in coming to their full size and strength than either Arab or country horses. I have even seen very many instances of colts at the age of three or four years old being pronounced by good judges to be weak and washey horses, which, at the age of six or seven, displayed a fine vigorous appearance, and were well filled out: I will, therefore, venture to advise all those who have anything to do with young stud horses, not to be too severe with them until they have done growing; if they are so, they will find them wanting in that fine round form, which at the age of six years they will otherwise possess.

The condition of the horses at the Depôt is highly creditable to the officers of that department, and the manner in which they are broken in has given them a very superior carriage, without making their mouths at all hard, or in the slightest degree affecting their disposition. Generally speaking, they are quiet and tractable. In passing through the Ghazeepore district, I was induced to take a look at the foals which have not yet been brought up by the stud officers; I was gratified to see the circle mares and stallions in good order, and their foals at the age of eleven or twelve months looking remarkably clean and healthy, and, generally speaking, they had attained the height of about thirteen hands, without the slightest appearance of sores or diseases of any kind.

The Zemindars' mares not being so good as the circle mares, it can hardly be expected their foals should be so large as the others; though somewhat smaller, they appear remarkably well and very promising. The stud officers, I believe, have now authority to buy up all colts and fillies that are likely to attain any tolerable size; there can be no doubt that those which may not be considered eligible for the service will (if properly broken in for buggies and saddle horses) sell for much more than they can have cost the Government. The plan that is now adopted, of allowing colts of the same age to run loose in paddocks, is productive of the most beneficial consequences; they soon become accustomed to each other and when grown up, show no disposition to fight, as the country horses generally do, which arises from their being kept separate from each other; it has another and still greater advantage, it prevents their becoming thick in the shoulders and over-chested, which the country horses commonly are, and which defects are caused by the manner in which they are picketted, and their being obliged to eat off the ground, without ever (while in the stable) having an opportunity of elevating the head to its natural height.

I was excessively pleased to observe the fine condition of the horses at Captain Hunter's Depôt; I attribute it to their being fed on dry food. The oats and oat straw is a most excellent food for horses, infinitely superior to wet grain and grasscutter's grass, which, generally speaking, has the effect of a mild laxative, whereas the former food acts quite the contrary. It appears to me, that the cultivation of oats might be adopted very generally with great success, more particularly where alluvial land can be obtained, on which they flourish surprisingly. From what I have seen, I can safely assert, that three and a half seers of oats and five seers of oat straw per day will keep a horse in finer condition, and enable him to go through harder work, than five seers of gram and seven or eight seers of grasscutter's grass will do.

During the hot weather I would advise moist grass being substituted for the oat straw; it would be a remarkably good alternative, and tend much to

keep horses in good health. I have for a long time fed my horses on parched barley instead of gram, and find it a far better food, and whenever I could I have avoided giving green grass. I tried the experiment during the late war upon two horses which at the commencement of the campaign were in equally good condition, and I found at the conclusion, that the horse, which was fed on parched barley, with any kind of dry jungle grass, or the dry stalks of the bugnah and soan, was in very good order, whereas the horse that was fed on moist gram and grasscutter's grass was a skeleton, like most of the horses in the division to which I was attached; as to the geldings, for such work, they appeared unable to stand the cold, or rather the great change which in this country takes place in the twenty-four hours. I have one which, in the hot weather, is always in very fine condition, and is, I know, as good a horse as is generally to be met with, but during the cold weather, he is always disreputable to be seen upon, and unable to perform a hard day's work.

Should these observations meet the eye of any person who can account for geldings, where hard worked, being in such miserable condition as ninety-nine out of a hundred are, in the cold weather, I shall feel much obliged by the secret being communicated through the medium of your valuable journal. The stud bred horses, I am convinced, for general purposes, are the best horses in India, and I hope ere long to see a sufficient number of them to supersede the necessity of importing any but the finest Arabs."

INDIAN CURE FOR THE EAR-ACHE.

Take a piece of the lean of mutton, about the size of a large walnut, put it into the fire and burn it for some time till it becomes reduced almost to a cinder; then put it into a piece of clean rag and squeeze it until some moisture is expressed, which must be dropped into the ear as hot as the patient can bear it. This has been tried in a family at Madras, in more than one instance, and gave immediate relief, after laudanum and other medicines had been ineffectually applied.

ACCOUNT OF THE EARTHQUAKE PREVIOUSLY REFERRED TO, BY A NATIVE OF THE BOMBAY PRESIDENCY.

A correspondent of one of the journals of the presidency, being a native, expresses himself thus:—"Last night I come from office; then we get *durtee up*, ground so much shook; water jar is broken; all women and children run away. No man understand this thing, only God. Lamp is cracked. Goat is gone away; all the persons is much frightened."

GOLDEN IMAGE OF VISHNU:

Certificate of its capture, with a description of it.

The image of Gold, described in the following document, is now deposited in the East India Company's Baggage Warehouse. It is intended to be sold; and from its great beauty, it is hoped that the Company will purchase it for their library.

COPY.—*Bombay, May* 31, 1819.—This is to certify, that the golden image of the idol Vishnu, herewith exhibited, was found at Nassick in the month of May 1818, with jewels and other property belonging to His Highness Sereemunt Maharajah Bajee Row Peishwa Row Pundit Purdhan Bahadoor. This beautiful image, which is composed of the finest gold from Mount Ophir, was made in the year 1707, and weighs 370 tolas. It has ever since been preserved with the highest veneration as one of the principal household deities in the family of Leewajee and his descendants. A numerous and expensive establishment

of Brahmins and other attendants were constantly maintained for it. It accompanied the late Peishwa in all his pilgrimages in a State palanquin, escorted by part of his choicest troops. In this manner, the deity was sent to Nassiek during the late Mahratta war, where it was discovered by the British authorities, and sent to Poona with the rest of the property found at Nassick, to the Honorable Mr. Elphinstone, who directed Captain Fearon to dispose of the same on account of Government.

(Signed) J. FEARON.

I certify the above to be the signature of Captain Fearon, one of the Prize Agents to the Poona division of the Army.

W. NEWNHAM,

BOMBAY CASTLE, *July* 1, 1819. *Ag. Chief Secy. to Govt.*

Golden Image of Vishnu.

The religion of the Hindoos is Monotheism, they worship God in unity, and express their conception of the divine Being and his attributes in the most awful and sublime terms. God, thus adored, is Brahma, the one eternal mind, the self-existing incomprehensible spirit.

The will of God that the world should exist and continue is personified, and his creative and preservative powers appear in Brahma and Vishnu; while Siva is the emblem of his destructive energy, not, however, of absolute annihilation, but rather of reproduction in another form.

In Mythology, therefore, this triad of persons represent the almighty powers of creation, preservation, and destruction. In Metaphysics, Brahma is matter; Vishnu, spirit; Siva, time; or in Natural Philosophy, earth, water and fire.

Vishnu is, therefore, the second person of the Hindoo triad, and has, on the whole no doubt a greater number of adorers than any other deity or attribute.

If indeed we take the sect of Vishnu in its most comprehensive sense, including, as we are warranted in doing, the schism of Budha, he has more than all the other collectively.

He is a personification of the sun, or conversely, the sun is a type of him.

Considering Vishnu as time, he corresponds with the hours of Egypt. There are legends of his sleeping, waking, turning on his side, evidently alluding to the sun at the solstices, also the phenomenon of the overflow and receding of the Ganges, so similar to that of the Nile in Egypt. On the 11th day (sometimes on the 14th, which is the day of the full moon), of the bright half of the lunar month Cartieu, Vishnu is fabled to rise from his slumber of four months.

Vishnu, during his repose of four months, and when it is just half over, is supposed to turn himself on his side: this is on the 11th of the half-bright of the Badia.

Vishnu is reposing on the five-headed serpent; Sesha, emblematic of eternity, or Ananta as the serpent, as well as Vishnu, as sometimes called, meaning endless or infinite. The heads of the serpent are spread into a kind of canopy over Vishnu, and from each of its mouths issue a forked tongue, and seems to threaten instant death to any whom rashness may prompt to distrust him.

Vishnu is contemplating and willing the creation of the world. The creative power, Brahma, is seen springing from his navel on a lotus, and Schoa forms a couch for the contemplative deity. Brahma is in his usual four-faced form; in two of his hands are the Védas.

In his left hand he holds the Gadha; the right arm is extended towards his favorite Lachuni. On his breast is a gem named Bhuguilita, worn also by him in his Avatava of Crinna, and his head-dress is called mungut for moogort.

The Hindoos are taught to believe that, at the end of every calpa, creation or formation, all things are absorbed in this deity, and that in the interval of another creation he reposeth himself upon the serpent Liska.

Account of the City of Jeypore.

The following account of this celebrated city begins with promising only a sketch of its present appearance. It preserves us, however, some traditional information from native sources; and some authentic observations made in the British camp on the recent state of things in that part of Rajpootana.

The notes of an intelligent correspondent have enabled us to give a rapid sketch of the present appearance of the celebrated city of Jeypore. The Rajah Jey Sing is well known for having been a great encourager of European science, and it is mentioned at Jeypore that the plan of the city was laid out by an Italian, who had gone thither in his early youth, and who was specially sent by the Rajah to Europe, to be instructed in the knowledge of the arts and sciences necessary for the completion of his plans. The Italian was amply supplied with the means of obtaining every sort of information, and after several years returned to Jeypore. It is added, to his honor, that he brought back with him a very considerable portion of the money that had been advanced to him, and that he died in the city which his talents and ingenuity had principally formed. It is possible that this story may not be correct in every particular, but it is certain that the arrangement of the buildings and streets of Jeypore is superior to the genius of a Rajpoot, or any other native of India. In 1779, Jeypore became the refuge and sanctuary of Hindoo learning, and it was from thence that Colonel Polier procured the *first* complete copy of the *Védas*, which he afterwards presented to the British Museum. Don Pedro de Silva was at that time physician to the Rajah, and many other Europeans were entertained at court for the cultivation of scientific pursuits. With such a disposition, there can be little doubt that the Rajah availed himself of European taste and skill, for the purpose of improving and embellishing his city. The liberality and magnificence of his patronage seem to diffuse over the period in which he reigned, though in an inferior degree, the charm which gave importance to that of Augustus.

The annexed account is the result of a very short visit to the splendid capital of the Rajpoots.

The city of Jeypore is enclosed on three sides by hills of a moderate height, surmounted with several forts and other works, but at such a distance from the town as not to afford it much protection. The hills, though apparently destitute of verdure, have with their white forts a very pretty aspect; the town has also a good and lofty wall of stone, and the gates are double, with large open courts between. To the west the city is open, with the exception of the wall; but here are several old castle-like forts, by which the plain is overlooked and commanded. As these fortifications are frequently met with in Rajpootana, they do not denote vicinity of a royal residence, nor does anything else in the neighbourhood; the few villages scattered about having the usual appearance of meanness and poverty, and the country is particularly desolate and unpleasant from its deep sand, a belt of which seems to encircle Jeypore to the extent of three or four coss. On first entering the city by the western or Ajmeer gate, the breadth of the street, as well as the apparent regularity with which the houses have been built, excites some surprize; but here, as in all the outer parts, much ruin prevails. It is not until we reach the main street, or Chouk, that the extraordinary beauty of Jeypore, strikes the stranger, as much with delight as with the utmost astonishment, to behold an Asiatic city so agreeably different to all he has seen before. Instead of narrow miserable streets, across which, as at Benares and elsewhere, one might almost leap, and large houses crowded with filthy huts, here is one which for extent, width, and regularity, might be considered noble in any part of Europe. It is two* miles long with a breadth of between 80 and 90 feet. The houses from end to end on either side have the most exact and pleasing uniformity, except at the corners, where

* Two miles of 23 furlongs, by perambulator. The breadth is from guess by pacing.

other streets run into this, and here in some places are the Rajpoot temples, and in other situations ornamented cupola-buildings opposing each other, which give a gay and tasteful variety to the scene.

This Chouk is wholly a series of shops or warehouses, and the buildings are confined to the ground floor; but above them rises a sort of balustrade, or open screen, of fretwork masonry, and this again is crowned by a very pretty light turret. The whole is white, and the general effect singularly beautiful. It is somewhat in decay towards the extreme ends of the street, where the population, as in the suburbs, generally had become scanty, from the miseries suffered in this country, but already are repairs in several quarters carrying on. From the palace, which forms apparently almost an entire quarter of the city, rises a lofty minar of a very elegant form, overlooking the Chouk, into which run other streets of almost equal width to that already described, regularly meeting each other at a central point, where the Chouk forms several squares, and in the middle of these are large reservoirs of masonry, now dry, as also the channel of the canal running through the city by which they were formerly supplied. The works, however, appear throughout in the most excellent order, and add greatly, even without water, to the beauty of the city: which, it may be here observed, presents a rare and most pleasing appearance of cleanliness. The Chowringhee road is not neater: and when a street of nearly the same length, perhaps of greater breadth, and the most pleasing uniformity in its buildings, is brought before the eye, accustomed in other Asiatic cities to all that is disagreeably the reverse in every respect, the very powerful and lively effect of the contrast may be easily conceived. There is one drawback to this, in the number of little temporary sheds for the sale of goods in the very centre of the streets; they are of wood, or the common grass reed (*surput*), and also abound in the squares, where they are covered over with white cloth and filled up with bales of goods, like a large fair. Although the eye is somewhat hurt by this Indian custom, the space is so ample that no inconvenience arises from it, while it gives a busy trading character to the city, and affords protection to the inhabitants from the sun. The temples are of stone, and in them the most elaborate curious workmanship is thrown away on figures, without taste or proportion; yet, take these buildings altogether, viewing them from a little distance, their forms, though somewhat grotesque, are by no means destitute of beauty. They would be gladly adapted to give an oriental feature to an European park. The ringing of their bells in the evening, the cries of the wandering traders, and the hum of the busy multitude collected in the Chouk, with the display of all sorts of merchandize, from the gay *kimkhab* to the musk melon (of which the neighbouring sandy plains give great abundance), form with the pleasing situation, a most lively picture. The gates only of the palace present themselves to the streets (with the exception of one building), and the interior could not at this time be seen. The palace is said to possess within itself spacious tanks, groves, &c., and to have many buildings of fine white marble; that just alluded to is the Hawa-khana. Intention or imagination has given it the form of a peacock's tail, full spread, and certainly looking for such a conceit, it comes home to the eye without much exertion of fancy. It is a pretty light building, but has no character of magnificence; abounds in little windows, seeming to mark the gaudy spots of the tail, and is crowned with small gilt spires, &c. The rooms must be very narrow, as one can from the street almost see through them.

This fine extensive city, once the great mart between Delhi and the South of India, has a vast number of large houses very superior to what is commonly seen among natives, yet not without the faults they usually display, such as low rooms, small windows, &c. But to this there are exceptions; and throughout Jeypore there prevails a comfortable cleanliness, and a taste so striking in its plan and style of decoration, that the stranger involuntarily, when he reaches its interior, stops to gaze with the most agreeable satisfaction and surprise. Though all without has a cheerless desert wildness, here all is life and bustle: and the bazaar appears to be excellently provided. Considering the many miseries to which this city must have been subject, during the long

period Meer Khan was encamped near it, and possessed in effect the whole province, its present appearance may be just cause for wonder. The place where the chief just mentioned breached a wall, running from the town up the hills to the fort, is observable from the new work by which it is filled up. At the distance of six or seven miles from Jeypore is the Rajah's country palace of Amber, said to be very beautiful; but as the interior could not be seen at this period, we did not go so far. The country between Ajmeer and Jeypore has all that cheerless, half desolate aspect common to Rajpootana, but that its state is already greatly improved must be evident to every observer. Few villages now are seen in total ruin; much cultivation prevails in parts, and the traveller falls in occasionally with passengers and loaded cattle, which was by no means the case fifteen months ago. Ajmeer is certainly a more agreeable province than Jeypore. It is not so sandy, the towns and villages appear to have suffered less, and fine groves with pieces of water are often met with, refreshing the heart and eye. The near cantonment Hussee-nabad (the British "local habitation" with "a name") has already within a few months assumed its proper form, by dint of the most persevering exertion, for shelter, and this it abundantly exhibits in all the varieties of taste and fancy. The cantonment is about eight miles from Jeypore. The situation is high and promises to be very healthy, and indeed it has hitherto been so. At a distance rise the hills of Ajmeer near which the first British ambassador had his presentation.—*Calcutta Government Gazette.*

An exciting Elephant Hunt.

Extract of a letter received in London, dated Khasgunge, May 4:—"For some days before our arrival at A——, we had intelligence of an immense wild elephant being in a large grass swamp within five miles of us. He had inhabited the swamp for years, and was the terror of the surrounding villagers, many of whom he had killed; he had only one tusk, and there was not a village for many miles round that did not know the *burrah ek durt ke hathes*, or the large one-toothed elephant; and one of our party, Colonel S——, had the year before been charged, and his elephant put to the right about by this famous fellow. We determined to go in pursuit of him; and accordingly, on the third day after our arrival, started in the morning, mustering between private and Government elephants 32, but seven of them only with sportsmen on their backs. As we knew that, in the event of the wild one charging, he would probably turn against the male elephants, the drivers of two or three of the largest were armed with spears. On our way to the swamp, we shot a great quantity of different sorts of game, that got up before the line of elephants; and had hardly entered the swamp when, in consequence of one of the party firing at a partridge, we saw the great object of our expedition, the wild elephant, get up out of some long grass about 250 yards before us, where he stood staring at us and flapping his huge ears. We immediately made a line of the elephants, with the sportsmen in the centre, and went straight up to him, until within 130 yards; when fearing he was going to turn from us, all the party gave him a volley, some of us firing two, three, and four barrels. He then turned round, and made for the middle of the swamp. The chase commenced now, and after following him upwards of a mile, with our elephants up to their bellies in mud, we succeeded in turning him to the edge of the swamp, where he allowed us to get within 80 yards of him, and gave him another volley in his full front; on which he made a grand charge at us, but fortunately only grazed one of the pad elephants. He then again made for the middle of the swamp, throwing up blood and water from his trunk, and making a terrible noise, which clearly showed that he had been severely wounded. We followed him, and were obliged to swim our elephants through a piece of deep stagnant water, occasionally giving shot; when making a stop in some very high grass, he allowed us again to come within 60 yards, and got another volley; on which he made a second charge more furious than the first, but was prevented making it good by some shots fired when

very close to us, which stunned and fortunately turned him. He then made for the edge of the swamp, again swimming a piece of water, through which we followed with considerable difficulty, in consequence of our pads and howdahs having become much heavier, from the soaking they had got twice before: we were up to the middle in the howdahs, and one of the elephants fairly turned over and threw the rider and his guns into the water. He was taken off by one of the pad elephants, but his three guns went to the bottom. This accident took up some time, during which the wild elephant had made his way to the edge of the swamp, and stood perfectly still, looking at us, and trumpeting with his trunk. As soon as we got all to rights, we again advanced with the elephants in form of a crescent, in the full expectation of a desperate charge, nor were we mistaken. The animal now allowed us to come within 40 yards of him, when we took a very deliberate aim at his head, and on receiving this fire, he made a most furious charge, in the act of which and when within ten yards of some of us he received a mortal wound, and fell as dead as a stone. Mr. B——, a civilian, has the credit of giving him his death-wound, which on examination proved to be a small ball from a Joe Manton gun over the left eye, for this was the only one of 31 that he had received in the head, which was found to have entered the brain. When down, he measured in height 12 feet 4 inches; in length from the root of the tail to the top of the head 16 feet; and 10 feet round the neck. He had upwards of 80 balls in his head and body. His only remaining tusk when taken out weighed 36lbs., and when compared with tame ones was considered small for the size of the animal. After he fell, a number of the villagers came about us, and were rejoiced at the death of their formidable enemy, and assured us, that during the last four or five years he had killed nearly fifty men. Indeed the knowledge of the mischief he had occasioned was the only thing that could reconcile us to the death of so noble an animal. We were just three hours from the time we first saw him, until he fell; and what added much to the gratification of the day, we had not a single accident to man or elephant, excepting Captain P.'s upset, and he was so fortunate as to recover his guns the following morning, by means of divers. Colonel S——, an old and very keen India sportsman, declared he had never seen or heard anything to equal the day's sport."

Method of making Steel in Mysore.*

Instructions to convert Iron into Steel, as communicated by the Steel Makers of Mysore. By C. V. B., *January* 6, 1803.

To work the Iron.—Take of the ore of iron, called *canacalloo;* put it by baskets into the furnace, made in the manner of the chunam kilns; cover this with the same quantity of charcoal; in this manner put in three layers of each, ore and charcoal alternately. The furnace is then wrought with a large bellows for six hours, or from 6 till 12; when the stone or ore is found melted into one mass, on opening the side door of the furnace; which should be quickly beat out into bars before it cools, employing four or five men with heavy hammers for this purpose. This is the best sort of iron in this country; and sells on the spot from two to three maunds for a pagoda (Doorgee).

To make steel of this Iron.—1. Take the bars of iron, beat them into pieces of eight inches long, and four inches in circumference; cut them into two equal parts.—2. Then take plenty of red clay, put it in water; strain it off by a channel, and conduct it into a hollow place when you find the water become clear; drawing off the water, take the pure clay, and an equal proportion of black ashes of paddy husk, and employ two men, one to pound them in a stone

* This steel is equal in all respects to cast steel of the best kind, and even superior. It is combined with a small quantity of oxygen; and it is supposed that this article unites during the act of fusion, and obtained from the plants.

mortar in the manner in which paper is beat, and the other to supply the mortar with this mixture; then of this impalpable powder make *moosas* (crucibles) of a span in length and eight inches in circumference, of the size or shape of the plantain-flower or guava-fruit; and dry it gradually by exposure, at first under the shade, and then to the sun, till it is properly dried.—3. Put into each of these *moosas*, when perfectly dry, one of the abovementioned half pieces of iron; and cover it with a handful of the creeper (with its leaves) called in Canara, *vooganaballee*, or in Tallooga, *tandrateaga;* and fill up the vacancies with paddy husk; cover the whole with some of the purified earth, which dry well by exposing it to the fire. Of these *moosas*, to the number of 54 are put into the furnace.

Instructions to make the Furnace,—Make your furnace one cubit square, and three in height; divide it within a wall; make a hole from behind through the wall into the furnace, in which two large bellows are to be fixed; spread some grass on the bottom of the furnace; on this, lay charcoal, and over it, a clay pipe, in which the mouths of the bellows are inserted; then arrange the 54 *moosas* in the furnace one over another; and lay in plenty of charcoal, as much as is necessary. The bellows are to be well worked from 6 to 3 o'clock, nine hours; when you find from the furnace that the red flames turn white (or it is come to a white heat), you may suppose it is sufficiently done; then sprinkle a little water over the furnace, and take out the *moosas;* cover them with sand, and cool them with water; when they are sufficiently cool, break them with a small hammer, and you will have 20 or 30 prepared steel masses out of the 54. This is the finest and best kind of steel above the Ghauts, used in all works. They are sold on the spot from five star or Doorgee pagodas for a hundred pieces. If you put half-prepared steel again into the furnace in the same manner, you will get them well done. The steel makers purchase the iron at 100 pieces for a pagoda, being about three maunds in weight.

March 15, 1803. C. V. B.

THE ANDAMANS: THE MANNERS OF TWO NATIVES, CAPTIVES AT PENANG.

On the 1st April 1819, were landed on the beach of Penang, two negroes from the Andaman Islands, captured by the crew of a China junk. Their appearance excited much interest and curiosity, as a race of people generally considered as cannibals. The following account was communicated to the editor of the *Gazette*, by a gentleman residing at that presidency, who humanely took them under his care:

"A Chinese junk, manned partly by Chinese and partly by Burmahs, proceeded to the Andaman Islands, to collect Becho de Mar; and lying about two miles from the shore, they observed about eight or ten of the savages approaching the junk, wading through the water. Upon coming within a short distance of the vessel, they discharged several showers of arrows, which severely wounded four of the Chinese. The Burmahs gave immediate pursuit in their boat, and after much difficulty took two of the savages prisoners.

"During the chase, they were frequently observed to dive, and to make their appearance at a considerable distance, to elude their pursuers. Several of the arrows were picked up by the Chinese, which are now in my possession; they are made of rattans, with a piece of hard wood for a point, and an iron nail of fish bone fastened to the extremity, in such a manner as to render it difficult to extract, if it enter the body.

"These negroes are extremely diminutive in stature, though apparently well formed, and their limbs and arms are uncommonly small: one of them is four feet six inches, the other four feet seven inches high, and each weighing 76lbs. avoirdupois. They have large paunches, and though so small, are in good condition. One is an elderly man of ferocious aspect, the other a boy about 17, of a good expression of countenance. They appear dull and heavy, extremely averse to speaking; when conversing, which they only do when

left alone and imagine they are unobserved, they make a noise resembling much the cackling of turkeys. They are of a jet black colour, and their skin has an extraordinary shining appearance, and their bodies are tattooed all over; they have a most voracious appetite, and crack the bones of fowls with their teeth with the greatest facility. Their manner of ascending a cocoanut tree is remarkable, running up like a monkey, and descending with astonishing velocity.

"The population of the great Andaman, and all its dependencies, does not exceed 2,000, or 2,500 souls; these are dispersed in small societies along the coast, or on the lesser Island within the harbour, never penetrating deeper into the interior than the skirts of the forest. Their sole occupation seems to be that of climbing rocks, or roving along the margin of the sea in quest of a precarious meal of fish, which during the tempestuous season they often seek in vain.

"It is an object of much curiosity to discover the origin of a race of people so widely differing, not only from all the inhabitants of the neighbouring continent, but also from those of the Nicobar Islands; however, the enquiries of travellers have produced no satisfactory conclusion. In stature, the Andamaners seldom exceed five feet; their limbs are disproportionately slender; their bellies protuberant, with high shoulders and large heads; and they appear to be a degenerate race of negroes, with woolly hair, flat noses, and thick lips: their eyes are small and red, their skin of a deep sooty black, while their countenances exhibit the extreme of wretchedness, a horrid mixture of famine and ferocity. They go quite naked, and are insensible to any shame from exposure.

"The few implements they use are of the rudest texture. Their principal weapon is a bow, from four to five feet long; the string made of the fibres of a tree, or a slip of bamboo, with arrows of reed, headed with fish bone, or wood hardened in the fire. Besides this, they carry a spear of heavy wood sharp pointed, and a shield made of bark. They shoot and spear fish with great dexterity, and are said also to use a small hand net, made of the filaments of bark. Having kindled a fire, they throw the fish on the coals, and devour it half-broiled.

"Their habitations display little more ingenuity than the dens of wild beasts. Four sticks fixed in the ground are bound at top, and fastened transversely by others, to which branches of trees are suspended; an opening just large enough to admit of entrance is left on one side, and their bed is composed of leaves. Being much incommoded by insects, their first occupation of a morning is to plaster their bodies with mud, which hardening in the sun, forms an impenetrable armour. Their woolly heads they paint with ochre and water, and when thus completely dressed, a more hideous appearance is not to be found in the human form. Their salutation is performed by lifting up one leg, and smacking with their hand the lower part of the thigh.

"Their canoes are hollowed out of the trunks of trees, by fire and instruments of stone, having no iron in use among them, but such as they accidentally procure from Europeans, or from vessels wrecked on their coast. The men are cunning and revengeful, and have a great hatred to strangers; they have never made an attempt to cultivate the land, but subsist on what they can pick up or kill.

"The language of the Andamaners has not been discovered to possess the slightest affinity to any that is spoken in India or among the Islands.

"They appear to express an adoration to the sun, the genii of the woods, waters and mountains. In storms they apprehend the influence of a malignant being, and deprecate his watch by chanting wild chorusses. Of a future state it is not known they have any idea, which possibly arises from our imperfect means of discovering their opinion."

PENANG, *April* 1819.

Site of Palibothra and Jain Antiquities.

Bhaugulpoor, *May* 1, 1819.—Colonel Franklin, in his late tour, re-visited the celebrated mountain of *Mandar*, for the purpose of comparing and collating the ancient inscriptions, copies of which he had brought away in 1815, with the originals on the dock; and he found them, with a very trifling exception of a few words, to have been correctly delineated. Copies of these inscriptions have been tendered to the acceptance of the British Museum.

After halting several days at this interesting hill, to examine its natural productions and to procure specimens of its minerals and fossils, Colonel Franklin proceeded towards the town of Gorruckpoor, with the intention of making the circuit of what are generally denominated the Gorruckpoor hills.

On reaching the invalid Tannah of Rungpore, in the course of his annual inspection, Colonel Franklin extended his researches to the ruins in the vicinity.

To the south west of Sooraj Ghurrah at a distance about nine miles, the site of the ancient city of Jynugghur has been discovered, and in its immediate neighbourhood, Colonel Franklin had the good fortune to excavate from the earth a colossal Jain statue, which confirms the prevalence of the Jain religion throughout this district, at a very remote period.

It may be mentioned as a satisfactory proof both of the accuracy of the Puranas in geographical matters, as well as of the carefulness of Colonel Franklin's examinations, that the distance assigned by these sacred books for the extent of Palibothra Roval, from Puttughotta on the east to Sooraj Ghurrah on the west, accords with the actual distance measured by the perambulator, which is from seventy-six to eighty miles.

Colonel Franklin crossed the Kiel river, which divides the districts of *Bhaugulpoor* and *Behar*, and approached two small hills running parallel to each other, to the distance of about half a mile in a westerly course. The north side of these hills presented a singular appearance: the top seemed composed of small pyramids, and from the north side serrated. He then examined the valley, said to have been formerly the seat of a rich and populous bazaar; after which he ascended the south side of the hill, where he found the remains of a small square fort, from which he observed on the plain below a great number of tanks, ruins of buildings, and a profusion of broken bricks scattered to a considerable extent. On the bank of one of these tanks, Colonel Franklin dug up a Jain figure of very large dimensions, woolly-headed, and a face perfectly Ethiopian.

To the southward are other remarkable remains connected with the history of the former; Colonel Franklin proceeded thither, and found that the ruin was called *Indra Pye*, and was built by Rajah Indra Dumar, who reigned at Jynugghur at a very remote period, and whose family are designated in the Puranas by the name of Sooraj Bun, or children of the sun. The ruins of the rampart of the fort were still visible; it is a square, each face of which is about 350 yards, and its ditch must once have been formidable. The interior is now occupied by a tolerably large village and fields of cultivation. On the western face there appear the ruins of a great number of temples.

At this place the Colonel procured another Jain figure, of smaller dimensions; and he has extracted an interesting account of both these places from the Puranas.

Continuing his tour, he proceeded to visit the hot springs at Bheem Bund, the source of the Mun river, which flows by the town of Gorruckpoor. The water of these springs issues from several parts of the base of a small hill; it is exceedingly hot, and the bed of the streams apparently calcareous; the water is deliciously clear and pure, though it seemed to possess the property of expelling the coherent substance of quartz, and renders the stone quite friable.

Amongst a considerable collection of fossils and mineral specimens, Colonel Franklin found a sounding stone, about two feet and a half in length by two in breadth, which on being struck with a bamboo or any other substance emitted a clear, shrill, sonorous tone; it did not appear to the Colonel to be

what mineralogists term clink-stone, but rather resembled the calcophonos or sounding stone of the ancients, as described by the younger Pliny. The want of apparatus and tests prevented its being immediately analyzed.

By a collateral excursion, the Colonel had obtained some Memoranda of several of the tribes inhabiting the Jungleterry district, with an account of their religious ceremonies, manners, and customs.

The work which Colonel Franklin intends to forward to England, for publication in the course of the present year, is to be designated "The Fourth Part of Palibothra."

The venerable and indefatigable cultivator of these kindred branches of research is now engaged in constructing an Essay on the Jains, for which he is provided with an abundance of highly curious and interesting materials.

THE ABBE DUBOIS, (EXTRACTS FROM MR. J. HANDS' JOURNAL.)

Rode out this morning to the celebrated mosque, built by Tippoo, the finest I have seen. It has two minarets, or towers, about 100 feet high, with galleries near the top, surmounted with domes curiously ornamented. I was permitted to enter, and was shown the whole building. From the top of one of the minarets I had a fine view of the fort and surrounding country. Within this mosque, I found a Mussulman's school, in which a number of the boys were reading extracts from the Koran and other books. As most of them understood Canara, I sat down among them and told them of Jesus Christ, the true and divine Prophet, whom God sent to teach and save mankind; and directed them to look to Him, and believe in Him for salvation.

Received a kind note from the Honorable Mr. Cole, inviting me to the Residency* to-morrow, to spend the day with l'Abbé Dubois, the venerable and very respectable Roman Catholic Missionary, who is there on a visit; but having engaged to preach to the little congregation here to-morrow evening, I was obliged to decline the invitation. Spent some part of this day in revising my Canara translation of the Gospel by Matthew, and in making certain passages, words, &c., on which I wish to receive l'Abbé's opinion, as I hope, before I leave Seringapatam, to be able to submit a part of the translation to his inspection. He has now laboured among the Canarese for upwards of twenty years, and is said to understand the language better than any other European in the country.

In the evening accompanied Captain M. to the Lall baugh; the remains of the walks, avenues, water-courses, fountains, &c., &c., show that these were once noble gardens, but they are now in a state of ruin. The numerous towering cypress trees which remain give them a solemn air. In the midst stands the palace built by Hyder Ali, which, though composed of contemptible materials, was once a grand and gorgeous edifice. It contains four spacious and lofty courts, one on each side, the roofs of which are supported by a great number of curiously carved pillars. Each of these courts is open in front, and has galleries in the inner side, where Hyder sat to give audience, transact business, and amuse himself with those exhibitions which form so considerable a part of the amusements of Indian princes. Some of the walls, ceilings, and pillars, are painted in a very fanciful style. Of the apartments some still retain a portion of their original beauty, but parts thereof are fallen down, and, probably, a few more years will bring the whole of it to the ground. Not far from the palace is the mausoleum of Hyder, his wife, and Tippoo. Their bodies rest under a spacious dome, which is surrounded by an open *verandah*, the pillars of which are of black granite, beautifully polished. The people in attendance allowed me to walk into the mausoleum. The tombs were covered with rich silks. A number of pots, containing flowers, were placed around them, and from the dome were suspended several large lamps, which are lighted every evening. Whilst I surveyed this gloomy mansion, I was not a little afflicted

* At Mysore, about nine miles from Seringapatam.

with a consideration of the transitory nature of all earthly glory. Here, confined in narrow space, lie two persons, whose fame only a few years since spread over almost all the world. From a state of obscurity, Hyder rose to the command of numerous armies, made extensive conquests, and had almost all the wealth of the South of India at his command; and his son succeeded to all his wealth and power. Now, here they slumber in death! their kingdom is departed from them, their palaces are falling into ruins, and their children, in a state of confinement, are tasting of that cup which their fathers caused others to drink to the very dregs. Thus does the righteous Governor of the world "visit the sins of the fathers upon the children." Just at the entrance of the garden stands a handsome cenotaph, lately erected to the memory of Captain Baillie, who, after an unfortunate defeat by the united forces of Hyder and Tippoo, on the 10th of September 1780, was, with a number of other gallant officers, taken prisoner, and shut up in Seringapatam. After suffering captivity for some time in its most horrid form, he was poisoned by the command of Tippoo. Several of the officers taken with him are supposed to have shared the same fate, or to have died from the cruel usage they experienced in prison.

Sent out Bussaph to bring me an account of the schools, distribute tracts, &c. He returned with several respectable natives, to whom he had given tracts, who desired to converse with me on the subjects which they had brought to their notice. Some heard with much attention. O, that the truth may affect their hearts!

October 1.—Visited the mosque again this morning, and gave a small present to the man who admitted me yesterday. To the officiating priest I presented a copy of the Rev. Henry Martyn's Persian New Testament, which he read with considerable ease, and said he understood; and to the schoolmaster I gave a Hindoostanee New Testament; both were much gratified by my presents, and requested me to write my name in the Testaments, which I accordingly did, and they promised to keep them in a public part of the mosque, for the perusal of those who may come there. After discoursing some time on the importance of the truths they contain, and beseeching them not to cast them aside, but to read and study them with humility and prayer, I took my leave.

I was informed by the person who had accompanied me to the top of the minaret, that in the time of Tippoo, the fort or city was full of houses, and the number computed to be about 8,000. It is supposed that the number is now reduced nearly one-half, and that of the inhabitants to about 15,000. The pettah, distant about half a mile from the fort, called Shagur-Ganjam, is large, and probably contains as many inhabitants as the fort. Oh, what a multitude of precious souls! all, I fear, perishing for lack of knowledge. On my return, I called at one of the Canara schools; a number of people having collected around me, I spoke to them and to the children for some time, and gave them tracts and catechisms. After breakfast, went to see a very large and ancient pagoda in the fort, which, on account of its reputation for peculiar sanctity, and the influence and gifts of the Brahmins, Tippoo had left unmolested. I was not permitted to approach nearer than the gateway, where, entering into conversation with some of the Brahmins in attendance, I soon had around me a large congregation. I endeavoured to impress upon their minds the sin and folly of idolatry, and informed them of the nature and perfections of the true God; read and explained the first and second commandments; afterwards described their state and characters as sinners, and the nature of that redemption which is revealed in the Scriptures, adding, that whosoever believeth shall be saved, but that he that believeth not shall be condemned. Upon the Brahmins, little impression appeared to be made, and some even mocked; but of the lower *castes*, many of whom were present, some seemed to feel and expressed their approbation of what they had heard. Several of them afterwards came to me at Captain M.'s, requesting further instructions, to whom I give tracts, &c. Among the number, I was particularly pleased with one, who appeared to me a sincere, and even anxious, enquirer. This man I requested to call upon me again.

Was informed that l'Abbé Dubois was returned from Mysore to his chapel in the Pettah, near Seringapatam, which is his principal residence. Having a great desire to see him, I transmitted a note to him, signifying my intention to pay him a visit in the afternoon if agreeable. I was received by him with much politeness, and he entered with me very freely into conversation on missionary affairs. He is a man of considerable learning, and of superior abilities, and appears to possess much more liberality than is usually found in the Church of Rome. He greatly laments his want of success, and the dreadful depravity and extreme insensibility of the Hindoos. He regards the obstacles which oppose the progress of Christianity in his congregation as insuperable, and imagines that the Hindoos are entirely rejected of God. The last twenty-five years of his life he has spent almost exclusively with this people, and consequently knows more of them than, perhaps, any other European in the country; and he observed, that the awful description of the Gentile world, given by St. Paul in the first Chapter of his Epistle to the Romans, is, in every respect, applicable to them. He has about 6,000 under his care in various parts of the Mysore country, who are called Christians; but notwithstanding all the pains which he has taken with them, there is scarcely one who has more than the name. He deplored their ignorance, and the difficulty he experiences in endeavouring to make them understand his instructions. I spoke to him of the necessity for schools, and of the sacred Scriptures, in order to inform their minds; he replied, that he had no means of supporting schools, and no leisure for translating the Scriptures. When I related to him what the Lord had done in Bengal, by our Baptist brethren, he was filled with astonishment, but expressed his fears lest those whom they regard as converts should deceive them. He also appeared much gratified by the accounts which I gave him of the spread of Christianity in various parts of the world, and of the exertions of Missionary, Bible, and Tract Societies.

L'Abbé is a venerable looking old man, with a long flowing beard. He has adopted most of the customs of the Hindoos, in respect to dress, diet, &c., &c. For many years he endured the greatest hardships and privations, in consequence of the want of supplies from Europe, which were interrupted by its political agitations; and his health has suffered greatly from this cause. His temporal circumstances are now more comfortable. I was informed that he had been more successful in introducing vaccination among the Hindoos than any other practitioner, and that he receives an allowance from the Government for his services in this capacity. His church is a neat looking building, and appears capable of holding about 200 persons; as he preaches to his Canara congregation early on next Sabbath morning, I requested permission to hear him, which he very cheerfully granted. On my return I sent him the last Missionary Register, Baptist Accounts, Bible Reports, &c., for his perusal.

Oct. 2.—Early this morning accompanied my kind host Captain M. in his chaise to Mysore, where we were kindly received by the Honorable Mr. Cole and the gentlemen who reside with him. The Residency is a noble building, and elegantly furnished, and is situated about half a mile from the fort and palace of the Rajah. Here I was immediately furnished with a most comfortable apartment, and requested to stay as long as my business would allow. In the evening Dr. J——, Physician to the Residency, and an eminent Botanist, kindly accompanied me to the Rajah's garden, which is very extensive, and contains a number of rare and valuable trees. This gentleman, who for a considerable time past has had the garden under his care, has spared no pains to improve it; and has, moreover, endeavoured to excite in the Rajah a taste for pursuits of this kind, but in vain. The Rajah, indeed, now rarely visits it; the pleasures of the Zanara seem to be all he aspires after. I was informed that he is a young man apparently of superior abilities, but is surrounded by a multitude of unprincipled and crafty Brahmins, who obtain their ends and advance their own interests by incessantly administering to the gratification of his passions. His revenues are considerable, and he bestows a large proportion thereof on the pagodas and the Brahmins, and on boxers, dancing girls, &c.

Oct. 3.—Early this morning walked to a place at a little distance from the

Residency, where I was shown a great number of sculptured stones, probably not much less than a hundred, standing near to each other, without any regular order, one end being deeply fixed in the ground like a grave-stone. They were of various elevations, from two to six or seven feet. On most of them the sculpture was divided into three compartments ; the lower compartment seemed intended to represent a number of warriors engaged in battle ; the middle one, the same persons in a supplicating posture ; and the upper one, as having obtained the victory, and in the act of being presented to the gods. The sculpture is very rude, and on many of the stones almost obliterated. They are supposed to have been placed there to commemorate a famous battle fought near the spot, and the heroes who fell on the occasion. Nearly all the natives I met with this morning were Mussulmen sepoys, to whom I was unable to open my commission. In the evening I rode into the fort, and alighted opposite the palace, to look at two royal tigers confined near the spot. The people perceiving I could converse in the Canara language, a crowd soon collected around me, to whom I gave tracts, spoke to them of the salvation by our Lord Jesus Christ for some time, and then returned to the Residency. It was my intention to have presented the Rajah with copies of the Persian and Hindoostanee New Testament, but I was grieved to find that he did not read either of these languages.

DESCRIPTION OF AJMEER.

The following extract of a letter, dated 1819, May 7, from an Officer cantoned in the vicinity of this decayed seat of empire, was published in the *Bengal Hurkaru* of May 28. It affords a gratifying testimony of the blessings wrought among the natives in Rajpootana, by the introduction of the British Government over innumerable tracts of territory, formerly subject to despotic rule, and now enjoying a social freedom and security of property. The stormy irruptions of independent freebooters had succeeded to the calm despotism into which the expiring dominion of the Moguls subsided. The march of the Governor-General over these conquered provinces has relieved the inhabitants from the ruinous ascendancy of native marauders who were independent of restraint, the local chieftains acknowledging no imperial head that might curb them into order. Such was the acute distress generated by irregular oppression, that many of the inhabitants had abandoned their ancient seats to seek an asylum in other parts of India, while a remnant had sunk into hopeless misery. The Marquis of Hastings has instituted a protecting system of justice and order in Rajpootana. His name will be lisped by infants yet unborn, as that of the deliverer and benefactor of their country.

I am now in the black palace of the great Akbar, and my reflections are strangely regulated by the circumstance. To attempt a history of this place would fill more room than I can spare ; however, I shall give you a small outline.

Ajmeer city, according to the maps, is in lat. 26° 35′ N. and long. 74° 48′ E. ; I make its position however to be, lat. 26° 27′ N., and long. 74° 46′ 30″ E. It is very ancient, and was once a very flourishing place, especially when it held the courts of the emperors Akbar and Shah Jehan. In the palace of the former I now write. That of Shah Jehan was erected on the banks of the great lake, to the North or N. W. of the city. It was built of marble, and its ruins show that it was a costly and beautiful edifice. Several fine pillars and domes of white marble are yet standing, together with the range of the ladies' apartments, all likewise of marble, which are washed by the little waves of the lake. The monarch's marble throne also remains, and is viewed with peculiar interest by the reflecting traveller, who finds a new incitement to contemplation, as he seats himself on the emblem of former sovereignty.

The city is built at the foot of a high hill, over which is a fort, or rather the whole summit of the hill is one continued chain of fortifications. The road up

to these erections from the town is steep and tiresome, but after the top is reached, the fatigue and trouble of ascending are richly repaid by the beauties of the prospect. The city and valley lie spread beneath, having a charming appearance, while the hills rear their heads around the valley, surrounding it completely, except to the southward, where a break in the chain exposes the open country beyond to the view. These hills are not of any great height: the highest I should only estimate at six or seven hundred feet perpendicular. There are three hills which overhang the city, connected with each other, and over which the fortifications abovementioned spread in one uninterrupted chain.

To the east of the city is another lake, but much smaller than the northernmost, which, in the rains, is at least six or seven miles in circumference. At present it is not more than two and a half or three miles round. There is plenty of good fish in both, and in the greater are also alligators. It is said to be, during the rains, from five to eight fathoms deep; at present the depth is not more than sixteen feet. This sheet of water is green like sea water in the vicinity of land, and lying exactly between some high hills at their foot, it makes a very romantic appearance.

In the city, on the south side, stands the tomb of Khaja Moyen-ud-Deen, one of the greatest Mahomedan prophets that ever flourished in Hindoostan. He was buried about 616 years ago; and the resort of pilgrims to his tomb, which is of white marble, is numerous beyond all description. They approach it from all parts of india, particularly at the annual great fair, which is held at this season. That of the present year lasted for nine days, and terminated five days ago. It exhibited a very curious intermixture of the most opposite and usually separated classes, in which were seen princes, coblers, tinkers, and tailors, all assembled without order or distinction, except that the prince came on his elephant, surrounded by his trained bands of raggamuffin soldiers, the whole of which force 12 of our sepoys would have put to flight.

At this fair almost everything that India produces, even in its remotest parts, is to be purchased; but is famous for nothing more than the Nagore bullocks, which sell when full grown for 3 or 400 rupees per pair, and young ones for 200 and 250.

The city, when it first bursts on the sight of a stranger approaching from the N. E. has a very cheering, and even grand appearance; but after entering the gates, and riding through, the charm is broken; all beauty vanishes, and the sight of nothing but ruin and desolation changes all feelings of pleasure into melancholy. On every side the eye rests on the ruins of houses that appear to have been crushed upon each other, or the standing walls of others, where the marks of their former elegance are still to be distinguished. I understand that the misfortunes of this once flourishing city are principally to be attributed to the oppressions of one of Sindiah's family, who governed it, and showed himself a cruel and avaricious tyrant.

There are several tombs of Mahomedan and Hindoo saints scattered about the hills and city, but none of any particular note except the one abovementioned. To the N.N.W. of the city there is a small out-village, and a Mahomedan burying ground, with some neat tombs; and around it for a few hundred yards the ground is laid out in fields, which are well cultivated. The rest of the plain or valley exhibits only a barren waste of sand, rocks, and stones, with a few stunted trees growing here and there, and tombs of Mahomedans scattered about, all of which are finely chunamed over, and make rather an extraordinary appearance, when contrasted with the burnt and barren ground about them.

The palace in which I now am, is not in very great repair, but there are a number of very excellent rooms remaining entire. The Resident had his abode here a short time ago, but finding it both too hot and inconvenient, he is now building a fine house out of a large tomb, outside of the city to the S. E. I have no doubt that in a short time, under our Government, the face of things will become entirely altered in Ajmeer and the surrounding country. The people are returning fast, and in numbers, to the dwelling place of their

ancestors; and I trust that we shall soon see a new city emerging from the ruins of the old one, and vieing with it in convenience and splendour. It is really astonishing to see what confidence all ranks of people here seem to repose in our Government. It has every appearance of being sincere and strong, and I trust that futurity will convince them of its being rightly placed, nor ever afford any cause to make them alter their present opinions. Our cantonments are about 15 miles S. S. E. of the city, and are nearly finished. We have subscribed to the amount already of 3,500 Rupees, for the erection of a theatre and ball-room, so that you may perceive we have not lost our gaiety in the midst of desolation. The materials for building are, however, very dear, and very difficult to be procured even at any price.

METHODS OF DESTROYING INDIAN INSECTS, &c.

The following collection of stratagems and antidotes was presented to the public in India, through the medium of a Madras paper. As far as some of the animated weapons of annoyance and danger are common to both countries, the practical utility of diffusing approved methods of counteracting them will have a corresponding extent in the two hemispheres; and our friends in India may not be unwilling to receive back a memorandum of what concerns them exclusively in a less fugitive shape. The intelligent writer has also, by interspersing original observations on the habits of some of the species incidentally named, added to the stores of natural history.

Part I.—Stratagems.

The Enemy of the White Ants.—On opening a deal chest a few days ago, containing medicines, I found the interior completely filled with white ants, making dreadful havoc on the packages within. I lost no time in getting the chest removed into a verandah, where I had it cleared and freed from the numerous insects it contained. In a short time I saw numbers of red ants approaching the spot, which I perceived went and eagerly seized on the white ants, killed them, and carried them off to their holes. Thinking this an useful hint, I determined on an experiment, for which I soon had an opportunity. In one of the bed-rooms of my house, white ants had began to make their appearance; I immediately thought of my experiment, and getting a quantity of sugar, I sprinkled it over their nest, and retiring a few paces, I soon perceived the red ants come in numbers to the spot, every one regularly running to a white ant, and after a little battling (for the latter have stings also), carry every one of them off triumphantly to their dens, where I have no doubt they had a plentiful feast on the bodies of their vanquished foes. It was curious to observe, that the red ants never touched the sugar, but rather preferred the white ants to it. By this experiment I think, Sir, a very useful discovery may have been made; and that merely by sprinkling a little sugar over the haunts of these ravaging and destructive insects, they may easily be got rid of.

Hostilities against Red and Black Ants.—To prevent these animals getting into sugar and other sweets, the long known practice of immersing the vessel in which they are contained in water is among the best; or, anointing the feet or bottom of the vessel with tar or lamp oil, near which the ant will not approach. But, if required to be destroyed *in toto*, a little corrosive sublimate intimately mixed with sugar, and laid out for them to eat, proves a mortal poison to them, and is a most effectual way.

The Cock-Roach.—This insidious plague makes great hovoc among papers, corks of bottles, and many other articles. The best method of getting rid of these insects, is, by spreading a large dish very completely and pretty thick over with bird-lime, and then sprinkling it with sugar and some sweet-smelling perfume, as essence of rose, of which they are particularly fond, and will be attracted to it. On their getting on the bird-lime to regale on the sugar, they will be unable to extricate themselves from it; and thus, in a few days, any place may be quite cleared of these disagreeable animals.

Bugs and Worms.—An eminent physician has discovered that, by rubbing wood with a solution of vitriol, insects and bugs are prevented from harbouring therein. When the strength of this remedy is required to be increased, there need only be boiled some coloquintida apples in water, in which is to be vitriol dissolved. The bedstead, with the wood about their haunts, and the wainscoting being anointed with the liquor, will be ever after clear of worms or bugs. The wall may be likewise rubbed with the composition, and some of it may be dropped into the holes where these insects are suspected to be harboured. As to the walls, they require only to be washed over with the vitriol water.

It would not be amiss to make an experiment, to ascertain how far wood rubbed with corrosite sublimate, blue vitriol, and other mineral poisons, would withstand the attacks of the white ant.

Another method recommended for destroying bugs is :—to take of the highest rectified spirits of wine half a pint, new distilled oil or spirits of turpentine, half a pint, and mix them together, and break into it, in small bits, half an ounce of camphor, which will dissolve it in a few minutes. Shake them well together, and with a sponge or a brush dipped in some of it, wet very well the bed or furniture wherein these vermin harbour and breed, and it will infallibly kill and destroy both them and their nits, although they swarm ever so much. But then the bed or furniture must be well and thoroughly wetted with it, the dust upon them being first brushed and shook off, by which precaution it will neither stain, soil, nor in the least hurt the finest silk or damask bed. The bed or furniture should previously be washed with boiling water.

Flies.—From an old receipt book. Most of the fly waters, and other preparations commonly sold for the destruction of flies, are variously disguised poisons, dangerous and even fatal to the human species, such as solutions of mercury, arsenic, &c., mixed with honey or syrup. The following preparation, without endangering the lives of children, or other incautious persons, is not less fatal to flies than even a solution of arsenic: Dissolve two drachms of the extract of quassia in half a pint of boiling water, and adding a little sugar or syrup, pour the mixture on plates.

Rats and Mice.—A good method would be to feed them regularly two or three weeks in any apartment which they infest, the hole by which they enter being first fitted with a sliding door, to which a long string may be added; any apartment might thus be turned into a large rat-trap.

Another method of getting rid of rats is to lay bird-lime in their haunts, for though they are dirty enough in other respects, yet being very anxious as to their fur, if it is but daubed with this stuff, it is so troublesome to them, that they will even scratch their skins from off their own backs to get it off, and will never abide in the place where they have suffered in this manner.

A few years ago the corn mill at Glossop, in England, was very much infested with rats. A quantity of barley, which lay on the chamber floor, was hourly visited by some of them. The Miller one day going to drive them away, as usual, happened to catch one of them under his hat, which he killed; he then singed all the hair off its body, &c., until its skin, tail, and legs became stiff by the operation. In this condition he set it upon its feet, by the side of a heap of barley, where it stood with pricked-up ears and tail for some time. After this no rat dared to come near it, and in a short space of time the mill was cleared of those depredators, and has continued so ever since.

Section II.—Antidotes.

Snakes and Scorpions.—The former of those reptiles of all the class are by far the most to be dreaded by men; and as we are acquainted with no means of getting entirely rid of them, we must avoid them in the best manner we can; however, much may be done by keeping grounds clear of woods and long grass, clearing away the bottom of edges, removing nests of white ants, to

which snakes are very partial, removing or not allowing collections of timber near a house, encouraging the abode of the mongoose about the premises, &c.

Scorpions commonly harbour about and under boxes, old papers, and books, mud walls, and old timber ; all of which should be occasionally examined and cleared of their nests and young. Green lizards attack scorpions eagerly. As we are not acquainted with any radical means of getting rid of these reptiles, we must endeavour to obviate the fatal tendency of their attack as much as lies in our power. Perhaps it may be matter of surprise that no specific has yet been discovered for curing the bite of a snake, as we know that nature in her bounty has provided an antidote for every evil ; and it is well known that the mongoose, the natural enemy of the snake, attacks these animals with impunity, by having recourse to a certain antidote of vegetable production, which is to be found everywhere, and is always at hand for their use. It may be matter of uncertainty whether the same vegetable production, taken by an human subject, would produce the same effect, of counteracting the baneful effects of snake poison as it does in the mongoose, as we are in possession of many substances that produce very different effects on animals of different constitutions, exemplifying the saying that what is meat to one is poison to another. Whatever may be our ignorance concerning the real specific for snake poisons, I shall endeavour to give such information regarding the preventing the deleterious effects of the bites of these dangerous animals, as we are at present acquainted with.

The chemical analysis of the poisons of snakes and other venomous animals has discovered them to be of an acid nature ; and from this knowledge remedies of an alkaline description have been recommended, to correct and obviate by decomposition their virulent effects. Tontana, an Italian Chemist, who sacrificed many hundred vipers to his experiments, found the poison of a viper to be of a gummy nature, and to resemble in a great measure a solution of gum arabic, to be of a yellow colour, to have no taste, and when applied to the tongue to produce a numbness.

In the event of a person being bit by a snake, no time should be lost in applying the proper remedies. The indications of cure should be three ; 1st, in preventing the poison entering into the constitution of the body ; 2nd, the withdrawing or destroying the poison in the wound ; 3rd, the counteracting its baneful effects when it has entered the system. The first of these is to be effected by tying a very tight ligature, or garter twisted with a stick, above the wound about five or six inches, or over the first joint of the limbs ; by these means the poisonous liquid may be prevented entering the circulation.

The second indication is that of applying topical remedies to the wound, either by the application of one's own mouth, or that of an assistant, for the purpose of withdrawing by strong suction as much of the poison from the wound as can be effected, and which will do no injury, either to the mouth or stomach of the person, if swallowed ; after which eau de luce, nitric or sulphuric acid, water of ammonia, or sal volatile should be dropped into the wound as freely as possible, and the recess washed as completely out with it as can be accomplished.

The practical and beneficial effects of the application of ligatures and suction, is amply exemplified in the case of a soldier bit by a snake at Sydney, in New South Wales, which has appeared since writing the above in the papers of India, and which is here extracted to illustrate the subject :—

" *Sydney, March* 22.—From a person in whose veracity we place the greatest reliance, we learn that a month ago a private of the Royal Veteran Company was bit by a snake in a pasturage adjoining Liverpool, where he was quartered. Struck with instant horror, and the certainty of a speedy dissolution, the sufferer fell instantly into a state of hopelessness and almost stupor ; his body began to swell in a few minutes, and the first of his comrades who visited him gave him over as lost. In the Barrack there happened at the time to be an old native man, who immediately repaired to his assistance. From a bark he stripped a few shreds, and combining them into a strong ligature, applied it a

little above the affected part, the bite being a little above the ankle. He applied the ligature with such excessive strictness, that the patient supposed his leg had been taken off. This done, the native proceeded in rubbing the leg downwards with no less violence for some minutes, and then taking away with a knife only as much of the skin as the punctures were apparent on, he applied his lips to the wounded part, and took away by suction a quantity of coagulated matter, then pronounced the cure, desiring the regenerated patient to go to his Barrack, and keep himself quiet. It proved effectual, for the man now lives: and, in gratitude to his black physician, gave him all he was possessed of, being to the value of about £5 sterling.

The third indication is to be effected by exhibiting internally a tea spoonful of eau de luce, water of ammonia, or sal volatile, in half a glass of cold water, every five minutes, to create a strong and artificial stimulus, and thus to remove the langour and lethargy that immediately succeeds the bite; farther by rubbing hartshorn on the temples and nostrils, by employing bleeding and electricity, and occasionally brandy, both externally and internally, with frictions of salt, an increased temperature of heat, and blankets; all those exciting means should be employed until the patient recovers or until no further hopes are entertained of his recovery. The great object of these applications is to support the *vis vitæ* or power of life, until the constitution, either by its own energy has overcome the virulent effects of the virulence of the imbibed poison, or the remedies exhibited, by mingling with it in the puncture, or meeting it in the circulation, may render it by decomposition inert or harmless. In discontinuing the remedies that have been recommended, a course of gradual diminution should be pursued, as they are apt to occasion by their effects a considerable degree of debility.

The following is a cure given by an intelligent gentleman of this presidency with success for scorpion stings, but I should think it equally applicable to snake bites:

Take a pinch of salt of hartshorn and put it on the bite, then drop on a few drops of nitre acid, which may be renewed in a few minutes if it does not succeed in relieving pain.

The application of a certain species of stone to the bites of scorpions, and other venemous insects has been long in use among natives of the country, and with much effect, although Dr. John Davy, in a letter describing an analysis of some specimens procured in Ceylon, seems to deny any virtues to them. This species of stone appears to be of a woody and spongy nature, and when applied to the liquor of animal poison absorbs and imbibes it with avidity from the wound, and which again is easily separated from the stone by immersion in water, in the state of greenish thick fluid, mixed with a portion of blood. It is not to be denied that this chemico-mechanical property of these stones effects very remarkable and instantaneous cures; and is a remedy not at all to be despised, but should be in every one's possession, either for their own use or for the relief of their domestics, and is to be preferred to their having recourse to the incantations and ceremonies of an old and wily Moorman, or some superannuated sepoy, performed with an old slipper, and whose frequent failures never deter them from having implicit faith in so useless a remedy, not always without danger, as scorpion bites are sometimes said to have been fatal, especially if they proceed from the large black kind to be met with in the jungles.

Mosquitoes, although the last, are not the least of the plagues of India. These insects are, as we all have found, particularly troublesome to new comers. Whether it is that their blood is sweeter, and contains less of the salt than those long resident in the country, is hard to say; but it is known that their bites, if numerous, produce on the former a fever sometimes as severe as that of the measles; and it is in this manner, we are told, that former kings of India used to put to death their nobles. Long as the world has been infested with these pests, it is a matter of surprise that there is not a popular remedy for curing or assuaging the effect of their bites. The best method, however, we

are acquainted with is, the anointing the parts with almond oil or cold cream; or even cooling them frequently with a wet towel often procures great alleviation of the intolerable pain. If there should be much swelling or inflammation, bathing the place with goulard water is the best remedy, and if sores or excoriations should appear, some cooling saturnine ointment should be employed, and the part gently anointed with it.

To remove these troublesome animals from an apartment, perhaps the best method would be to employ that which is practised for catching flies in England: namely, a piece of straw or wicker work, hung in the middle of a room from the ceiling, anointed with bird-lime, having a piece of woollen cloth suspended over it to attract the mosquitoes—the cloth itself might also be daubed over with the lime; this will prove an effectual way of destroying numbers of them.

Analysis of Cochineal.

The following article is comprised in a report of the proceedings during the year 1818:—

Cochineal, that singular insect, which, on account of the colouring matter it yields, is become such an important article in commerce, not having been studied as yet by the Chemists with that attention which it deserved, MM. Pelletier and Caventou have made it the object of their experiments. They have found that the very remarkable colouring matter which composes the principal part of it, is mixed with a peculiar animal matter, a fat-like common fat, and with different sorts of salts. The fat having been separated by ether, and the residuum treated with boiling alcohol, they either allowed the alcohol to cool, or gently evaporated it, and by this means they obtained the colouring matter, but still mixed with a little fat and animal matter; these were separated from it by again dissolving it in cold alcohol, which left the animal matter untouched, and by mixing the solution with ether, and thus precipitating the colouring matter in a state of great purity. It is well known that this colouring is of the most beautiful red colour, and the Chemists of whom we are speaking give it the name of *carmine* (carminium). It melts at 50° (122° Fahr.) becomes puffy, and is decomposed, but does not yield ammonia. It is very soluble in water, slightly in alcohol, and not at all in ether, unless by the intermediation of fat. Acids change it from crimson, first to bright red, and then to yellow: alkalies, and generally speaking all protoxides, turn it violet; alumine takes it from water.

These experiments explain many of the processes in the art of dyeing and colour making, and particularly they explain what happens in dyeing scarlet, and in the manufacture of carmine and lake.

Lake is composed of carminium and alumine: it has the proper colour of carminium; that is to say, crimson. Carmine itself is a triple compound of an animated matter, carminium, and an acid which enlivens the colour; the action of muriatic acid in changing the crimson colour of cochineal into a fine scarlet is similar.

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INSCRIPTIONS ON VIZIER ALI'S TOMB,

In the Mussulman burying ground on the east side of the Circular Road, CALCUTTA (*translations.*)

Literally.

"Truly the day of separation has rent my heart; may God rend the heart of the day of separation!"

Or, as it may be paraphrased.

The hours, my love, that bid us part,
Have paralyz'd this faithful heart,
And robb'd it of its breast,
But soon shall the avenging pow'r
Annihilate each envious hour,
And give thee to my breast!

Translation of the inscription.

In Arabic, at the top.

In the name of God, the merciful, the compassionate!
God! and Mohummud, and Alee, and Fatima, and Husyn, and Hoosyn.
God! there is no God beside him! Muhummud the prophet of God! Alee, the Vicegerent of the Lord and the successor of the Prophet.

In Arabic, on the sides.

(A.) Everything upon earth is perishable; but the countenance of the great and glorious God remaineth for ever! O God, pardon and cover our transgressions: thou only art great and glorious and beneficent!

In Persian, in the body of the Inscription.

(B.) When the Vizier of Hindustan, Vizier Alee Asuf Ja, quitted this place of vanity for the mansions of Paradise, I dived into the ocean of thought, in order that I might obtain the pearl containing the date of his removal, when suddenly my ears were assailed with the cry of "*Waee Dureegha!*" or "Wo! wo!" from the race of the genii, the human race, and from the feathered tribes!

When Ulee—Ind's *vizier*, and Asuf's son—
Soaring aloft, his mortal race had run,
My muse dived deep in orient fancy's bay,
And found *these pearls* fresh shed by weeping Fate,
While heaven and earth proclaimed his *exit's date*,
In these sad notes.—*Alas, alack-a-day!*

Those orientalists who are aware that the theoretical origin of pearls in the East is ascribed to the *drops* of rain from *certain clouds* being received by the opening shells below for conversion into *pearls* by the wonder-working oysters of the Indian ocean, and at the same time who know the application of *fuluk*, the sky, to *fate*; such scholars, we presume, will appreciate the translation, and judge of it accordingly. At all hazards, I am, Sir, your very profound and lowly servant,

MURJIYA.

A Remarkable Suttee, by an Eye-witness.

Some late publications have assumed a convulsed and irritated tone on the subject of the fearful sacrifices to which Hindoo devotees think themselves called upon to make, under a state of mind which unites the most obscure views of religious obligation with the most sincere obedience to apprehended duty. It is insinuated that offerings of life on the altar of superstition, which appear to be voluntary, are in reality compelled. It is, therefore, more than ever important to collect the testimonies of persons of character, whose near observation of each individual case enables them to convey a distinct representation of the scene.

Burdwan, November 27.—I was yesterday evening present at the awful ceremony of a woman burning herself with the corpse of her husband. I was conducted to the house of the deceased, who was of the husbandman caste. I found the body laid on a mat, the widow seated by it getting her hair combed. When she saw me, she crept on her knees towards me, begging permission to burn herself with the body of her husband.

As soon as the Magistrate's leave arrived for the awful ceremony, the relatives placed the corpse on a bier, which they carried, and on which the widow was seated. She was carried to the place of funeral, amidst a large crowd, on whom she scattered parched grain. The funeral pile was made in a hollow cone, dug in the earth, about four feet deep, and five feet in diameter at the mouth. It was lined with dry wood, and partly filled with combustibles. After the widow had bathed in an adjacent tank, the corpse was placed in the cone. At this time she was so exhausted that a relation was obliged to bear her up in his arms.

When again on her feet, she tore off a part of her robe, and wrapt it round her eldest son, a child about eight years old. After this, many men and women fell at her feet and kissed them. The victim exhorted the women to follow her example, should they be ever in a similar state. The boy now threw a lighted torch into the cone; it blazed with great fury. The widow walked three times round the cone, throwing in rosin to enliven the blaze from a pot which she had under her arm, then jumped with alacrity into the flames, and seated herself near the corpse. She was in a moment enveloped in flames, which the crowd increased by throwing in tow and other combustibles, and she kept clapping her hands after the epidermis was nearly burnt off her body. Her hands then fell; she was soon dead, but the body still kept its erect seated posture, and appeared like a statue of ebony amidst the raging flames.

The crowd shouted loudly and incessantly, and said that such a resolute *suttee* was never seen. The police-officer who attended, and had seen many *suttees*, told me he never saw one where the victim was so calm and so intrepid. I was within three yards of the cone; the poor creature had her face towards me. I shall never forget the dreadful sight; it was awful and horrible. When I first saw her, there was a wildness in her looks: she was afterwards calm and composed; latterly weak, and exhausted, and agitated; but when she walked round the blazing cone, she was calm and collected.

She was about 50, her husband about 60. She had three children: a daughter, married, about 20, and two sons, one 8 and the other 7.

There was no compulsion, no force. The crowd, by the order of the police-officers, receded from the cone, and I was nearer to it than any other person, except the poor victim. There was no impediment to her jumping out of the fire if she wished it. There was no interest in her self-immolation to the relations; for she was poor, and the nearest relatives were obliged to enter into bonds to maintain the two children until they were of age to support themselves. It was religious enthusiasm. It was the force of early inculcations acting on a warm mind. The actor and the crowd seemed to feel no restraint from my presence; on the contrary, they often fell back to give me a better view of the awful ceremony.—*Bengal Hurkaru.*

MAHOMEDAN COINS AND MASONIC SYMBOLS.

A correspondent who has for some time been employed in collecting, with much labour and at considerable expense, a regular series of Mahomedan coins, from the earliest era of the entrance of those conquerors into Hindoostan to the present period, informs us that he has now completed his collection, consisting of upwards of a thousand coins regularly arranged, with the names of the kings, the year of the hijera and the corresponding Christian era. Such studies have not unfrequently proved of considerable service, both to the philosopher and to the historian. In a letter just received he expresses his satisfaction at the discovery of some coins which appear highly deserving of attention, and particularly interesting to the venerable society of Masons: "I have lately been much gratified by a curious discovery. A few days ago, a Shroff, from whom I occasionally procure coins, furnished me with several, each about the size of an eight-anna piece, and of a composition apparently containing silver and copper. Each of the coins is distinctly impressed with some of the emblems of Free Masonry. On one is the *level;* and, beneath, a kind of *spear;* below which are two *pillars* with a square object or *chest* between them; on the reverse is a *square* and an ancient Sanscrit letter; the other figures are unknown. On another is a *plumb*, and below it the *spear* and *pillars*, &c. On a third the square is most distinct. There are no characters, with the exception of the large one just now mentioned, in ancient *Deva-nagree*. I have not been able to obtain any account of their history or where they were found; they are evidently very ancient, and appear to have been in circulation. This may lead to interesting enquiries. The antiquity of Masonry has been disputed, as well as its *universality*. Upon these subjects the knowledge even of the brethren is very limited; but Moorcroft, in his journal of an excursion to Lake Mánasaróvara, mentions having met with a native upon whose garment were sewed the insignia of Free Masonry. The Free Masons have often been accused of being descendants of the *Manicheans;* and Wilford proves that Manicheans formerly existed in the neighbourhood of Delhi, and other parts of the upper provinces." On a reference to the Encyclopædia Britannica, we find it mentioned that the Manicheans made use of amulets, and professed Astronomy and Astrology. This remark, and the circumstance mentioned by Mr. Moorcroft, forcibly recall to our recollection an occurrence which took place many years ago. The writer of this article, overwhelmed with the recollection of a calamity which at an early period of his life had induced him to penetrate the most savage wilds of Africa alone, and wandering at a distance of some hundred miles from any human habitation, at length sunk down exhausted with hunger and fatigue; on awaking from a trance or sleep, the duration of which he had no means of ascertaining, he to his astonishment beheld a venerable old man, whom from his dress he recognized as belonging to the nation of Foolahs, but whose features and language were Arabian, leaning over him, and in the act of attaching to his neck a string of coral beads, to which were joined at intervals several gold and ivory ornaments, consisting of a tortoise, a pyramid, a full moon, a crescent, seven stars, a level with small gold weight, a model of a temple in ivory, a sword, and a dove with extended wings. Such an apparition, in the midst of such a solitude, and under such circumstances, impressed the writer of this with an idea of something supernatural. On the events which followed, it is unnecessary to touch: for our present purpose it is sufficient to remark, that this venerable figure afterwards explained in the most affecting manner the meaning attached to the different symbols, varying their exemplification according to the various occurrences of human life. He sometimes placed the full and waning moon at opposite extremities of the level, with the pyramid in the centre; thus seeming to inculcate that the full and wane of human happiness were to be borne with the same unvarying equanimity, and our only hopes directed towards that point to which the summit of the pyramid aspired. Whether this man was a Free Mason, or whether he was a Manichean, we are incompetent to decide; to us he was a beneficent and guardian angel.—*Calcutta Journal, October* 20.

THE SEVEN PAGODAS OF MAHABALIPOORAM.

MADRAS, *December* 1819.—I believe that no correct account of Mahabalipooram has ever yet been published; several accounts have indeed appeared, but I have not hitherto seen one that either truly described, or enumerated one-third of the sculptures and curiosities which are there to be met with. This induces me to add another to the number of those already in print; and as the pages of the *Oriental Magazine* constitute, I think, a very proper means of giving it publicity, I do myself the pleasure to forward it to you, and you may either insert or return it, as you think proper.

I have not been able to learn whether there are extant any true historical records of this singular place; nor whether the labours of the sculptor, which are scattered up and down the village, were executed in order to gratify the vanity of ancient priesthood, or intended by some illustrious person to ennoble and adorn his city and perpetuate his name. All that I know is, that a love-adventure in which certain celestial personages were engaged, is fabled in Hindoo mythology to have taken place here, in the gardens of an ancient prince; but whether any true idea, as to the antiquity of Mahabalipooram may be inferred from this circumstance, and from the period in which this ancient prince is said to have reigned, I leave to others, who are better skilled in oriental learning than I am, to determine.

Mahabalipooram, Maveleveram, or as it is termed by Europeans, the Seven Pagodas, is situate, as every one knows, on the sea-coast, about 40 miles to the southward of Madras. It has dwindled from the reputed splendour of a great city to a small village, consisting of a few Malabar huts and houses, and a modern Hindoo temple. It is noted because of the curious sculptures with which it abounds, and for being spoken of by Southey, in his Curse of Kehama. Close to the village, on the west, is the hill of Mahabalipooram, which is composed of an irregular continued series of huge blocks and masses of granite, extending in length (north and south) probably 800 or 1,000 yards; on and about this hill are many curious sculptures, of which, with others in the neighbourhood, I shall proceed to give a description. Perhaps it may not be irrelevant to observe, that I visited the place three times in the course of 15 months, each time for the purpose of noticing its vestiges of ancient greatness, and having taken more than 20 views and sketches of the sculptures and scenery, I suppose there will not be any great presumption in saying, that I am at least conversant with the objects I intend to describe.

The first remain of these ancient ruins which I shall notice is a small pagoda, built within 50 yards of the northern termination of the hill, of plain hewn stone, quite devoid of ornament. Its figure is rectangular, and its dimensions are in length 24 feet, in breadth 15 feet, and in height about 12. It has two apartments, the innermost of which contains a neatly executed lingam of black granite, scarcely at all injured by the weather, though the roof is so constructed as to leave it exposed and unsheltered. This small temple is completely overshadowed by trees, which have taken root in the walls, and the branches, forcing their way through the joints of the stones, have contributed much to its dilapidation and present ruinous appearance.

At a short distance from this pagoda, to the east, lies the same group of monkeys as is spoken of in the Asiatic Researches, in an account of this place in 1784.* The group consists of three, a male, a female, and a young one, all as large as life, and sculptured from the same stone. The male is searching the head of his partner and consort for "*tiny wanderers*," and the young one is busily employed in satisfying the demands of hunger and appetite. Near this is a small mutilated figure of the Hindoo god of highways, Ganeza.

About a hundred yards south of these there is a large piece of rock, resting on the eastern slope of the hill, sustained apparently by a point, and seeming that a very small shock would remove it and cause it to roll into the plain.

* The last time I visited the Seven Pagodas, was in April 1818.

Its circumference is 68 feet, diameter about 23, and height 25. From the east it has a circular appearance, but from other points of view it is of an irregular figure. The upper end, which inclines westward, makes it appear as if it had been broken from a large mass of stone, by some violent convulsion, and that it had rolled to its present situation and there rested. A quarry has been formed about 20 yards to the west of it, and from this quarry it probably came.

Quitting this, and proceeding southerly, we next come to an ancient temple sculptured from a solid stone, ornamented according to a style of architecture wholly different from that prevalent among the natives of this part of India in the present day. The top is elliptical, and bears considerable resemblance to the Saxon style. The pillars which support a verandah on the western side, are, I think, similar to columns which I have seen in drawings, by Citizen Denon, of ancient ruins in Egypt.

This temple is 28 feet high, 20 long, and 11-6 broad.* It has a verandah and a niche: the latter contains a granite image of Ganeza, blackened by time and ghee. This image is said to be at present an object of adoration among the village people, for the village Brahmins propitiate the deity every Friday by lustrations of the ghee and cocoanut oil, and by the observance of rites and prayers. On the inner wall of the verandah, to the south of the niche, is a long inscription in the same character as that which I shall have occasion hereafter to notice, but it is too illegible to be copied with any degree of accuracy. At each end of the verandah, on the western face, is a single figure in bas-relief. On the same face at the foundation, a rent, four inches wide, extends through the whole length of the stone from which the temple is sculptured, and causes it to incline somewhat to the south-east. This structure lies, according to the compass, N.E. and S.W.

Passing the north-western front of this temple, and following the footpath which leads through a narrow acclivity, formed by rocks and bushes on each side, you presently arrive at an excavated room on the left. It is hewn in the side of the solid hill, is 22 feet in length, 11 in depth, 10-6 in height, and contains the following sculptures:

On the wall of the S. W. end, in bas-relief, a group of figures representing the Vaman-avatara, or that incarnation assumed by Vishnoo to punish pride and presumption.

The story and circumstances of this Avatara are these:

Maha-beli, a prince who lived in the tirtya yug, or the second age, was so elated by his prosperity, that he omitted to perform the more essential sacrifices and offerings to the gods. This was offensive to them; and Vishnoo, desirous of checking so bad an example, became incarnate, and assumed the form of a wretched Brahmin dwarf. Maha-beli was at this time in possession of the whole universe, which dominion he had obtained in consequence of his piety and punctual performance of certain austerities and rigorous acts of devotion. Vishnoo, in the shape just spoken of, appeared before him, and asked for a boon or gift as much as he could pace in three steps: this the monarch granted, and desired him to ask something which was more worthy for a prince to bestow. The Brahmin was content, and the royal personage proceeded to ratify his promise, by pouring water in the Brahmin's hand, which it would seem was the usual mode of confirming a grant. While he was doing this, the size of the dwarf grew larger, and continued to expand till it filled the whole earth. Vishnoo then discovering himself, deprived Maha-beli in two steps of earth and heaven; but in consideration that he was a prince of general good behaviour, and tolerably virtuous, he deprived him of no more than he stood on, and left to his government the kingdom of Patala or Hell. Some say that the water used in the ratification of this affair fell from Vishnoo's hand on the head of Siva, and flowing thence, formed the origin of the Ganges.

* Scrupulous accuracy in any of the measurements has been disregarded. The dimensions given are correct, within an inch or so, and this I thought sufficient.

Vishnoo in this character is sometimes called Trivikrama, the three-steps taker, and it is in the act of taking the three steps, he is represented in the group of figures which gave rise to this digression.*

On the wall of the opposite, or north-eastern end, is a sculptured delineation in bas-relief of the Varah-ava-rata.

Among the legendary stories of the Hindoos, several different accounts are given why Vishnoo took on himself this incarnation, particularly why he assumed the shape of a boar. Among others, it is said, that Daitya, or the evil spirit named Hirana Yaksha, gained from Bramha, by his scrupulous piety and the performance of penances of very great efficacy, a promise that he should have given to him anything he asked. He accordingly desired universal dominion, and exemption from hurt by the bite or power of any living creature: he enumerated all animals and venomous reptiles that bite or sting, except the boar, which he forgot. Now it occurred that his ambitious desires were no sooner obtained, than he became exceedingly presumptuous, proud, and wicked; and forgetting the great power of the god, he ran away with the whole earth, and plunged both it and himself into the depths of the sea. This astonishing action made the interposition of the preserving power again necessary; and Vishnoo, changing himself into the form of a boar (a symbol of strength), plunged into the ocean, fought a dreadful battle, that lasted a thousand years, slew at last the impious Daitya, brought back the earth on his tusk, and restored to it its usual good order, peace, and tranquillity.

The sculpture before spoken of does not, however, represent Vishnoo in any act directly connected with this great and surprising exploit, but he appears with a boar's head and a human body; and, as if solacing himself after the toils and dangers of a thousand years' battle, he is represented, occupied in paying attention to a female, which he supports on one of his knees.

From the back wall of this excavated room, is a projection, measuring seven feet nine in front, and three feet six in depth. It contains an empty niche, in which may be seen the traces and outlines of a deity which the chisel of the workman has not yet brought into existence. A flight of three small steps lead into the niche, and on each side its entrance, as well as on either end, formed by the projection, is a figure in bas-relief, with the name, office, or attributes of which I am unacquainted.

Sculptured on the back wall, between this niche and the N. E. end of the excavation, is a female figure (probably Devi or Parvati, the consort of Siva), bathing. She is attended by her female and two elephants, one of which is pouring a vessel of water over her, and the other is receiving another vessel from the hands of one of the celestial ladies her attendants.

On a similar space to the south of the niche, is another female figure, which I take to be a representation of the same great personage; however, in this I am not positive. On each side of the principal figure are two bulky little fellows, and another figure of a more natural size. There are also two heads of animals, one somewhat similar to a goat's head, the other like that of a lion.

The front of this excavation is supported by two columns and two pilasters of handsome architecture. The ceiling is ornamented with flowery sculpture, and has several cracks in it running lengthways, *i. e.*, in a north-east and south-westerly direction.

About 80 yards west of this place, on the top of the hill, after a little research, may be found the stone bed, with a lion for its seat or pillow, which is called, in the account published in the Asiatic Researches before alluded to, the Rajah Dhurman's lion throne; and at a trifling distance S. W. of this, the bath of Dropeda. The lion and bed measure in length nine feet six, and in breadth three feet six. The lion is 18 inches high, and stretching across the south end, appears as if intended for a seat. The whole lie due north and south, and are attached to the solid rock, being hewn out and fashioned on its surface. There

* For a fuller account of Vishnoo's incarnations, see Moore's Hindoo Pantheon.

is not the least appearance of the place having been once an apartment of a palace, as intimated in the forementioned account, for the top of the hill thereabouts is quite uneven and irregular, and abounds with large blocks and masses of granite.

There is nothing more which merits notice on the surface of the hill, unless we except many mortice holes which may be seen running parallel to its western edge, many small flights of steps cut in several parts about the rocks, and large quantities of decayed bricks, which in days of other times probably composed the habitations of men.

Leaving the top of the hill, and descending by the path in the front of the temple last described, at a few feet S. E. of the pagoda which contains the image of Ganeza, will be found sculptured in bas-relief, on the eastern faces of two large pieces of rock, the story of the Tápáp, or the intense penance of Arjoon.* These two pieces of rock adjoin each other, being divided by a large rent or fissure; they measure 84 feet in length, and are about 30 feet in height.

In this group of sculptures, the largest and most prominent are two well proportioned elephants as large as life. The largest one measures from his proboscis to his tail 17 feet, and is in height 14; the smallest is in height 10 feet and in length 11. Under the bellies of both are two or three small ones, and several heads of others without bodies; other figures in this assemblage represent Vishnoo in different avataras and incarnations; Chandra and Surya, or personifications of the sun and moon; Brahmins and warriors in postures of adoration; swans or peacocks; lions, tigers, cats, monkeys, satyrs and antelopes; figures of human beings, and figures of beings that never had existence except in the sculptor's imagination. Arjoon, represented as a Brahmin in a posture of penance, to the south of the beforementioned fissure, is the principal though not the largest figure in the group; for all the other figures are turned towards him, chiefly in postures of adoration; and Vishnoo, four-armed, stands on his right pointing at him. The arms of Arjoon extend above his head; they meet, and his hands are joined; his right foot is lifted as if from the earth, his arms and his right leg appear withered; the left leg is of a natural size; his chest and ribs are prominent, but his stomach, belly and abdomen are sunk in; this figure, when first executed, was in all probability entitled to praise, and indeed several of the figures appear to have been finished with considerable skill, considering the hardness and brittle nature of the stone on which they are executed. Time, and exposure to the severities of the seasons, have much defaced them.

The foregoing group of sculptures occupy the whole of the eastern faces of the two beforementioned rocks, and fill a space of about 2,400 square feet.

In the rent or fissure before spoken of is a figure very like the European mermaid: it is half a female and half a serpent; the village Brahmins call it Nargha,† above this figure, which is complete, is the lower or snake part half of a similar one. In front of the two rocks, within a few feet, are several figures of Brahmins, some of which are buried in the ground, and a mutilated figure of Vishnoo, so far concealed in the earth as to be visible as low as the breast only.—*(Letter addressed to the Editor of the Oriental Magazine.)*

WOOTZ; OR INDIAN STEEL.

In proposing a series of experiments on the alloys of iron and steel, with various other metals, the object in view was two-fold; first, to ascertain whether any alloy could be artificially formed, better for the purpose of making cutting instruments than steel in its purest state; and, secondly, whether any such alloys would, under similar circumstances, prove less susceptible of oxi-

* For the particulars of this story, see Miss Graham's Journal of a Residence in India.

† Has it any connection with Nargha Serpa, on which Vishnoo is represented in the Narayan Avatara?

dation;—new metallic combinations for reflecting mirrors were also a collateral object of research.

Such a series of experiments were not commenced without anticipating considerable difficulties; but the facilities afforded us in the laboratory of the Royal Institution, where they were made, have obviated many of them. The subject was new, and opened into a large and interesting field. Almost an infinity of different metallic combinations may be made according to the nature and relative proportions of the metals capable of being alloyed. It never has been shown by experiment, whether pure iron, when combined with a minute portion of carbon, constitutes the very best material for making edge tools; or whether any additional ingredient, such as the earths, or their bases, or any other metallic matter, may not be advantageously combined with the steel; and, if so, what the materials are, and what the proportion required to form the best alloy for this much-desired and most important purpose. This is confessedly a subject of difficulty, requiring both time and patient investigation, and it will, perhaps, be admitted as some apology for the very limited progress as yet made.

In analyzing wootz, or Indian steel, only a minute portion of the earth's alumine and silex is detected; these earths (or their bases) giving to the wootz its peculiar character. Being satisfied as to the constituent parts of this excellent steel, it was proposed to attempt making such a combination, and, with this view, various experiments were made. Many of them were fruitless; the successful method was the following: Pure steel in small pieces, and in some instances good iron, being mixed with charcoal powder, were heated intensely for a long time; in this way they formed carburets, which possessed a very dark metallic grey colour, something in appearance like the black ore of tellurium, and highly crystalline. When broken, the facets of small buttons, not weighing more than 500 grains, were frequently above the eighth of an inch in width. The results of several experiments on its composition, which appeared very uniform, gave 94·36 iron, + 5·64 carbon. This being broken and rubbed to powder in a mortar, was mixed with pure alumine, and the whole intensely heated in a close crucible for a considerable time. On being removed from the furnace, and opened, an alloy was obtained of a white colour, a close granular texture, and very brittle: this, when analyzed, gave 6·4 per cent. alumine, and a portion of carbon not accurately estimated. Seven hundred of good steel, with 40 of the alumine alloy, were fused together, and formed a very good button, perfectly malleable; this, on being forged into a little bar, and the surface polished, gave, on the application of dilute sulphuric acid, the beautiful damask which will presently be noticed as belonging peculiarly to wootz. A second experiment was made with 500 grains of the same steel, and 67 of the alumine alloy, and this also proved good; it forged well, and gave the damask. This specimen has all the appreciable characters of the best Bombay wootz.

We have ascertained, by direct experiment, that the wootz, although repeatedly fused, retains the peculiar property of presenting a damasked surface, when forged, polished, and acted upon by dilute acid. This appearance is apparently produced by a dissection of the crystals by the acid; for though by the hammering the crystals have been bent about, yet their forms may be readily traced through the curves which the twisting and hammering have produced. From this uniform appearance on the surface of wootz, it is highly probable, that the much-admired sabres of Damascus are made from this steel; and, if this be admitted, there can be little reason to doubt, that the damask itself is merely an exhibition of crystallization. That on wootz it cannot be the effect of the mechanical mixture of two substances, as iron and steel, unequally acted upon by acid, is shown by the circumstance of its admitting refusion without losing this property. It is certainly true, that a damasked surface may be produced by welding together wires of iron and steel; but if these weldered specimens are fused, the damask does not again appear. Supposing that the damasked surface is dependant on the development of a crystalline structure, then the superiority of wootz in showing the effect may fairly be

considered as dependant on its power of crystallizing, when solidifying, in a more marked manner, and in more decided forms than the common steel. This can only be accounted for by some difference in the composition of the two bodies; and as it has been stated that only the earths in small quantities can be detected, it is reasonable to infer, that the bases of these earths being combined with the iron and carbon render the mass more crystallizable, and that the structure drawn out by the hammer, and confused (though not destroyed), does actually occasion the damask. It is highly probable, that the wootz is steel accidentally combined with the metal of the earths; and the irregularity observed in different cakes, and even in the same cake, is in accordance with this opinion. The earths may be in the ore, or they may be derived from the crucible in which the fusion is made.

In making the alumine alloy for the imitation of wootz, we had occasion to observe the artificial formation of plumbago. Some of the carburet of iron beforementioned having been pounded and mixed with fresh charcoal, and then fused, was found to have been converted into perfect plumbago. This had not taken place throughout the whole mass; the metal had soon melted and run to the bottom; but having been continued in the furnace for a considerable time, the surface of the button had received an additional portion of charcoal, and had become plumbago. It was soft, sectile, bright, stained paper, and had every other character of that body: it was indeed in no way distinguishable from it. The internal part of these plumbago buttons was a crystalline carburet; a portion of it having been powdered, and fused several times with charcoal, at last refused to melt, and on the uncombined charcoal being burnt away by a low heat, it was found that the whole of the steel had been converted into plumbago: this powder we attempted to fuse, but were not successful.

It will appear by the following experiment, that we had formed artificial wootz, at a time when this certainly was not the object of research. In an attempt to reduce titanium, and combine it with steel, a portion of menachanite was heated with charcoal, and a fused button obtained. A part of this button was next fused with some good steel; the proportions were 96 steel, four menachanite button. An alloy was formed, which worked well under the hammer; and the little bar obtained was evidently different from, and certainly superior to, steel. This was attributed to the presence of titanium, but none could be found in it; nor indeed was any found even in the menachanite button itself. The product was iron and carbon, combined with the earths or their bases, and was in fact excellent wootz. A beautiful damask was produced on this specimen by the action of dilute acid. Since this, many attempts have been made to reduce the oxide of titanium; it has been heated intensely with charcoal, oil, &c., but hitherto all have failed; the oxide has been changed into a black powder, but not fused. When some of the oxide was mixed with steel filings, and a little charcoal added, on being intensely heated the steel fused, and ran into a fine globule which was covered by a dark coloured transparent glass, adhering to the sides of the crucible. The steel contained no titanium; the glass proved to be oxide of titanium, with a little oxide of iron. These experiments have led us to doubt whether titanium has ever been reduced to the metallic state. From the effects of the heat upon the crucibles, which became soft, and almost fluid, sometimes in fifteen minutes, we had in fact no reason to suppose the degree of heat inferior to any before obtained by a furnace:—that used in these last experiments was a blast furnace, supplied by a constant and powerful stream of air; the fuel good Staffordshire coke, with a little charcoal; both Hessian and Cornish crucibles were used, one being carefully luted into another, and even three have been united, but they could not be made to stand the intense heat.—*From a paper in the Philosophical Magazine, No. 267, entitled* "Experiments on the Alloys of Steel, made with a view to its improvement: by J. Stodart, Esq., and M. Faraday, Chemical Assistant at the Royal Institution."

THE INSTALLATION OF AZIM JAH.

The 3rd instant having been appointed for the installation of His Highness the Prince Azim Jah Bahadoor, as Nabob of the Carnatic, the troops in garrison were paraded at an early hour, and with the Horse Artillery from St. Thomas' Mount, formed a street leading to Chepauk palace. Shortly after 8 o'clock, the Right Honorable the Governor, accompanied by the Honorable the Chief Justice, His Excellency the Commander-in-Chief, the Members of the Council, the Honorable Sir E. Stanley, and other functionaries of the Government, proceeded to Chepauk, escorted by the Body Guard, and was received by the Nabob, Azim Jah, in the grand saloon of the palace. His Highness was here invested by the Right Honorable the Governor with the various insignia of his elevated station. He was then conducted to the foot of the Musnud, where the Right Honorable the Governor addressed His Highness in substance as follows :—" It is with infinite satisfaction I have the honor to congratulate your Highness upon your ascending the Musnud, in the direct line of hereditary succession to your late father, of blessed memory. By virtue of the Treaty concluded on the 31st of July 1801, between the Nabob Azeem-ul-Dowlah and the Honorable East India Company, a princely income was secured to your much lamented parent, together with the enjoyment of certain privileges and immunities attached to his elevated rank. Under the sanction of the Most Noble the Governor-General, and your acknowledgment of the validity of the Treaty, its stipulations are now declared to be equally binding upon your Highness as they were upon the late Nabob and the British Government. Be pleased to accept the assurances of my ardent wish that you may long continue to enjoy, in health and happiness, these confirmed rights and honors of the Nabob Soubahdar of the Carnatic. Upon this solemn occasion, I beg leave to express the sentiments of profound respect and sincere attachment with which I shall ever be devoted to your Highness and to your illustrious family ; whether the remainder of my life shall be spent in the further discharge of public duties, or in private retirement."

To which the Nabob replied, in Persian, to the following effect :—" Having, through the blessing of God, been this day placed by your Excellency on the Musnud of the Carnatic, in succession to my late father, of happy memory, I beg that you will accept my warmest and most sincere thanks for your Excellency's kind congratulations on the occasion. I accept with pleasure the stipulations of the Treaty concluded between the Honorable Company and my late father, on the 31st of July 1801, confirming me in the rank and dignities enjoyed by my ancestors, as Nabob Soubahdar of the Carnatic : and I beg that you will do me the favour to convey to the Most Noble the Governor-General my grateful acknowledgments for his uniform kindness and attention towards myself and my family ; and at the same time assure His Lordship, that I shall never cease to entertain a due sense of the generosity and magnanimity of the British Government. To you, Sir, personally, my obligations are unbounded, no less for the continued support and numerous acts of friendship shown by your Excellency to my father, from the first moment you entered upon the Government of this Presidency to the day of his decease, than for your kind exertions in my behalf, and the anxiety which you have invariably displayed to meet my wishes. My beloved father, the late Nabob, was ever warmly attached to your Excellency, and since his death your conduct towards myself and his other children has been such, as to lessen the magnitude of the loss which we should otherwise have more severely felt. That you may therefore, whether in public or private life, long continue in the enjoyment of every blessing which Providence can bestow, is the sincere and anxious prayer of myself and my family."

His Highness was now formally placed on the Musnud of his ancestors, by the Right Honorable the Governor, and took his seat as Nabob Soubahdar of the Carnatic, under royal salutes, in succession, from the fort and the battery in Chepauk Gardens. The troops under arms fired three vollies and a salvo. After complimenting the Nabob on the occasion, the Right Honorable the

Governor withdrew to the right of the Musnud; and nuzurs were presented to His Highness by the assembled Khans and principal Sirdars of the Subadars. The ceremony being concluded, the Right Honorable the Governor returned with the other Members of the Government to his residence.—*Government Gazette, February* 10.

Resemblance between the Mythology of the Hindoos and that of Greece and Rome.

The mythology of the Hindoos bears a very striking similarity in many respects to that of Greece and Rome. In both we see a crowd of gods whose history we must learn not from any grave or sober theological record, but from the fanciful and discordant fables of poets, who believed that they had a perfectly good right to invent the wildest fictions regarding their divinities; while every such fancy of the poet became in its turn a fact in the history of the god, and a matter of popular belief. In the mythology of all these countries, we find not merely the grossest absurdities, but, in numerous instances, direct contradictions; yet both stories go current, and the worshipper with perfect indifference adopts either story, or both, as he finds it most convenient.

No very effectual effort seems to have been made in either country to refine or rationalize, for popular use, the religion of the State: and this, perhaps, was owing to two reasons: In the first place, the constitution of the Government, both in the ancient States and in modern India, had a direct reference to the established religion, which always has a very powerful influence on the peculiar form of civil society; and any attempt to change the one would have been opposed (and in some instances really was opposed) as dangerous to the other. The second reason was, that all men who pretended to learning or science treated the popular religion with external reverence and inward contempt. With the ancient Greeks and Romans, as with the modern Hindoos, the question was not, what is the religion of a man of letters? but what system of philosophy does he profess? The former were Academics or Epicureans, as the latter are Vedanta or Siddanta, Niaya or Nastik; but all of them regarding alike the popular belief as a cunningly devised fable, as an idle tale made to work on the passions and affect the conduct of the vulgar, who from their prejudices and ignorance are not under the guidance of reason: hence too, in neither religion was there ever the smallest desire of proselytism. The learned regarded all religion as merely a device of the legislator, the vulgar, believing in local religions, and that it was not necessary that all should have the same belief, imagined that a man's religion was imposed upon him by his birth in a particular country or caste, and was as necessary and unchangeable a part of him as his colour or stature: with such ideas there was no room for proselytism. The god to whom their offerings were made, favoured or punished them, not in general as they acted morally right or wrong, for the religion both of the ancients and of the Hindoos seems to have little connection with morals, but in proportion to the richness of their offerings, and the constant and painful devotion with which they frequented his temples or chanted his praise.

It does not appear that the religion of the Hindoos, any more than that of the ancient nations of Greece and Italy, was formed into a system all at once, or indeed at any time exhibited what could deserve the name of a system. The popular fictions and belief grew up from accident and were retained in later times because they had existed before, there was no period at which any check was put to the invention of the poets: they always retained their right of adding new fables concerning their gods to the old ones. In India, it would appear that the further back we go, we find the religion more nearly approximating to the belief of a single god:* the religion of the Vedas, the most ancient we know of among the Hindoos, is very free from legends; and the different deities

* See Colebrooke's most learned paper on the Vedas.—*Asiatic Researches*, Vol. viii.

mentioned in them seem in general to be a personification of the elements. The lower down we come the number of the mythological fictions increases more and more; and the Pooranas are filled with the wildest fancies that the human imagination can conceive, metamorphoses as strange as those of Ovid, without their elegance.

Temples of the Greeks and Romans and of the Modern Hindoos.

It may be remarked, that the use made of temples by the ancient Greeks and Romans, as well as by the modern Hindoos, is considerably different from that required of them by Christian nations. A Hindoo goes alone, as an ancient Roman would have done, when he finds it convenient, offers his solitary prayers before his idol, prostrates himself in his presence, and leaves his offering: he attempts to bribe his god to prosper him in his trade, whether it be merchandize or procuration, or theft. There is no stated regular time of teaching, no public prayers said by a priest in the name of a mixed congregation, no gathering of the people to go through a solemn service. Their great festivals are like our ideas of a fair; each man goes in his own time to the temple, makes his offering at the feet of the idol, goes out and purchases sweetmeats. All teaching or reading of the sacred books is in private houses; or if it is in the temple, it is in the courts of the temple, never in the consecrated edifice: the verandahs or porticoes near the temple are used just as any others equally convenient would be. This use, to which the courts of the temple are applied, will throw light on many passages of the history and sacred volumes of the Jews. It is evident that the temples of nations whose worship is so conducted, need not be large like our Churches; since it is not required that they should contain a multitude. In all very ancient temples, however magnificent, the part of the temple in which the deity is supposed to reside, is small, surrounded by numerous buildings in which the priests and servants of the temple reside. This seems to have been the plan of the first temple of Jerusalem; it was that of the older Grecian temples, as we may observe from the Ion of Euripides, and it is at this day that presented by the temple of Mecca. In the temples of the Hindoos the great object of worship is not constantly exposed to view, nor placed in the larger outer building; it is always in an inner small and dark apartment, usually having only one door, requiring to have lights burning before it in order to be seen, and facing the door so as to be visible from the further side of an intervening saloon. It will be remarked that the different apartments in which the lîngs are placed at Elephanta answer this description, and would favour a belief that the *lîng* itself was the principal object of adoration in the temple. In the grand excavation, the *lîng* directly faces two of the three entrances, the eastern and western; it is likewise seen from the central point of the cave. In like manner, a person entering either of the two wings by their middle opening, in each of them has the *lîng* immediately before him; this seems to mark it out as the principal and most frequent object of attention in the temple. There is some reason to conjecture, from the practice of other Hindoo temples, that the great figure facing the grand entrance was only exposed to view on more solemn festivals. A veil was probably dropped before the recess, where the marks of some frame work still exist, and on ordinary occasions only the two chapels, and occasionally the side doors of the great temple, which all present the *lîng*, were probably thrown open.

A grand Entertainment at Madras.

An entertainment, admirably adapted to the climate, and altogether one of the handsomest things of the kind we have seen in this country, was given, last week at the Presidency to a lady on the occasion of her marriage. It took place in grounds off the Mount Road, not far from Marmalong bridge, and commenced early, and with a promenade which continued till dark.

A superb suite of tents was placed in the gardens, forming a receiving compartment or drawing room, a second compartment for dancing, and a third for supper, with a saloon between each. The first compartment was elegantly furnished, hung with lustres and lamps, and the floor covered with handsome carpets; the second, for the dancing, was regularly floored, and contained suitable furniture, lustres, &c.; the walls of both compartments were raised and sloped, so as to give a free circulation of air. A suite of three apartments branched from the principal tents, and were placed for the accommodation of the ladies after the promenade. Preparations had also been made for illuminating the gardens.

When it became dark, the tents and gardens were lighted up; the former on entering presented one of the most brilliant and pleasing scenes imaginable, such as is seldom witnessed in this part of the world, and calling to mind the fairy scenes depicted in the Arabian Nights. Dancing began at an early hour; and on supper being announced, a screen, which had hid this part of the range, was removed, and discovered the third compartment, brilliantly illuminated, and containing covers for 80 or 100 persons. It may be superfluous to observe that this part of the entertainment was also of the first order.

After the company had risen from the supper table, a display of fireworks took place. The dancing was then resumed, and kept up with increased spirit till a late hour, when, after taking some further refreshment, the company separated, highly pleased with the entertainment, as well as with the attention shown by their host.—*Madras Government Gazette, March* 30.

Heavy fall of Hail at Vellore!

We have been favoured with a perusal of a letter from Vellore, which states that about 3 o'clock on the afternoon of the 8th instant, there was a very heavy fall of hail at that station, which continued for upwards of half an hour, and was six inches in depth in some places. It was in general of the size of musket bullets, and its shape remarkably uniform, being what is called an *oblong spheroid*. The scene was altogether very singular. The sky was dark and lowering, and towards evening a strong gale blew from the westward, but of short duration. During the fall of the hail, the temperature of the air was but little affected. The Thermometer, on being plunged into a mixture of common salt and hail, fell as low as 12° or 20° below the freezing point.—*Madras Government Gazette, April* 20.

English Church at Surat.

On the 16th February 1820, the ceremony of laying the first stone of the English Church, to be erected in the city of Surat, took place in the presence of a numerous assembly of the ladies and gentlemen of the station, the whole of the Europeans in garrison, and Christians of other persuasions. The morning service, peculiar to the day so suitably chosen, being Ash-Wednesday the first day of the solemn season of Lent, was first read in a building adjoining the site of the intended Church, and a most excellent and appropriate sermon delivered by the Rev. T. Carr, B. A. The text from the First Book of Kings, 27th v. of the 8th Chap. "But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?" The congregation thereafter repaired to the foundation, and the Committee appointed by Government for the building of the Church, viz., J. Elphinston, Esq., Chief of Surat; John Morison, Esq., Collector and Magistrate of the Zillah, and the Rev. T. Carr, Chaplain of the Station, proceeded with the Engineer; Captain J. S. R. Drummond, of the Bombay Engineers, to perform the ceremony. It commenced with prayers. Mr. Elphinston was then presented with a trowel, with which he laid the cement over the bed prepared for the foundation-stone, which was placed in its position and adjusted in the

usual form. Mr. Morison, the Rev. Mr. Carr, and Captain Drummond next deposited two sealed bottles, and a plate of copper, into cavities in the stone that had been previously made for their reception. Mr. Morison then received the trowel and prepared the foundation-stone with cement, over which an upper stone was laid, and settled by Mr. Elphinston in its proper place. The whole concluded with suitable prayers. One of the bottles contained the latest British coins of gold, silver and copper, and some of the coins current in India; and in the other was a parchment roll, on which was transcribed an inscription engraved on a plate of copper.—*Bombay Courier, February* 26.

HASTINGS' BRIDGE.

(*Letter addressed to the Editor of the Calcutta Journal, May* 9.)

SIR,—I am now going to do your Journal a service of which you will be justly proud, by gracing your columns with the first account of the edifice now raising in honor of the noble personage whose name it bears.

Though the events of 1817-18 will be recorded in characters more durable than even the granitic foundation of this pile, yet will it not be the least memorial of this period of splendour in our national annals; nor could the most ambitious of the meed of the valiant desire a more noble trophy to his fame than this, raised from the spoil of the foe, and this foe the scourge of humanity, the spoils of the Pindarree hordes!

Associated with that period, in whose honor erected, and by whom, a man of no common stamp, this fabric becomes, though in a foreign land, a memorial of national pride to Britons.

"Hastings' Bridge" is erecting by the Raj Rana Zalim Sing from the spoils of the united hordes of Kureem and Dost Mahomed, which fell into his hands in the memorable year of their extirpation, December 1817.

It was on their retreat through Haroutee that the spoiler was spoiled: and a little more of the partizan, and less science, would have conveyed the trophies elsewhere than to the camp of the veteran politician at Rowtah. They were presented as they arrived to the Political Agent, who forwarded to the Governor-General the Raj Rana's wish to be allowed to apply his name to an edifice to be erected with the amount, and which His Lordship was pleased to grant.

The bridge is building over the Borkundie river, on the principal route leading from the capital to the eastward (six miles distant from it), and indeed into the heart of Haroutee. It will be a great benefit to the country, as during the rains all communication to the eastern parts is frequently cut off for whole days, and it is during this period that it will appear to most advantage, as there is but little water in it at this season.

I went to see this pile rising into notice, and begin to think, after all, that there is a chasm required to be filled up in your correspondence, not to have heard of it before. This you will therefore appreciate as being the first (and ten to one the last) scrap I ever send to any of the editorial fraternity. I read your Journal, however, with pleasure.

The bridge is in length, including the abutments, upwards of 1,000 feet. Of this, near 700 is within the banks. It consists of 19 arches; each diminishing from the centre; and though, like all native bridges, there is the want of that elegant proportion between the span of the arch and the piers, yet when finished, what it will want in lightness will be amply compensated in solid majesty, and there will be very few bridges in India to compete with it. The arches are semi-circles, and when in the rains the water will reach to the spring of each, it will be a very handsome object. The entire height is about 35 feet, including a parapet of 3½.

The parapet being pierced for embrasures, of which three are already exhibited over the eastern end, give an agreeable relief to the massy frame of the

structure, which will, when finished, have an imposing effect. The superior surface of the bridge will be nearly level, with a rise in the centre, so slight as to be little perceptible. The breadth within the parapets 24 feet.

The materials are of the most durable description; huge blocks of granite for the most part, and neither skill nor expense has been wanting to make the cement equally so. The foundation of each pier is on the solid rock.

Thus it promises to bid defiance to time, and besides the extent of the abutments, I understand, from the master Mason, it is in contemplation to carry the eastern one still further inland, and over an incipient stream, which might in the lapse of ages isolate the bridge, and we are not to expect such another ruler as Zalim Sing to attend either to the erection or maintenance of such buildings. This projected abutment will be 150 feet more, with a strong arch over the ravine.

Seven arches are covered over, of which four are completed at the eastern end, and five are covered in at the west; those on the centre will be alike advanced before the rains are over, and the whole will be finished, it is said, in the course of another twelvemonth.

Such, Sir, is the bridge in honor of the nobleman whose name it bears, erected by a man whom any country might be proud to acknowledge, as a testimony of his gratitude and admiration at the triumph of humanity over rapine and desolation.

It will preserve, in the very scenes of their expiring irruptions, the remembrance of events which might otherwise be rolled in the oblivious tide; and as the passing traveller enquires in future ages to what its name relates, he will learn it was the scourge of barbarity—of Pindarries! Your well wisher,

A PASSENGER THROUGH HAROUTEE.

HYDROPHOBIA AMONG JACKALS.

By the last accounts from America we learn that hydrophobia prevailed to a most alarming extent amongst the foxes of that country, who, forgetting their usual dread of the human species, seemed to search for opportunities of attacking people even in their houses. The same dreadful disorder has often raged amongst the jackals in the upper parts of India; and we recollect one melancholy occasion where upwards of an hundred and fifty men, belonging to a small camp of cavalry, were in one night bitten by these dreadful animals, while sleeping on the ground in the rear of their horses. We believe that only two or three survived, the remainder having fallen victims to the most horrible of all disorders, though at different periods from the date of the fatal accident. Since our arrival in Calcutta, a circumstance, bearing some affinity to the above, occurred in our own family. An elderly female servant, while sleeping at night in a lower roomed house which we then occupied at Sealdah, was bitten on the finger by some small animal which immediately escaped, without her having an opportunity of ascertaining what it was. A considerable quantity of blood flowed from the wound, which had the appearance of having been inflicted by the teeth of a large rat. Little farther notice was taken of the business, and she continued her usual occupations till the expiration of 28 days from that period, when she complained of great restlessness and fever. The sight of water threw her into convulsions, and on the third day from the commencement of her sickness she expired, according to the best of our knowledge, with every symptom of hydrophobia.—*Mirror, as quoted by Calcutta Government Gazette, April* 6.

SELECTIONS FROM THE ASIATIC JOURNAL.

VOL. XI, *January to June*, 1821.

ST. GEORGE'S CHURCH, MADRAS.

(*Letter addressed to the Editor of the Calcutta Journal.*)

SIR,—This edifice is generally much admired, the design is in some respects novel, as far as regards the body of the Church, but the steeple is a poor imitation of the bold and lofty spire of St. Martin's, London. I shall submit some remarks on this structure, which I think will be admitted to be just by those who have had the curiosity to examine the building, not in a cursory manner, but with particular attention, without which, I do not conceive it proper to attempt to pass any opinion, at least by way of judgment, on the beauties or defects of any work whatsoever.

This Church, then, is situated on the great road leading to St. Thomas' Mount, and about three miles distant from Fort St. George. It is impossible to obtain a complete view of it, unless you enter the compound in which the Church stands, and which is of sufficient size to admit of the building being seen in every point of direction, clear of all obstructions. The body of the Church, as will be seen by inspection of the sketch, is of the Ionic order, with venetianed doors, over which are a sort of attic windows, in which are ventilators in the intervals of the pilasters. There is a double portico at the west end, crowned with a pediment, and two colonades of four pillars each, projecting from the three central doors on each side of the edifice, which is also surrounded by flights of steps so as to be accessible in all points. The steeple is at the west end, immediately behind the portico, which I thus describe: from a basement with quoins at the angle, rises a belfry tower of the Ionic order, containing four venetianed windows, the entablature surmounted by vases at the angles. Over this is a plain neat stage for the clock dials. From this rises an octagonal turret of the Corinthian order, with venetianed windows in the spaces; and lastly, upon this rests the spire, pierced with lights in all its faces, three in each. A plain ball, without a vane, terminates the whole. But the principal merit of this Church is its interior construction, which though rather too gaudy must be allowed to be very striking and elegant. The roof, which is beautifully arched and worked in compartments, in imitation of stucco, first attracts the attention of the observer, and as the work of natives, reflects the greatest credit on them; it is supported by elegant Ionic columns, with richly ornamented friezework.

This Church has no galleries, excepting the one absolutely necessary for the organ. I think, indeed, that galleries disfigure any Church, and should if possible be dispensed with, as they prevent the style of its architecture from being properly appreciated. The pulpit and reading-desk (the latter made to contain two ministers who always officiate) are of neat model and workmanship, though surpassed by the pulpit of St. Andrew's. The organ, built by Messrs. Flight and Robson, is small, but powerful for its size, and of a sweet, full tone. There are, or rather were, no chandeliers in the Church when I last visited it, nor are they required, unless the hours of Divine Service have been altered; they used to be 11 in the forenoon and 4 in the afternoon.

To conclude, I shall only add, that it is well worth the while of those who may touch at Madras, to visit the Church of St. George, Choultry Plain.

I am, Sir, yours obediently,

March 9, 1819. OBSERVATOR.

THE UNICORN IN NEPAUL.

We have been favoured with the perusal of a most interesting communication from Major Latter, commanding in the Rajah of Sikhim's territories, in the hilly country east of Nepaul, addressed to Adjutant-General Nicol, and transmitted by him to the Marquis of Hastings. This important paper explicitly states that the unicorn, so long considered as a fabulous animal, actually exists, at this moment, in the interior of Thibet, where it is well known to the inhabitants: "This," we copy from the Major's letter "is a very curious fact, and it may be necessary to mention how the circumstance became known to me. In a Thibetian manuscript, containing the names of different animals, which I procured the other day from the hills, the *unicorn* is classed under the head of those whose hoofs are divided; it is called the one-horned *tso'po*. Upon enquiring what kind of animal it was, to our astonishment the person who brought me the manuscript described exactly the unicorn of the ancients; saying that it was a native of the interior of Thibet, about the size of a *tattoo* (a horse from twelve to thirteen hands high), fierce, and extremely wild; seldom, if ever, caught alive, but frequently shot; and that the flesh was used for food."

"The person," Major Latter adds, "who gave me this information, has repeatedly seen these animals, and eaten the flesh of them. They go together in herds, like our wild buffaloes, and are very frequently to be met with on the borders of the great desert, about a month's journey from Lassa, in that part of the country inhabited by the wandering Tartars."

This communication is accompanied by a drawing made by the messenger from recollection; it bears some resemblance to a horse, but has cloven hoofs, a long curved horn growing out of the forehead, and a bear-shaped tail, like that of the 'fera monoceros,' described by Pliny.—*Quarterly Review, Dec.* 1820.

BISHOP MIDDLETON'S HOUSE AT CALCUTTA, STRUCK BY LIGHTNING, 1820.

September 6, 1820.—In the thunder-storm on Thursday evening last, a little after 8 o'clock, the house of the Lord Bishop was struck, and sustained considerable damage. The family were at dinner, when a clap was heard, which at the instant seemed as if a large piece of ordnance had been fired in the adjoining room. Smoke was immediately perceptible, and a strong smell of sulphur. Most providentially, though the servants were about, no person was hurt; but on examination, it was found that the whole of the western side of the house exhibited marks of violence. It appears that the electric fluid had entered at two places, being the opposite ends of an enclosed verandah adjoining the Bishop's library; its entrance through the roof is visible, in two black crooked lines upon the walls near the corners of the building; one portion forced its way down the staircase, where it appears to have passed through a wall of two feet and a half in thickness; the other took a more oblique direction, passing through the wall which separates the verandah from the library; and leaving some marks of its progress by ripping off the plaster, it passed out of the window; the walls at both ends of the verandah were driven inwards from the perpendicular; and at the south end a space is left open to the air. The rooms below did not altogether escape injury: the venetians and glass windows, both there and in the rooms above, were shattered, and the fastenings torn away; and fragments of the wood were found in the compound at the distance of twenty or thirty yards. The venetians and some parts of the walls bear the marks of fire; and a canvas partition was perforated in two places, by bodies which had evidently passed in opposite directions. There has not probably been an instance here for some time past more strongly exemplifying the power of electricity, nor one of more imminent danger to human lives, where providentially no mischief has actually ensued.—*India Gazette.*

Barbarous Proceedings against the English at Amboyna in 1622.

The following is a portion of a tract which is now become very scarce. It was published under the direction of the East India Company in 1651, and dedicated to Cromwell, who at that time filled the office of Protector of the Commonwealth. It is certainly valuable as a piece of history:

A true Relation of the late Unjust, Cruel, and Barbarous Proceedings against the English at Amboyna in the East Indies, by the Netherlanders there, upon a forged Pretence of a Conspiracy of the said English.

After the fruitless issue of two several treaties: the first Anno 1613, in London, and the other Anno 1615, at the Hague in Holland, touching the differences between the English and Dutch in the East Indies, at last by a third treaty, Anno 1619, in London, there was a full and solemn composition made of all the said differences, and a fair order set for the future proceedings of the supports of both Companies in the Indies, as well in the course of their trade and commerce as otherwise. Amongst sundry other points, it was agreed: that in regard of the great blood-shed and cost, pretended to be bestowed by the Hollanders, in winning of the trade of the Isles of the Molluccos, Banda, and Amboyna, from the Spaniards and Portugals, and in building of forts for the continual securing of the same, the said Hollanders therefore should enjoy two-third parts of that trade, and the English the other third; and the charge of the forts to be maintained by taxes and impositions to be levied upon the merchandize. Wherefore, in consequence of this agreement, the English East India Company planted certain factories for their share of this trade; some at the Molluccos, some at Banda, and some at Amboyna. Of the two former of these, there will be, at this present, small occasion to speak further; but the last will prove the scene of a sad tragedy.

This Amboyna is an Island lying near Seran, of the circuit of forty leagues, and giveth name also to some other small Islands adjacent. It beareth cloves; for gathering and buying in whereof the English Company for their part had planted five several factories; the head and rendezvous of all at the town of Amboyna: and therein first Master George Muschamp, and afterward Master Gabriel Towerson, their Agents, with directions over the smaller factories at Hitto and Larica upon the same Island, and at Loho and Cambello upon a point of their neighbouring Island of Seran.

Upon these Islands of Amboyna and the point of Seran, the Hollanders have four forts. The chief of all is at the said town of Amboyna, and is very strong, having four points or bulwarks with their curtains, and upon each of these points six great pieces of ordnance mounted, most of them of brass. The one side of this castle is washed by the sea, and the other is divided from the land with a ditch of four or five fathom broad, very deep, and ever filled with the sea. The garrison of this castle consisteth of about 200 Dutch soldiers, and a company of free Burgers. Besides these, there is always a matter of three or four hundred Mardikers (for so they usually call the free natives) in the town, ready to serve the castle at an hour's warning. There lie also in the road (for the most part) divers good ships of the Hollanders, as well for the guard of the place by sea, as for the occasions of traffic: this being the chief rendezvous, as well for the Island of Banda as for the rest of Amboyna. Here the English lived; not in the castle, but under protection thereof, in a house of their own in the town; holding themselves safe, as well in respect of the ancient bonds of amity between both nations, as of the strict conjunction made by the late treaty beforementioned.

They continued here some two years, conversing and trading together with the Hollanders, by virtue of the said treaty. In which time there fell out sundry differences and debates between them: the English complaining that the Hollanders did not only lavish away much money in building, and unnecessary expenses upon the forts and otherwise, and bring large and unreasonable reckonings thereof to the common account, but also did, for their part, pay the garrisons with victuals and cloth of Coromandel, which they put off

to the soldiers at three or four times the value it cost them, yet would not allow of the English Company's part of the same charge, but only in ready money; thereby drawing from the English (which ought to pay but one-third part) more than two-thirds of the whole true charge. Hereupon, and upon the like occasions, grew some discontents and disputes, and the complaints were sent to Jaccatra, in the Island of Java Major, to the counsel of defence of both nations there residing: who also not agreeing upon the points in difference, sent the same hither over into Europe, to be decided by both Companys here; or, in default of their agreement, by the King's Majesty and the Lords the States-General, according to an article of the treaty of the year 1619, on this behalf. In the meantime the discontent between the English and the Dutch, about these and other differences, continued, and daily increased, until at last there was a sword found, to cut in sunder that knot at once, which the tedious disputes of Amboyna and Jaccatra could not untie. And this was used in manner as followeth:

About the 11th of February 1622, *stilo veteri*, a Japoner soldier of the Dutch in their castle of Amboyna, walking in the night upon the wall, came to the sentinel (being a Hollander,) and there, amongst other talk, asked him some questions touching the strength of the castle, and the people that were therein. It is here to be noted, that those Japoners (of whom there is not thirty in all the Island) did, for the most part, serve the Dutch as soldiers, yet were not of their trusty bands always lodged in the castle, but upon occasion called out of the town to assist in the watch. This Japoner aforesaid, was, for his said conference with the sentinel, apprehended upon suspicion of treason, and put to the torture. Thereby (as some of the Dutch affirmed) he was brought to confess himself, and sundry others of his countrymen there, to have contrived the taking of the castle. Hereupon, other Japoners were examined and tortured, as also a Portugal, the guardian of the slaves under the Dutch. During this examination, which continued three or four days, some of the Englishmen went to, and from, the castle upon their business, saw the prisoners, heard of their tortures, and of the crime laid to their charge; but all this while suspected not that this matter did any wit concern themselves, having never had any conversation with the Japoners, nor with the Portugal aforesaid. At the same time there was one Abel Price, Chirurgion of the English, prisoner in the castle, for offering in his drunkenness to set a Dutchman's house on fire. This fellow the Dutch took, and showed him some of the Japoners, whom they had first most grievously tortured, and told him, they had confessed the English to have been of their confederacy for the taking of the castle; and that if he would not confess the same, they would use him even as they had done these Japoners, and worse also. Having given him the torture, they soon made him confess whatever they asked him. This was the 15th of February 1622, *stilo veteri*. Forthwith, about 9 o'clock the same morning, they sent for Captain Towerson and the rest of the English that were in the town to come to speak with the governor in the castle: they all went, save one that was left to keep the house. Being come to the governor, he told Captain Towerson, that himself and others of his nation were accused of a conspiracy to surprise the castle, and therefore, until further trial, were to remain prisoners. Instantly also they attached him that was left at home in the house, took the merchandize of the English Company there into their own custody by inventory, and seized all the chests, boxes, books, writings and other things in the English house. Captain Towerson was committed to his chamber with a guard of Dutch soldiers. Emmanuel Tomson was kept prisoner in the castle; the rest, viz., John Beomont, Edward Collins, William Webber, Ephraim Ramsey, Timothy Johnson, John Fardo and Robert Brown, were sent aboard the Hollander's ships then riding in harbour, some to one ship and some to another, and all made fast in irons. The same day also the governor sent to the two other factories in the same Island, to apprehend the rest of the English there. So that Samuel Colson, John Clark, George Sharrock, that were found in the factory at Hitto, and Edward Collins, William Webber and John Sadler at Larica, were all brought prisoners to

Amboyna, the 16th of February. Upon which day also John Powl, John Wetheral and Thomas Ladbrook, were apprehended at Cambello, and John Beomont, William Grigs and Ephraim Ramsey at Loho, and brought in irons to Amboyna the 20th of the same month. In the meantime the governor and fiscal went to work with the prisoners that were already there: and first they sent for John Beomont and Timothy Johnson, from aboard the *Unicorn;* who being come into the castle, Beomont was left with a guard in the hall, and Johnson was taken into another room. Where, by-and-by, Beomont heard him cry out very pitifully; then to be quiet for a little while, and then loud again. After taste of the torture, Abel Price the Chirurgion, that first was examined and tortured (as is above remembered), was brought in to confront and accuse him: but Johnson not yet confessing anything, Price was quickly carried out, and Johnson brought again to the torture; where Beomont heard him some time cry aloud, then quiet again, then roar afresh. At last, after he had been about an hour in this second examination, he was brought forth wailing and lamenting, all wet, and cruelly burnt in divers parts of his body, and so laid aside in a by-place of the hall, with a soldier to watch him that he should speak with nobody. Then was Emmanuel Tomson brought to examination; not in the room where Johnson had been, but in another, something farther from the hall. Yet Beomont being in the hall heard him roar most lamentably, and many times. At last, after an hour and an half spent in torturing him, he was carried away into another room another way, so that he came not by Beomont through the hall. Next, was Beomont called in, and being demanded many things, all which he denied with deep oaths and protestations, was made fast to be tortured, a cloth tied about his neck, and two men ready with their jars of water to be poured on his head. But yet for this time the governor bade loose him, he would spare him a day or two, because he was an old man. This was all Saturday's work, the 15th of February aforesaid.

Upon Sunday the 16th of February, William Webber, Edward Collins, Ephraim Ramsey and Robert Brown were fetched from aboard the *Rotterdam*, to be examined. At the same time came Samuel Colson, William Grigs and John Clark, George Sharrock and John Sadler, from Hitto and Larica, and were, immediately upon their arrival, brought into the castle hall.

Robert Brown, tailor, was first called in; and being tormented with water, confessed all in order as the fiscal asked him.

Then was Edward Collins called in, and told, that those that were formerly examined had confessed him as accessary to the plot of taking the castle. Which when he denied with great oaths and execrations, they made his hands and feet fast to the rack, bound a cloth about his throat, ready to be put to the torture of water. Thus prepared, he prayed to be respited, and he would confess all. Being let down, he again vowed and protested his innocency; yet said, that because he knew that they would by torture make him confess any thing, though never so false, they should do him a great favour, to tell him what they would have him say, and he would speak it, to avoid the torture. The fiscal hereupon said, what, do you mock us? and bade, up with him again; and so gave him the torment of water: which he not able long to endure, prayed to be let down again to his confession. Then he devised a little with himself, and told them, that about two months and a half before, himself, Tomson, Johnson, Brown and Fardo, had plotted, with the help of the Japoners, to surprise the castle. Here he was interrupted by the fiscal, and asked whether Captain Towerson were not of that conspiracy. He answered, No. You lie, said the fiscal; did not he call you all to him, and tell you, that those daily abuses of the Dutch had caused him to think of a plot, and that he wanted nothing but your consent and secrecy? Then said a Dutch merchant, one John Joost that stood by, Did not you all swear upon a Bible to be secret to him? Collins answered with great oaths, that he knew nothing of any such matter. Then they bade make him fast again: whereupon he then said, all was true that they had spoken. Then the fiscal asked him, whether the English and the rest of the factories were not consenting to this plot. He answered, No.

The fiscal then asked him, whether the President of the English at Jaccatra, or Master Welden, Agent in Banda, were not plotters or privy to this business. Again he answered, No. Then the fiscal asked him, by what means the Japoners should have executed their purpose. Whereat, when Collins stood staggering and devising of some probable fiction, the fiscal helped him, and said, should not two Japoners have gone to each point of the castle, and two to the governor's chamber door; and when the hurly-burly had been without, and the governor coming to see what was the matter, the Japoners to have killed him? Here one that stood by, said to the fiscal, do not tell him what he should say, but let him speak of himself. Whereupon the fiscal, without attending to the answer to his former question, asked what the Japoners should have had for their reward. Collins answered, 1,000 ryals apiece. Lastly he asked him, when this plot should have been effected. Whereunto, although he answered him nothing (not knowing what to devise upon the sudden), yet he was dismissed and very glad to come clear of the torture, though with certain belief that he should die for this his confession.

Next was Samuel Colson brought in, being newly arrived from Hitto, as is before touched, and was the same day brought to torture, who, for fear of the pain wherewith he saw Collins come out, in such a case, that his eyes were almost blown out of his head with the torment of water, chose, rather to confess all they asked him, and so was quickly dismissed, coming out weeping, lamenting, and protesting his innocence.

Then was John Clark, that came with Colson from Hitto, fetched in, and a little after was heard (by the rest that were without in the hall) to cry out amain; they tortured him with water and with fire, by the space of two hours. The manner of his torture (as also of Johnson's and Tomson's) was as followeth: first, they hoisted him up by the hands with a cord on a large door, where they made him fast upon two staples of iron, fixed on both sides at the top of the door-posts, haling his hands one from the other as wide as they could stretch. Being thus made fast, his feet hung some two foot from the ground; which also they stretched asunder as far as they would reach, and so made them fast beneath unto the dore-trees on each side. Then they bound a cloth about his neck and face so close, that little or no water could go by. That done, they poured the water softly upon his head until the cloth was full up to the mouth and nostrils, and somewhat higher; so that he could not draw breath, but he must withal suck in the water: which being still continued to be poured in softly, forced all his inward parts, came out of his nose, ears and eyes, and often, as it were stifling and choking him, at length took away his breath, and brought him to a swoon or fainting. Then they took him quickly down, and made him vomit up the water. Being a little recovered, they priced him up again, and poured in the water as before, eftsoons taking him down as he seemed to be stifled. In this manner they handled him three or four several times with water, till his body was swollen twice or thrice as big as before, his cheeks like great bladders, and his eyes staring and strutting out beyond his forehead: yet all this he bare, without confessing anything; insomuch as the fiscal and tormentors reviled him, saying, that he was a devil, and no man, or surely was a witch; at least had some charm about him, or was enchanted, that he could bear so much. Wherefore they cut off his hair very short, as supposing he had some witchcraft hidden therein. Afterwards they hoisted him up again as before, and then burnt him with lighted candles in the bottom of his feet, until the fat dropped out the candles; yet then applied they fresh lights unto him. They burnt him also under the elbows, and in the palms of the hands; likewise under the arm-pits, until his inwards might evidently be seen. At last, when they saw he could of himself make no handsome confession, then they led him along with questions of particular circumstances, by themselves framed. Being thus wearied and overcome by the torment, he answered, yea, to whatsoever they asked: whereby they drew from him a body of a confession to this effect; to wit, that Captain Towerson had upon New-year's-day last before, sworn all the English at Amboyna to be secret and assistant to a plot that he

had projected, with the help of the Japoners, to surprise the castle, and to put the governor and the rest of the Dutch to death.

Having thus martyred this poor man, they sent him out by four blacks; who carried him between them to a dungeon, where he lay five or six days, without any Chirurgion to dress him, until (his flesh being putrified) great maggots dropped and crept from him in a most loathsome and noisome manner. Thus they finished their Sabbath day's work; and it growing now dark, sent the rest of the English (that came that day from Hitto, and till then attended in the hall) first to the Smith's shop, where they were loaded with irons, and then to the same loathsome dungeon, where Clark and the rest were, accompanied with the poor Japoners, lying in the putrefaction of their tortures.

The next morning, being Monday the 17th of February, Old style, William Grigs and John Fardo, with certain Japoners, were brought into the place of examination.

The Japoners were first cruelly tortured, to accuse Grigs, which at last they did: and Grigs, to avoid the like torture, confessed all that the fiscal demanded. By-and-by the like also was done by John Fardo, and other Japoners: but Fardo himself endured the torture of water, and at last confessed whatsoever the fiscal asked him; and so was sent back to prison.

The same day also John Beomont was brought the second time to the fiscal's chamber; where one Captain Newport, a Dutchman's son (born in England), was used as an Interpreter, William Grigs was also brought in to accuse him; who said, that when the consultation for taking of the castle was held, then he (the said Beomont) was present. Beomont denied it with great earnestness and deep oaths. At last, being triced up, and drenched with water till his inwards were ready to crack, he answered affirmatively to all the fiscal's interrogatories: yet, as soon as he was let down, he clearly demonstrated to Captain Newport, and Johnson, a Dutch merchant, then also present, that these things could not be so. Nevertheless he was forced to put his hand to his confession, or else he must to the torture again, which to avoid, he subscribed; and so had a great iron bolt and two shackles riveted to his legs, and then was carried back to prison.

After this, George Sharrock, assistant at Hitto, was called in question; who, seeing how grievously others were martyred, made his earnest prayer to God (as since upon his oath he hath acknowledged) that he would suffer him to make some such probable lies against himself as the Dutch might believe, and so he might escape the torment. Being brought to the rack, the water provided, and the candles lighted, he was, by the governor and fiscal, examined, and charged with the conspiracy. He fell upon his knees, and protested his innocence. Then they commanded him to the rack, and told him, unless he would confess, he should be tormented with fire and water to death, and then should be drawn by the heels to the gallows, and there hanged up. He still persisting in this his innocency, the fiscal bade him be hoisted up. Then he craved respite awhile, and told them that he was at Hitto, and not in Amboyna, upon New-year's-day, when the consultation was pretended; neither had been there since November before, as was well known to sundry of the Hollanders themselves that resided there also with him. Hereupon, they commanded him again to the rack: but he, craving respite as before, now told them, that he had many times heard John Clark (who was with him at Hitto) say, that the Dutch had done them many unsufferable wrongs, and that he would be revenged of them: to which end, he had once broken with Captain Towerson of a brave plot. At which word the fiscal and the rest were attentive, encouraging him to proceed. So he went on, saying, that John Clark had entreated Captain Towerson, that he might go to Macassar, there to consult and advise with the Spaniards to come with gallies, and rob the small factories of Amboyna and Seran, when no ships were there. Here they asked him, what Captain Towerson said to this: He answered, that Captain Towerson was very much offended with Clark for the motion; and from thenceforth could never abide him. Hereupon the fiscal called him rogue, and said he prated all from

the matter, and should go to the torture. He craved favour again, and began another tale; to wit, that upon twelfth-day then last past, John Clark told him, at Hitto, that there was a practise to take the castle of Amboyna; and asked him whether he would consent thereunto. Whereupon he demanded of Clark, whether Captain Towerson knew of any such matter. Which, Clark affirming, then he (the said Sharrock) said, that he would do as the rest did. Then the fiscal asked him, what time the consultation was held. He answered, in November last. The fiscal said, that could not be: for, the consultation was upon New-year's-day. The prisoner said as before in the beginning, that he had not been in Amboyna since the 1st of December, till now that he was brought thither. Why then, quoth the fiscal, have you belied yourself? whereto the prisoner resolutely answered, that all that he had spoken touching any treason, was false and feigned, only to avoid torment. Then went the fiscal out into another room to the governor, and anon returned, and sent Sharrock unto the prison again. The next day he was called again, and a writing presented him; wherein was framed a formal confession of his last conference with Clark, at Hitto, touching the plot to take the castle of Amboyna; which being read over to him, the fiscal asked him, whether it were true, or no. He answered, No. Why then, said the fiscal, did you confess it? He answered, for fear of torment. The fiscal and the rest in a great rage told him he lied; his mouth had spoken it, and it was true, and therefore he should subscribe it. Which, as soon as he had done, he fell presently into a great passion, charging them bitterly to be guilty of the innocent blood of himself and the rest, which they should look to answer for at the day of judgment: withal he grappled with the fiscal, and would have stopped him from carrying in the confession to the governor, with whom he also craved to speak; but was instantly laid hold on, and carried away to prison.

William Webber, being next examined, was told by the fiscal, that John Clark had confessed him to have been at Amboyna on New-year's-day, and sworn to Captain Towerson's plot, &c. All which he denied, alleging, he was that day at Larica: yet being brought to the torture, he then confessed, he had been at the consultation at Amboyna upon New-year's-day, with all the rest of the circumstances in order as he was asked. He also further told them, he had received a letter from John Clark; after which was a postcript, excusing his brief writing at that time, for that there was great business in hand. But one Renier, a Dutch merchant, then standing by, told the governor, that upon New-year's-day, the time of this pretended consultation, Webber and he were merry at Larica. So the governor left him, and went out. But the fiscal held on upon the other point, touching the postscript of Clark's letter, urging him to show the same. Which when he could not do, though often terrified with the torture, he gave him respite; promising to save his life, if he would produce that letter.

Then was Captain Towerson brought to the examination, and showed what others had confessed of him. He deeply protesting his innocency, Samuel Colson was brought to confront him: who being told, that unless he would now make good his former confession against Captain Towerson, he should to the torture, coldly re-affirmed the same, and so was sent away. They also brought William Grigs and John Fardo to justify their former confessions to his face. Captain Towerson seriously charged them, that as they would answer it at the dreadful day of judgment, they should speak nothing but the truth. Both of them instantly fell down upon their knees before him: praying him for God's sake to forgive them, and saying further openly before them all, that whatsoever they had formerly confessed, was most false, and spoken only to avoid torment. With that the fiscal and the rest offered them again to the torture: which they would not endure, but then affirmed their former confessions to be true.

When Colson (who had accused Captain Towerson before) was required to set his hand to his confession, he asked the fiscal upon whose head he thought the sin would lie, whether upon his, that was constrained to confess what was

false, or upon the constrainers. The fiscal, after a little pause upon this question, went in to the governor then in another room; but anon returning, told Colson he must subscribe it: which he did; yet withal made this protestation: Well, quoth he, you make me to accuse myself and others of that which is as false, as God is true; for, God is my witness, I am as innocent as the child new born.

Thus have they examined all that belong to the English Company in the several factories of the Island of Amboyna.

The one and twentieth of February, they examined John Wetheral, factor at Cambello in the Island of Seran. He confessed, he was at Amboyna upon New-year's-day: but for the consultation, whereof he was demanded, he said he knew of no other but touching certain cloth of the English Company, that lay in the factories rotting and worm eaten, which they advised together how to put off to the best avail of their employers. The governor said, they questioned him not about cloth, but of treason: whereof when he had protested his innocency, he was for that time dismissed. But the next day he was sent for again, and Captain Towerson brought to confront and accuse him, having before (it seems) confessed somewhat against him. But Mr. Towerson spake now these words only: Oh, M. Wetheral, M. Wetheral, speak the truth, and nothing but the truth, as God shall put into your heart. So Captain Towerson was put out again, and Wetheral brought to the torture of water, with great threats, if water would not make him confess, fire should. He prayed them to tell him what he should say, or to write down what they would, he would subscribe it. They said, he needed no tutor; they would make him confess of himself. But when they had triced him up four several times, and saw he knew not what to say, then they read him other men's confessions, and asked him from point to point, as they had done others: and he still answered, yea, to all.

Next was called in John Powl, Wetheral's assistant at Cambello: but he, proving that he was not at Amboyna since November (save now when he was brought thither prisoner), and being spoken for by one John Joost, who had long been well acquainted with him, was dismissed without torture.

Then was Thomas Ladbrook, servant to Wetheral and Powl at Cambello, brought to be examined: but proving that he was at Cambello at the time of the pretended consultation, and serving in such quality, as that he was never acquainted with any of the letters from the Agent of Amboyna, he was easily and quickly dismissed.

Ephraim Ramsey was also examined upon the whole pretended conspiracy, and particularly questioned concerning Captain Welden the English Agent in Banda, but denying all, and proving that he was not at Amboyna at New-year's-tide, being also spoken for by John Joost, was dismissed, after he had hanged in the rack a good while, with irons upon his legs, and the cloth about his mouth.

Lastly, John Sadler, servant to William Grigs at Larica, was examined and being found to have been absent from Amboyna at New-year's-tide, when Grigs and others were there, was dismissed.

Thus have we all their examinations, tortures, and confessions, being the work of eight days, from the 15th to the 23rd of February. After which, was two days respite before the sentence. John Powl, being himself acquitted as before said, went to the prison to visit John Fardo, one of those that had accused Captain Towerson. To him Fardo religiously protested his innocency; but especially his sorrow for accusing Master Towerson: for, said he, the fear of death doth nothing dismay me; for God (I trust) will be merciful to my soul, according to the innocency of my cause. The only matter that troubleth me, is, that through fear of torment I have accused that honest and godly man Captain Towerson, who (I think in my conscience) was so upright and honest towards all men, that he harboured no ill-will to any, much less would attempt any such business as he is accused of. He further said, he would before his death receive the Sacrament, in acknowledgment that he had accused Captain Towerson falsely and wrongfully, only through fear of torment.

The five and twentieth of February, Old style, all the prisoners, as well the English as the Portugal and the Japoners, were brought into the great hall of the castle, and there were solemnly condemned, except John Powl, Ephraim Ramsey, John Sadler and Thomas Ladbrook, formerly acquitted, as aforesaid.

Captain Towerson having been (during all his imprisonment) kept apart from the rest, so that none of them could come to speak with him, wrote much in his chamber (as some of the Dutch report), but all was suppressed, save only a bill of debt, which one Thos. Johnson, a free Burgher, got of him by favour of his keepers, for acknowledgment that the English Company owed him a certain sum of money. In the end of this bill, he wrote these words: "Firmed by the firm of me Gabriel Towerson, now appointed to die guiltless "of anything that can be justly laid to my charge. God forgive them their "guilt; and receive me to His mercy. Amen." This bill being brought to M. Welden, the English Agent at Banda, he paid the money, and received in the acknowledgment.

William Grigs (who had before accused Captain Towerson) wrote these words following in his table-book: "We, whose names are here specified; John "Beomont, Merchant of Loho, William Grigs, Merchant of Larica, Abel Price, "Chirurgion of Amboyna, Robert Brown, Tailor, which do here lie prisoners "in the ship *Rotterdam*, being apprehended for conspiracy, for blowing up "the castle of Amboyna; we being judged to death this 5th of March, Anno "1622, which we through torment were constrained to speak, that which we "never meant, nor once imagined; the which we take upon our deaths and "salvation: they tortured us with that extreme torment of fire and water, "that flesh and blood could not endure: and this we take upon our deaths "that they have put us to death guiltless of our accusation. So, therefore, we "desire, that they that shall understand this; that our employers may under-"stand these wrongs, and that yourselves would have a care to look to your-"selves: for their intent was to have brought you in also; they asked concern-"ing you; which if they had tortured us, we must have confessed you also. "And so farewell. Written in the dark."

This table-book was afterwards delivered to M. Welden, aforenamed, by one that served the Dutch.

Samuel Colson also, another that accused Captain Towerson, wrote as followeth in the waste leaves of a book, wherein were bound together the Common Prayers, the Psalms and the Catechism.

In one page thus:

"March 5, *stilo novo*, being Sunday, aboard the *Rotterdam*, lying in irons: "Understand that I, Samuel Colson, late Factor of Hitto, was apprehended "for suspicion of conspiracy; and for anything I know, must die for it: "wherefore having no better means to make my innocency known, have wrote "this in this book, hoping some good Englishmen will see it. I do here upon "my salvation, as I hope by His death and passion to have redemption for my "sins, that I am clear of all such conspiracy; neither do I know any English-"man guilty thereof; nor other creature in the world. As this is true: God "bless me.

"Sam. Colson."

On the other side, upon the first page of the Catechism, is thus written:

"In another leaf you shall understand more, which I have written in this "book.

"Sam. Colson."

In the beginning of the Psalms, and in the leaf so referred unto, is thus written, viz.:

"The Japons were taken with some villainy, and brought to examination: "being most tyrannously tortured, were asked if the English had any hand in "their plot. Which torture made them say, yea. Then was Master Tomson, "M. Johnson, M. Collins and John Clark, brought to examination, and were

" burned under the arms, arm-pits, the hands and soles of the feet, with another " most miserable torment to drink water; some of them almost tortured to " death, and were forced to confess that which they never knew, by reason of " the torment which flesh and blood is not able to endure. Than were the rest " of the Englishmen called one by one (amongst which I was one), being wished " to confess, or else I must go to torment; withal caused M. Johnson, who " was before tormented, to witness against me, or else he should be tormented " again; which rather than he would endure, he said, what they would have, " he would speak. Then must I confess that I never knew, or else to go to " torment, which rather than I would suffer, I did confess that, which (as I " shall be saved before God Almighty) is not true, being forced for fear of " torment. Then did they make us witnesses against Captain Towerson, and at " last made Captain Towerson confess all, being for fear of most cruel tor- " ment: for which we must all die. As I mean and hope to have pardon for " my sins, I know no more than the child unborn of this business Written " with my own hand the 1st of March, *stilo novo*.

" Sam. Colson."

Yet in another page were these words:

" I was born in New-Castle-upon-Tyne, where I desire this book may come, " that my friends may know of my innocency.

" Sam. Colson."

This book he delivered to one that served the Hollanders, who sewed it up in his bed, and afterward, at his opportunity, delivered it to M. Welden before named.

All these said writings are yet extant, under the hands of the several parties, well known to their friends here in England.

The relation proceeds to give an account of the execution of ten of the unfortunate individuals enumerated above; and concludes with a statement of the manner in which these cruelties were brought to light; and a few arguments as to the utter improbability of there having been any just foundation for the alleged charges.

LADY DACRE'S LETTER TO WARREN HASTINGS.

The following letter was found among Mr. Hastings' papers. We confess that it contains a few expressions that are not perfectly intelligible to us; but nevertheless it is a valuable document:

Copy of LADY DACRE'S *Letter to* WARREN HASTINGS, ESQ., *the day before his acquittal, in consequence of* LORD DACRE'S *death.*

SIR,—Justice to the unbounded confidence ever reposed in me by the most deserving and truly lamented of husbands, demands my thus informing you, Sir, of his partial and well-weighed sentiments in your favour; and though I am conscious you can want no additional testimonial to your merit than what your own heart justly affords, still I conceive that a mind like your's will receive great satisfaction from the knowledge of the deliberate and unbiassed approbation of so perfect a man and so *victorious* a judge as my beloved Lord certainly was.

He was well acquainted with the history of India; had maturely considered the whole period of your prosperous administration in that country,—had diligently, and I might almost add constantly, attended the long trial,—and had carefully read, in our happy retirement in this place, every evidence, and every document brought forward in Westminster Hall, previous to the last session; and I beg leave to assure you, his opinion of your merit was increased by each day's observation of your conduct. He was particularly anxious to give his decision upon the subject, and at our return from the last day's trial (but three days before that fatal illness which deprived me of the tenderest of husbands and warmest of friends, and, I think I may add, the world of a very great

ornament), he expressed his satisfaction that the trial was ended, and his anxious wish to live to give you his firm and decided acquittal upon the whole of the charges.

To me he had often expressed before his wish upon the subject: he repeated it that night. How much I feel, and how deeply I regret that it is not in his power *to-morrow* to fulfil it, the world can never know; but I hope to evince, as far as possible, in this as well as in every other instance, my truest remembrance of his sentiments, and my highest gratitude for his affectionate and unlimited confidence; and to show, by every action of my mournful life, that the same thoughts, sentiments, and wishes ever prevailed in our united minds.

With every sincere wish for your long enjoyment of health, happiness, domestic ease, and that applause your conduct has so highly deserved,

I am, Sir,

Your obliged humble servant,

I. I. DACRE.

LEE, 22*nd April*, 1795.

THE LIST OF SUBSCRIBERS AND THEIR DONATIONS TOWARDS THE ERECTION OF A STATUE TO WARREN HASTINGS AT CALCUTTA.

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Baboo Ramchund ...	„ 500
Baboo Jey Kishen Das ...	„ 500
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Carried over...	39,968

Names.	Subscriptions.
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Tewarry Urjanjie Nawtjie ...	„ 25
Tilloksee Umersee ...	„ 25
Tilloksee Puddumsee ...	„ 25
Keksee Sudersee ...	„ 25
Tilloksee Teckum Das Lal Chund ...	„ 25
Lukmeechund Munneram ...	„ 25
Jewun Das Birjee Mul ...	„ 25
Rugonaut Das Dowbutram ...	„ 25
Monecke Chund Sihoo Chund	„ 25
Nyneesook Laljee ...	„ 25
Mukoond Roy Lutchmun Das	„ 25
Mungneeram Goomastah of Reckum Chund Dhunroop..	„ 25
Kishen Chund Oodey Chund	„ 25
Soomer Chund Kurrum Chund	„ 25
Perseram Lukmee Chund ...	„ 25
Roy Sing Gungapershod ...	„ 25
Cheyn Sahoo Sham Soonder	„ 25
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Seeree Kishen Ram Kishen...	„ 25
Casheenauth Mundram ...	„ 25
Madoree Das Muttra Das Gocul Das ...	„ 25
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Gocul Das Bindrabund Das...	„ 25
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Tekchund Shioo Sohac ...	„ 25
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Carried over...	40,743

Names.	Subscriptions.
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Shaik Gheesa Shaik Hussain	„ 25
Jaunee Mul Kham Chund ...	„ 25
Ooma Shunker Chubeel Das.	„ 25
Sentaram Bhichook Lal ...	„ 25
Suntoke Casheeram ...	„ 25
Dyal Das Munny Lal ...	„ 25
Sheoonauth Ram Poorunder Lal	„ 25
Udheen Lal Kishen Das ...	„ 25
Rhoshial Chund Jumna Das..	„ 25
Fute Chund Hurruck Chund.	„ 25
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Oomeydram Shioo Buksh	„ 25
Jewun Mul Bhunsidhur ...	„ 25
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Suddashio Naick ...	„ 25
Ramajee Seereedhuriee Kauleah ...	„ 25
Huzaree Mul Ramdhun ...	„ 25
Rummun Laul Bindabund ...	„ 25
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Deoeepershaud ...	„ 25
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Rs.	41,493

CALCUTTA, *Sept.* 14*th*, 1820.

(Signed) J. P. LARKINS, Chairman.

CHARMING OF SNAKES.

(From the Calcutta Journal.)

The almost universal belief placed in the apparently wonderful feats of the snake catchers, by Europeans as well as natives, induces me to request a column in your journal, for the purpose of exposing the artful manner in which these *arrant* impostors play upon the easy credulity of the multitude, and by which they have even managed to impose upon authors of great discernment, as may be seen by the accounts published of them in the various tracts relating to India, and descriptive of the customs of its population. Never having myself given the least degree of credit to the numerous relations I have met with concerning the powers of the snake catchers, I had not the slightest curiosity to see their exhibitions till the other day, when a set of them made their appear-

ance in cantonments, and performed so expertly as to become the subject of conversation, gaining the belief of some, and exciting the suspicions of others; among which last I was one who did not honor the charmers with the least credence. As there was, however, a difference of belief and opinion on these occasions, we (that is, the *unbelievers*) resolved to discover the truth, regardless whether the result of our experiment turned out *pro* or *con* our arguments; and to work we went in the following manner:

Having sent for three of these terrors of serpents, we ordered them to clear a compound of every snake in it, and intimated our intention of killing them all as soon as caught; to which (*mirabile dictu!*) their enticers would by no means consent, assuring us they had passed their words with the snakes, that if they would have the goodness to allow themselves to be quietly taken they should receive no injury? Having, therefore, struck up those melodious sounds which are so generally thought to have "charms to soothe the serpent's breast," they began to perambulate the compound, and continued to do so, "till one, the foreman of the crew," came opposite a small out-house, in which our servants informed him there dwelt a snake of uncommon magnitude; and planting himself at the entrance,

> He played (and this you may rely on)
> In sweeter strains than Old Amphion,

till the monster whom he essayed to charm, no longer (as it appeared) able to contain himself, issued from his lurking place, and soon became the captive of our male and modern syren! It so happened, however, that not one of us could get a sight of the snake (and a huge one he was) till he was actually caught; for the charmer made so sudden and quick a spring, the moment he said the snake had come out, that he effectually prevented our perceiving the reptile's egress from the hole; and this conduct serving rather to excite than to lull our suspicions, we resolved upon a second and more rigorous procedure. The man, we observed, wore a very long kind of frock, which reached to the ground; and feeling perfectly assured that he concealed tame snakes in it, we thought it advisable to disrobe him before entering upon the new trial; at which unexpected determination on our part Orpheus was manifestly disconcerted.

Preparatory to our second attempt, we made him lay down the newly-caught snake near the basket, when (wonderful to behold, and to tell!) it immediately "dragged its quick length along," and housed itself as though it had been an old inmate of the basket, and perfectly accustomed to that kind of lodging! Having stripped the fellows, as aforesaid, we took them round the compound once more, but not another snake seemed inclined to move, and after piping away for about an hour, and seeing plainly that we were up to their tricks, the fellows very coolly confessed the whole artifice, which we took care to make them explain to our satisfaction, and which is as follows:—They always carry with them a number of trained snakes, of all descriptions, a *quantum sufficit* of which they conceal in the lining of these long frocks of theirs; and upon being shown the haunt of a snake, they usually enquire if any one has seen it, and what kind of a one it is. If no person can tell them, it is all well enough; but if a particular kind is described, they make use of a similar tame one for the purpose, which (after playing away as long as need be) they pinch on the tail, and thus make it come out. At that instant they call out that the "snake has come out of the hole," and make a sudden stop as if to seize it, thereby very effectually concealing the exit of the tame one from the frock. They then lay hold of this latter, and exhibit him to the astonished by-standers as the one which erst inhabited the very hole before them, but which is now incapacitated from doing further injury!

They showed us the receptacles, beneath the lining of their frocks, for the tame snakes; but some of them carry a bag in which the reptile coils itself up, and darts out at the well known signal of the charmer. They charge for their work agreeably to the size and dangerous caste of the snake they pretend to have caught; and are in fact, by their own confession, the most rascally impostors in India, and no more capable of charming a snake than of finding the

longitude ! We sent for another set, who, on seeing the fate of their brethren's artifice, confessed *instante* in like manner as the others had done, and even went through the performance, showing and explaining to us all the intricacies and sleight-of-hand attendant on the deception ; after which, as a first and appropriate punishment, we killed their tame snakes and turned them out of cantonments, to the great joy of all the other natives who witnessed or heard of the discovery.

The trade carried on by these people is by no means an innocent one, nor are their tricks so harmless as those of jugglers are, but quite the contrary ; for those who believe in and employ the snake-charmers are lulled into perfect security for the future, firmly believing that the reptiles are taken, and become therefore, less cautious than they used to be when they knew that the snake remained in a certain part. This remark particularly applies to children, who would not hesitate to thrust their hands into a hole from which they were led to believe the snake had been enticed by the charmer ; and I, therefore, consider it a point of duty to make their impostures known as publicly as I can. That the whole matter is a cheat, any person may convince himself by following the plan above described, of stripping the impostors, and watching them narrowly, never allowing them to stoop down or seize till such time as the snake is also seen by the person trying the experiment, which I think will never be,—as no snake would take the trouble of coming out to hear Cecilia herself, much less to enjoy the discordant squeaks produced by the wretches here alluded to, who certainly deserve a much severer punishment than what would be inflicted in England on fortune-telling gypsies, &c.

Etymology of the words "Bengal" and "Calcutta."

Extract of a Letter.—In the *Araish-i-Muhfil*, which is an abridgment of the *Khoolasut-ool-T'uwareekh*, or compendium of histories, we are told that "*Kalkutta* was once a little village, and derived its name from *Kalee*, the tutelary goddess of the place ; that in the Bungla language *Kuta* signifies lord or master ; that hence the place was called *Kalee-kuta ;* that by degrees, through the mutation of tongues, *Kaleekuta* fell into disuse, and that its present appellation of *Kalkutta* was obtained instead."

Having thus, I hope, satisfactorily disposed of the etymology of the capital, I proceed to put you in possession of the derivation of the name of the province. From the same source quoted above, we learn that "the original name was *Bung :* that the postfix *all*, in the Bungla language, means a large embankment, of which it is said a vast number used to be made, as well for the safety as the irrigation of horticulture, cultivation, &c. ; that the governor of the province accordingly erected bulwarks (ten hands in height and eight hands in breadth) at the skirts of the hills, where the land was low, and that he directed the foundation of buildings to be laid, and the purposes of agriculture to be carried on within this range of fortification ; that, on this account the natives called the whole country *Bungala* or *Bungalu.*"—*Calcutta Journal, September* 4.

Egyptian Antiquities taken to Calcutta.

Some curious fragments of Egyptian antiquities, said to be from the ruins of Thebes, have been brought to Calcutta by a ship from the Red Sea. They are thus described :

No. I.—An Egyptian mummy of a young female in good preservation, enclosed in one of the highly ornamented envelopes of the ancient Egyptian linen, painted with hieroglyphics, the colours of which are quite fresh, and the outer part representing, according to the usage of antiquity, a portrait of the deceased during her life.

No. II.—A mummy of a still younger female, probably from 9 to 12 years of age, encased in the bituminous preparation in which it was originally embalmed, and having the aperture still open by which the intestines were taken out for the admission of the embalming matter, the features, limbs, and even the nails of the fingers and toes still perfect. It is enclosed in an ancient coffin of the imperishable sycamore, as fresh as if buried but yesterday, though probably near three thousand years old. It is swathed in Egyptian linen, which of itself is curious as a specimen of the ancient manufacture. On lifting the corpse from the coffin, it is found to repose on what is probably an exact portrait of itself when alive, in the full dress of a young Egyptian lady of fashion, with highly ornamented garments, large gold earrings, and other characteristics of the ancient costume. At the head of the coffin is a carved representation of the portals of an Egyptian temple, with the columns, architrave, wavy serpent, winged globe [the emblem of eternity], frieze of hieroglyphics, and all the accompaniments of their most hallowed sanctuaries, which may be easily recognized by those who are conversant with the plates of Denon, the French Savans, and other works on the ancient remains of Egypt, and proves its extreme antiquity, notwithstanding the surprising freshness of the wood on which it was executed.

No. III.—Two arms and hands, and two legs and feet, both perfect and of the full human size, in their embalmed state.

No. IV.—Two embalmed rams, with the body swathed in Egyptian linen, and the head projecting out of it, after the manner in which the heads of rams are represented on the sphinxes of temples dedicated to Jupiter Ammon.

No. V.—Six embalmed cats enveloped in Egyptian linen, some of a very large size, and the heads perfect.

No. VI.—Two small cases in the form of idols, containing small embalmed figures, supposed to be crocodiles, a sacred animal with the Egyptians.

With a variety of wooden and stone idols, pieces of sculpture, amulets, &c.—*Calcutta Government Gazette, December* 14.

St. James's Church, Calcutta.

The foundation-stone of this edifice, the intended erection of which we formerly announced to the public, was laid on a spot of ground near the Boita Khana on Tuesday morning, by the Lord Bishop of Calcutta, in presence of the Archdeacon and Clergy, together with a considerable assemblage of the respectable inhabitants of this city. The plate containing the inscription having been deposited in the cavity of the stone by Captain Phipps and Lieutenant Paton, His Lordship delivered a solemn prayer suited to the interesting occasion; and, the superincumbent masonry being laid, dismissed the assembly with his blessing.

We cannot help offering our cordial congratulations on the commencement of this good work, and our best wishes for its future success. The inconvenience felt from the want of sufficient accommodation in the two Presidency Churches, as well as from their situation, which almost precluded the regular attendance of the inhabitants of our extended and extending suburbs towards the East, have long rendered such a measure highly desirable. By the liberality of the Government, a spacious and handsome structure is about to be erected, with a view to the comfortable accommodation of all who are desirous of attending its ministrations. The Church will, for this purpose, be considered almost wholly open, and we do not doubt that its service will be numerously and reverently attended.

Within the compound of St. James's Church will be erected a neat school, with a residence for a schoolmaster annexed to it, out of funds placed at the disposal of the Bishop, especially a legacy of £500, bequeathed in trust to His Lordship for charitable purposes. This establishment is intended for the bene-

fit of such poor children as cannot obtain admission into existing schools; and will, we trust, eminently tend to the dissemination of solid Christian principles.

We subjoin a copy of the inscription above alluded to:

Ecclesiæ. Sancti. Jacobi.
Apud. Calcuttenses.
Jacta. Sunt. Fundamenta.
Die. XIV. Novembris.
Anno. Salutis. MDCCCXX.
Primo. Regis. Augustissimi. Britanniarum.
Georgii. IV.
Viro. Prænobili.
Francisco. Marchione. de. Hastings.
Res. Indicas. Ubique. Feliciter.
Gerente.
Sacris. Præposito.
Thoma. Fanshaw. Episcopo. Primo.
Sumptus. Suppeditante.
Honorabili. Mercatorum. Anglicorum.
Sodalitate.
Pownal. Phipps. Centurione.
Operum. Publicorum. Curatore.
Architecto.
Incepto. Faveat. Et. Pro. Suo.
Agnoscat. Christus.
Amen.

—*Calcutta Government Gazette, November* 6.

FETE GIVEN BY THE NABOB OF ARCOT, PRINCE AZIM JAH.

A splendid fête was given by His Highness the Nabob at Chepauk, on Wednesday evening the 27th ultimo, in honor of His Highness' accession to the Musnud. The company began to assemble at the Palace before 9 o'clock, and consisted of His Excellency the Governor and Lady Munro, the Honorable the Chief Justice and family, the Members of Council, and most of the other principal families at the Presidency. The avenues from the entrance of the grounds to the Palace, were studded on each side with lamps, while the Palace was lighted up in a very splendid manner. The company were received in the spacious suite of apartments below; where the Musnud is placed, here was seated richly habited His Highness the Nabob, together with some members of his family. A full length portrait superbly framed, of his present Majesty, when Prince of Wales, attracted particular attention, the colours have lately been renewed, and now appear as brilliant and fine as when the picture was first painted. Lady Munro, Lady Stanley, Mrs. Stratton and others of the ladies who arrived early, visited Her Highness the Begum. After the company had been some time assembled, they adjourned to spacious and handsome pandals placed at the back front of the building, where were several *jets d'eau* according to the eastern fashion. An exhibition of fireworks then commenced, which was of a most brilliant description, and continued a considerable time, an immense concourse of natives had been admitted into the grounds to witness the exhibition, these were seen in large groups, as the fireworks were lighted up, and added greatly to the interest of the scene. After this exhibition, the company returned to the interior of the building, and sat down to tables covered with a profusion of excellent viands, dressed after the European manner. Wines also of the first quality were in abundance. The repast being over, the company returned to the principal apartments of the Palace, when garlands of flowers, &c., were distributed in the customary manner by His Highness, assisted by some of the members of his family, after which the company took their leave.—*Madras Government Gazette, January* 4, 1821.

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. XII, *July to December*, 1821.

Mission College, Calcutta.

The preparations for commencing the Mission College having been completed, as we announced in our paper of last Thursday, the Lord Bishop of Calcutta repaired, at an early hour on Friday morning, the 15th instant, to the College ground near the Botanic Garden, where he was honoured with the company of the Honorable J. Stuart, the Honorable J. Adam, Major General Hardwicke, Mr. and Mrs. Udny, and a numerous and highly respectable assembly of ladies and gentlemen, including the Archdeacon and Clergy, collected to witness the interesting ceremony of laying the foundation stone. When the company were sufficiently assembled, the Bishop delivered; first,

A prayer for a blessing on the work then to be taken in hand, and for divine guidance and support to the professors, the students, the missionaries, and all who may in any way be connected with the institution; that they may severally be enabled to discharge their allotted duties, and especially be preserved from all heresies, and divisions, and party views: an adherence to primitive truth and apostolical order, joined to holiness of life and unwearied labors of love, being the best evidence that God is with them, and the surest pledge of His blessing.

Next, a thanksgiving for the Christian zeal displayed in the present age; more especially for the labours of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; for His Majesty's most gracious letter, authorizing them to collect the contributions of the charitable throughout England; for the munificent aid received from other religious societies and public bodies; for the liberality of the Supreme Government of India, and for every manifestation of good-will to the work; praying that the same may be continued, and that the Almighty may raise up to the Institution a long succession of benefactors, whose memory shall be blessed for ever.

Then, a prayer for the Church of England, in whose Christian zeal the Institution has originated; and therein for His Most Gracious Majesty King George, and all the Royal Family; for all orders of the Clergy, and for the congregations committed to their charge; for the Honorable the East India Company; for the Most Noble the Marquis of Hastings, and the Members of Council; for the Judges of the Supreme Court, for the Magistracy and the people; that all of these may endeavour to advance the happiness of the natives of this country, and that no habitual deviations from evangelical holiness, in those who profess the faith of Christ, may do dishonour to their holy calling; for all who may be called and sent to preach to the heathen; and finally, for the persons then assembled, that a participation in such works of charity might tend to engage them more deeply and surely in the service of God. This part of the devotions was concluded with the Lord's Prayer.

The following inscription, engraved upon a brass plate, was then read by the Rev. John Hawtayne, the Bishop's Chaplain:

Individuæ. et. benedictæ. Trinitati. gloria.
Collegii. missionarii.
Societatis. de. propagando. apudexteros.
Evangelio.
Episcopalis. autem. nuncupandi.
Primum. lapidem. posuit.
Thomas. Fanshaw. Episcopus. Calcuttensis.
Precibus. adjuvante. Archidiacono.
cæteroque. clero.
Respondente. et. favente. coronadie. xv.
Decembris.
Anno. salutis. MDCCCXX.
Britanniarum. Regis. Georgii. IV. primo.
Princeps. ille. augustissimus.
Quum. regentis. munere. fungeretur.
Literas. Societati. benigne. concessit.
Quibus. piorum. eleemosynas.
Per. Angliam. universam. petere. LI. ceret.
Hos. in. usus. erogandas.
In. eosdem. vir. noblissimus.
Franciscus. Marchio. de. Hastings.
Rebus. indicis feliciter. præpositus.
Agri. sexaginta. bigas. Bengalenses.
Ad. ripam. Gangetis. prope. Calcuttam.
Chartulis. assignavit.
Societas. vero. de. promovenda.
Doctrina. Christiana.
Particeps. consilii. facta.
Grandem. est. largita. pecuniam.
Illa. itidem. missionaria.
Cui. nomen. ab. ecclesia. ductum.
Ne. tali. tantoque. deesset. incepto.
Par. munus. ultro. detulit.
Christi. non. sine. numine.
Læta. hæc. fuisse. primordia.
Credant. agnoscant. posteri.
Amen.

The plate was then deposited and the stone was laid by the Bishop, assisted by Mr. Jones, the Architect: the Bishop pronouncing:

"In the name of the Father, the Son, and the Holy Ghost, one God blessed "for ever: I lay this the foundation stone of the Episcopal Mission College "of the Incorporated Society for the Propagation of the Gospel in Foreign "Parts, to be commonly called and known as Bishop's College near Calcutta."

His Lordship then proceeded: "O Father Almighty, through whose aid we have now commenced this work of charity, we bless Thee that we have lived to this day: O prosper the work to its conclusion: and grant that so many of us as thy Providence may preserve to witness its solemn dedication, may join together in heart and in spirit in praising thy name, and in adoring thy mercy, and in supplicating thy favour to this house evermore, through Jesus Christ our Lord. Amen."

The Assembly were then dismissed with the Bishop's blessing.

His Lordship and Mrs. Middleton now led the way to breakfast, which was very handsomely and well served up, in a neat bungalow erected for the purpose, and in an adjoining tent, where about forty persons sat down. The plans of the College were exhibited, and were much admired, as was also an elegant drawing executed and liberally presented by G. Chinnery, Esq. The College,

we learn, will consist of three piles of building in the plain gothic style, disposed to a quadrangular form, the fourth side being open to the river. The principal pile will comprise a chapel to the east, divided by a tower from the hall and library on the west; and the wings, or side buildings, will form dwellings for the professors, with lecture-rooms and dormitories for the students; the whole being calculated to combine comfort and convenience with an elegant simplicity. After breakfast, the company proceeded to view the ground, which is now in great measure cleared; and it was impossible not to feel that a happier spot could not have been selected, with respect to its convenience, its retirement, or the beauty of its situation. We have, indeed, never witnessed an occasion in which so benignant and heartfelt a satisfaction appeared; the effect of the whole was truly Christian; and confiding, as we do, no less in the prudence and discretion than in the zeal with which this important Institution will be conducted, we trust those who were present will look back to that day with a feeling far more soothing and consolatory than any, which the recollection of enjoyments merely sensual can be expected to afford, when they are fading away for ever.—*Calcutta Government Gazette, December* 21.

RAJAH OF TANJORE'S VISIT TO BENARES.

Account of the Reception of His Highness at Nellore.

The Rajah having written to the heads of departments at this station that His Highness would arrive here at about 8 o'clock in the morning of the 26th instant, this intelligence soon became public, and throngs of people lined the Madras road at the early hour of daylight of the above date, from Nellore to a distance of about five miles. At about 6 o'clock, the Judge of the Zillah moved in procession to meet His Highness, and having received the Rajah at a distance of about three miles from Nellore, His Highness, the Judge and Mr. Surgeon Sutton proceeded, at the head of an innumerable cavalcade of inhabitants, the Rajah's troops, the Judge's Court servants in palanquins, Chocadars, Peons, &c., &c., &c., to the Rajah's tents, on the north side of the fort. Here the troops of the garrison were formed into a street, and received the Rajah with presented arms, drums beating, &c.; and it is impossible to describe the grand effect of the spectacle as it now appeared; countless multitudes of people all moving in one mass; the Rajah, Judge, and His Highness' Attendant Surgeon in the centre; drums, fifes, trumpets, horns, banners, pikes, horsemen, palanquins, &c., &c., all heard or seen in this numberless multitude; and, as if to make this imposing spectacle more grand at this particular time, the Collector and Commanding Officer now met His Highness, where the Rajah, dismounting, received these gentlemen in the way of Eastern Princes, and the whole party having regained their conveyances, proceeded with the Rajah to His Highness' Durbar tent, where, after a short visit, paun, &c., and flowers and otto were distributed, and the gentlemen returned with their respective attendants to their houses. Here they were visited by His Highness on the succeeding day, who expressed himself much gratified at all the attentions which had been shown to him, and proceeded early the next morning on his journey. The arrangements made by the gentlemen to meet His Highness the Maharajah were certainly well calculated to produce the effect of public show, and the Rajah appeared throughout the procession to be exceedingly gratified: and indeed he ought to have been, for the orders of Government to the public Authorities stationed on the route of His Highness from Tanjore to Benares, "to pay him every proper respect," could not have been better attended to than they have been at Nellore; throughout which Zillah, the Judicial and Revenue Native Authorities have paid His Highness, by orders from the Judge and Collector, every mark of respect; and the same respect was shown in the most flattering way possible by the gentlemen on his arrival at the Sudder station. I never saw in my life before such a grand sight, and such a crowd: for not

only were the roads utterly impassable, but all the houses in the fort and the ramparts were crowded with men, women, and children, of all castes and ages, to see and salute the procession as it moved along.—*Madras Courier, November 7.*

Ceremonies observed at the Coronation of a Hindu Rajah.

By Mr. Brown.

(*From the Asiatic Researches, Vol. XIII.*)

As the observance of any public ceremonies amongst the Hindu population of India is daily falling into disuse, and as they will consequently be known at no distant period by tradition alone, it may perhaps form part of the objects of the Asiatic Society to procure such descriptions of them as eye-witnesses of their performances are qualified to contribute; and to preserve in the transactions of the Society such memorials of their past existence. With this view, I beg leave to offer to the acceptance of the Society, the following account of the coronation of the Rajah of Colastri, at which I happened to be present.

In order fully to comprehend the causes that led to that ceremony, it is necessary for me to state the political situation of Colastri at that period.

The arms of the Tartar conquerors of India never penetrated into Malabar, the inhabitants of which preserved their ancient government, religion and customs, until the invasion of Hyder Ali from the neighbouring province of Canara, about the year 1766, with a numerous army, put an end to the Hindu Government, by the expulsion of the Rajahs and chief men, most of whom fled to Travancore. As the Moplay chieftain of Cannanore, Ali Rajah, had urged Hyder to, and assisted him in this conquest, he, as a reward, put him in possession of the Ráj of Colastri, on condition of his paying an annual tribute. The government of the country being then transferred from the Hindus to fanatical Mussulmans, was during the course of twelve years for, which time Ali Rajah held it, almost completely depopulated: murder and rapine prevailed in every quarter, so that no Hindu remained in it who had the means of getting to Travancore. During this long period little of the stipulated tribute had been paid, and Hyder therefore willingly listened to proposals made to him by one of the Princes of the Colastri family (who had been protected in the Honorable Company's Settlement of Tellicherry), to pay him tribute if restored to his country. The negotiation was carried on through Domingos Rodrigues, the Company's linguist, a man of great wealth, who becoming security for the payment of the tribute, the Rajah was put in possession of the Ráj in 1776-7, with full powers to re-establish the ancient government. This was immediately done; the exiles were re-called, and reinstated in their landed property, but the country, from so long a course of oppression and spoliation, afforded slender means of realizing tribute; whilst the Residents, under the name of *Harcaras*, placed with the Rajah to receive tribute, and to observe and report his actions, augmented his distress by their rapaciousness. The first year's tribute was advanced by Domingos Rodrigues; but subsequently the revenues still continued unequal to the demands on them, and therefore, after the country had been restored to some kind of order, the expedient of crowning the senior Rajah, for the purpose of raising money, was resolved on. It is here necessary to explain, that the law of succession adopted in this family, and indeed in all the Rajah families of Malabar, is that the senior male, by the female line, succeeds to the first station of Colastri Rajah, in whose name the government is conducted by an acting Rajah, whom he appoints, and who is in fact the ruler; the other, after being crowned, retiring to a certain fort with all the ensigns and exterior marks of dignity, where he passes his time in the performance of religious ceremonies. What probably rendered the adoption of this mode of delegated government necessary is that as the number of Princes in the family is generally considerable (the sons of all the daughters succeeding each other according to priority of

birth), the senior is always far advanced in years, and past the term of active life, before he comes to that dignity. The senior Rajah in the present instance was a very aged man, not less, I judged, than seventy years of age. He had hitherto remained in Travancore, probably to avoid the expense necessary for his establisment, but was now brought from there, that the finances of the Ráj might be recruited with the contributions due, by custom, not only from its own subjects, but from the other Rajahs and chieftains connected with it, on the performance of this ceremony; at which also attended deputies from the settlement of Mahe and Tellicherry, each presenting a box containing a certain sum in gold, in conformity to ancient custom. The Brahmins having fixed on an auspicious day in the month of December 1778-9, notice of it, and invitations were sent far and near, and great preparations were made by the acting Rajah, for the accommodation and entertainment of the multitude that were expected to assemble from all parts of Malabar, and the countries of Cochin, Travancore and Palghat.

The place which immemorial custom had prescribed for the performance of this ceremony was a fort named Maday, situated between the rivers of Balliapatam and Cavay, in an open spot, and more spacious than Malabar forts generally are. Here, on an elevated spot under a canopy, a kind of throne, but not higher than a common chair, was placed. About 1 o'clock P.M., the Rajah was brought in a covered palanquin, attended by many Brahmins, to his chair, and seated in it, but concealed from the spectators by *purdahs* held before him, whilst the people were made to fall back to a distance of from twenty to thirty yards in front, and Brahmins were there stationed to prevent any person going beyond those limits. The concourse of people assembled was very great. Into the fort the chief people only had been admitted; the multitude were without the walls in vast numbers, but, from the elevation of the spot on which the throne was placed, most of them could see it.

The propitious moment being arrived, the *purdahs* were withdrawn, and the Rajah exposed to view, with the crown on his head. Various rites were then performed by the Brahmins, whilst others recited invocations, and chaunted stanzas appropriate to the occasion. This continued for about half an hour, when the chief Brahmin or priest of the Raj advanced, having a flat silver dish in his left hand, containing a little fine unboiled rice. He then approached so close to the Rajah as to be able to reach the crown with his hand; stopped, and recited a prayer or invocation; he then took a little of the rice in his right hand, and dropped it on the crown. This he repeated three times, letting the rice fall slowly, whilst he at the same time continued to proclaim, in a very loud voice, the new titles of the Rajah, with the invocations or prayers, composed no doubt for the august ceremony.

The silence of the multitude, without as well as within the fort, during all this, was admirable. The awe and reverence with which they beheld the rites, and listened to the Brahmins, was so great, that not a breath was to be heard whilst they continued, so that the voices of the Brahmins were distinctly heard out of the fort; but the moment for adoration, which was that when the last rite with the rice was completed, was no sooner come, than a simultaneous shout burst from the whole, so loud and sudden, and so striking to me, from its being totally unexpected, that it seemed the shout of Milton's Pandæmonium realized.

The adoration at the same time began, and continued as long as the Rajah remained exposed, which was above an hour, during which the offerings were presented and received by the attendants. During the same time gifts of cloths and money were distributed amongst the Brahmins and their women, the number of whom was immense, all of that caste of the adjacent countries, and many even from Tanjore, having assembled. For their accommodation also very extensive wooden buildings had been erected, in which they were feasted with dressed victuals, consisting of rice, dhâl, ghee, curries of various vegetables, with papadams (fine cakes made of gram flour and a fine species of alkali, which gives them an agreeable salt taste, and serves the purpose of

yeast, making them rise and become very crisp when fried), plantains, and other fruits. This entertainment, which was for the Brahmins and their families only, continued three days, twice every day.

The gestures made use of on this occasion to express their adoration were sufficiently remarkable to merit a description. The person standing erect, lifts his hands to his face, and joins them open, the fingers stretched, and reaching a little above the eyes; the fingers are then drawn down to the palm, and the hands drawn back from each other to the distance of eight or ten inches; then replaced as before, and the same motions repeated, which, when performed by every individual of so great a multitude, formed a very singular scene.

The crown was of gold, but the distance at which I was placed prevented me from noting anything but its form, which resembled that of the tiara worn by the Roman Pontiffs before it was disfigured into a triple crown by the arrogance of Boniface and Benedict. When we consider with what minuteness the Hindus adhere, even in matters of minor importance, to the practices of their ancestors, we may conclude that the form of this crown was very ancient, and is therefore worthy of remark, as being different from that of any diadem worn by Princes, either now or at former periods; but that the cap of ceremony of the High Priest of the Temple of Jerusalem was not unlike it.

This ceremony, on the whole, affords two subjects worthy of consideration: first, the rite of sprinkling rice over the crown whilst on the head of the Rajah, so different from any practice in the west, of modern or ancient times. The rite now in use of anointing Princes at their coronations is of modern institution, and generally admitted to have been borrowed or imitated from the Jews; Secondly, the circumstance of its being a ceremony arising out of a feudal system of government, at which all the vassals were obliged to appear, and to contribute to the expense of it, each according to his rank; and that it should have been resorted to for the purpose of filling the Rajah's coffers, in a similar manner to that in which our own Princes often rendered the feudal ceremonies subservient to similar purposes.

MR. MOORCROFT'S EXPEDITION INTO TARTARY.

Extract of a Letter from Delhi.

It is known at Amritsir, by receipt of a merchant's letter from Cashmere, that Mr. Moorcroft has arrived safely at, and is now residing in the town of Ladák, the capital of the country known by that name; that he has purchased shawl-wool to the amount of several thousand rupees, and has prepared for his further journey towards Cashghar, whither he will shortly proceed, and it is supposed safely arrive. The letter states that the cold in Ladák is excessive, and that Mr. Moorcroft, and his associates and servants, are obliged to clothe themselves in felts and furs.

I send this interesting account of Mr. Moorcroft's progress with great satisfaction. Most people with whom I have talked about Mr. Moorcroft, and I fear the public generally, not only underrated this gentleman's enterprise and abilities, but in many instances refused him any credit, and often denied the truth of his assertions and statements. I fully expect that he will safely execute his projected journey, which will carry him through one of the most interesting and most unknown tracts in the world.

An inspection of the map will show what an interesting route Mr. Moorcroft has to follow from Cashghar. He can go either across Tartary into Russia, or westward towards the far-famed Sammarcand and Bokhara.

Cashghar is now possessed by the Chinese, and has a Chinese force and Governor. Their Government is strict but mild.

Ladák, you know, is to the eastward of Cashmere, and is a wonderfully elevated and almost unknown region. It is peopled by independent idolatrous tribes of Tartars.

Further particulars, drawn from information forwarded from Amritsir, by Merchants.

It is reported by the people who came in from Cooloo Chumbuh and the other hill states, that Mr. Moorcroft is still in Ladák, employed in traffic. Some maunds of shawl-wool, which have been purchased, he has forwarded through the hills towards Nepaul, thence to be sent on to Calcutta. He is endeavouring to establish a factory in Ladák. Mr. Moorcroft has ten or twelve soldiers with him as a personal guard. Without arrangements with the Yarkundees, he cannot proceed further towards Yarkund: he has therefore sent on a trusty person to make these arrangements. Meer Izzut Oolah Khan, having a friend in Yarkund, has written to him to manage for the road being freed to them. Meer Izzut Oolah himself is along with Mr. Moorcroft.

Mr. Moorcroft probably writes to his friends in Hindoostan. His letters must be highly interesting. So far as has been hitherto ascertained, Mr. Moorcroft's progress has not excited jealousy. At Lahore and Cote Rangrah he was treated with kindness and respect. Meer Izzut Oolah, his companion, is a most intelligent and prudent man. He was a public servant under Mr. Elphinstone, when that gentleman went as Plenipotentiary to Cabool; and Mr. Elphinstone will doubtless feel satisfaction in perceiving the enterprise and energy of a man brought forward by himself. If Mr. Moorcroft cannot return by Bokhara, through Ferghana, Meer Izzut Oolah will be able to conduct him from the Chinese frontier by the Yoozufzy country, into the valley of Peshawur. In passing from Ladák to Cashghar and Yarkund, Mr. Moorcroft will have to cross the chief branch of the Indus which comes from the east.

The Cameleon.

To the Editor of the Calcutta Journal.

Sir,—For the information of those who are fond of the study of Natural History, I beg leave to make known a few remarks upon the Cameleon, from ocular demonstration.

It is commonly believed that this curious little animal has the power of changing its colour at pleasure to the same shade as the substance upon which it is placed, and that its tongue is forked. I have kept Cameleons in a cage several months, narrowly watching them, and have placed them upon different substances for the sake of experiment. I never saw an alteration in their colour, but merely a variation in the shade, from a light yellowish green, to a very dark olive green. The mottles were always visible, though similarly changed with the shade. The Cameleon's tongue, which is nearly three parts the length of his body, is blunt at the end, and not unlike a common probe. From the end of it exudes a small quantity of matter, thick, clear and glutinous; this he uses in obtaining his prey, which consists entirely of insects. He will remain sometimes for an hour with his tongue upon the ground, and when a sufficient quantity of insects has settled upon it, they are all drawn in and devoured. I have seen this animal dart at a fly settled upon a small piece of paper; the fly escaped, but the paper was drawn to the mouth by the cohesive liquid just referred to, and which I have several times particularly examined. The Cameleon possesses the quality, generally attributed to him, of a power of long fasting.

I am, Sir,

Your's obediently,

A.

LINES WRITTEN ON VISITING THE GRAVE OF LIEUT. KIRK, IN NEPAUL.

(From the Bengal Hurkaru.)

'Midst scenes as his own Grampians wild,
Here lies the virtuous and the brave.
On hills sublime his cairn is piled,
Where torrents dash, and pine-trees wave.

With pilgrim steps by sorrow led
O'er mountains wild, remote, and drear,
I come the bursting tear to shed,
And kneel beside thy early bier.

I little thought of this thy doom,
When in farewell I press'd thy hand;
Our trysting-place thy mountain-tomb!
Amidst this far romantic land.

Where sweetly winds the past'ral Tay,
Thy native worth was early known,
Which still through Ind's subduing day
With undiminish'd lustre shone.

And now, thy years of exile o'er,
Thy breast beat high at Scotia's name;
Prepared to seek her happy shore,
A son she might be proud to claim!

But Heav'n, which still directs the best,
The long, fond, cherish'd wish denied:—
Submissive to its high behest,
Serene the Christian Soldier died.

WILD DOGS.

During the year 1819, two or three wild dogs entered the lines of the 2nd Battalion, 21st Madras N. I., at Cohoor, just opposite to Rajahmundry, on the southern bank of the Godavery River. This was thought little of at the time; but the result has proved, in many instances, cruelly fatal. Eleven people attached to the Corps are *known* to have died of hydrophobia, and it is highly probable that far more of the followers may have died without observation. One dog entered the tent of an officer, who was fortunately protected by a fierce greyhound bitch with young, which shortly afterwards died of the bites which it received.

Wild dogs are ascertained to be very numerous at Mudarrum, 20 miles distant from Cohoor. But a few years ago, two packs, in full cry, were seen in one day. They are said to be larger than the common dog, and to bear some resemblance to the wolf. It is affirmed by the natives that, when in packs, they will attack other wild beasts of the greatest fierceness and strength.—*Calcutta Journal, December* 23.

SUBJUGATION OF THE GORKHAS BY THE CHINESE.

(From the Indo-Chinese Gleaner.)

We have in Chinese a small work, consisting of two volumes duodecimo, which narrates briefly the military operations of the reigning Tartar dynasty; it concludes with "The Subjugation of the Gorkhas."

The account sets out by affirming, that the Gorkhas had no intercourse with the Chinese till modern times; and describes them as a large tribe on the western side of Thibet, which, it is added, is the "ancient Budha nation."

From the frontier of China to the nearest Thibet territory is,

72 days' journey.
12 days more to Upper Thibet, and,
15 more to the bridge which separates that region from the
— Gorkhas, making in the Total,
99 days' journey to the seat of war on that occasion.

The Emperor, Këen-lung, was averse to commencing hostilities, on account of the distance: but having taken the people of Thibet under his protection, he judged that his honor required him to defend them against the inroads of the Gorkhas. The dangerous passes over the mountains are spoken of with horror; some of them required a whole day to cross, and when once attempted, must be passed before night, there being no halting place, nor any possibility of travelling in the dark. The Chinese Generals were obliged to walk on foot over these mountains.

[redacted] remarked, that the Gorkha stone redoubts were very strong, and the [redacted] were unable to make any impresssion on them at first; and finally had recourse to undermining and blowing them up.

At first the Gorkhas adopted what the Chinese call "the old fashioned" mode of fighting, viz., giving a challenge, fixing a day, and fighting a pitched battle However, they soon found that the Chinese employed artifice, and slaughtered them whenever they could, which made them desist from their "old fashioned" mode of warfare, and finally sue for mercy and peace. Thus their reduction was completed within a year.

In the course of the narrative, it is stated, that there is in Thibet a "Living Budha," who is called Ta-lai-lama (Delai Lama); and tradition says, it is Joo-lae, *i. e.*, "Buddha," who successively animates this person from age to age. When about to die, Ta-lai-lama announces that he is "going to the place of the living," or the region of life; "and his eldest or younger brother's child is made successor, and is animated by the Lama." Respecting this account, the narrator says with great simplicity, "the truth or falsehood of this tradition cannot be known;" but he adds, the Munkoos and various other Tartar tribes, to the distance of ten thousand Chinese miles, all believe it, and suppose the Ta-lai-lama to be the supreme of the Budh religion. He says, the natives are ignorant of the social relations of life, and the sexes live in promiscuous intercourse.

They have no flogging, according to my author, with the bamboo; offences are punished by a longer or shorter confinement in perfect darkness; and their capital punishment is immuring the criminal in a den filled with scorpions, which sting the victim to death.

Hindu College at Benares.

The College of Benares, although cursorily alluded to by several travellers, has hitherto attracted but a small share of public attention, and is but little known to the generality of Europeans. It may be useful, therefore, to prefix a short notice of its origin and past condition.

The founder of the College was the late Mr. Duncan, whose paternal disposition and liberal views contemplated in its institution the encouragement of learning among the Brahmanical class, and the extension of those ties which most firmly connect the subject with his ruler. An annual allowance of twenty thousand rupees was appropriated to the purpose, and regular professors of the leading branches of knowledge amongst the Hindus were retained.

When the College was first established, the state of native opinion was very different from what it is at present, and the prejudices which their preceding governors had seldom attempted to overcome by other means than those calculated to give them deeper root, existed then among the Hindus, in all their

idle strength. Any interference, therefore, beyond the creation of the establishment, was deemed unadvisable, and it was considered unnecessary; experience, however, proved, that, deprived of the superior intelligence which called it into being, the Institution could not enjoy a healthy existence, and it fell into a languishing condition, from which it has only of late been aroused. The attention of the Government has been called to its actual condition, and measures have lately been adopted which promise the most flattering success, for raising the College to a due state of efficacy and credit.

The Benares College comprehends the following fifteen classes: the four Vedas; the Vedanta; Mimansa and Sanc'hya, or different philosophical and theological systems; Nyáya or Logic; Vaidya, medicine; Dherma, law; a class of poetry and rhetoric; two grammar classes, and two classes for the numerical sciences, from arithmetic to astronomy. These classes contain nearly a hundred students, all with a few exceptions of the Brahmanical order, but natives of every part of India, from Telingana to Nepaul. Most of the students receive a small monthly stipend, but there are now many out-students who have no pecuniary inducement to attend the College; and the decided tendency to the increase of this latter description of scholars, since establishment has received an augmented proportion of public attention. Students are admitted from the age of 12 to 18, but in all cases it is expected that they shall have acquired the requisite elementary knowledge, and are only admitted after undergoing an examination in Sanscrit Grammar. A regular course of study is then laid down, to complete which the term of 12 years is allotted. Diligent attendance is enforced by a strict supervision, and the degree of progress ascertained by a Quarterly examination of the classes, both conducted under the authority of a Committee of Superintendence, and by the able Sanscrit scholar who holds the situation of their Secretary. To reward industry and stimulate application, an annual exhibition of the proficiency of the head pupils, with a public presentation of rewards to the most distinguished, has been established.

The first annual examination of the pupils took place in December last, and on the 1st of January a numerous party of civil and military officers, the ladies of the station, and of the most distinguished natives residing at and near the city, assembled at the house of Mr. Brooke, the Governor-General's Agent, and President of the Committee, to witness the disputations by the pupils of the Institution in five distinct branches of literature, and in the following order:

1st *Grammar Class:* "A question on Prosody."
1st Opponent: Jayanáráyana.
2nd Opponent: Ramasahâya.
Moderator: Vitthala Sastri.

2nd *Grammar Class:* "On the nature of inflections."
1st Opponent: Sivaprasáda.
2nd Opponent: Syamadatta.
Moderator: Sri Kánta Misra.

Nyáya Class: "On the principles of the various systems of Philosophy."
1st Opponent: Sivadéhala.
2nd Opponent: Damodarabhatta.
Moderator: Chandranáráyan Bhattáchárya.

Mímánsa Class: "On the practical part of religion and devotion."
1st Opponent: Sambhuchandra.
2nd Opponent: Mathuránáth.
Moderator: Subhásástri Tailinga.

Vedánta Class: "On abstract and speculative worship."
1st Opponent: Umáram.
2nd Opponent: Kédáranath.
Moderator: Dhanpati Misra.

Law Class: "How partition of heritage amongst married and unmarried brothers should be made."

1st Opponent: Lakshmi Kánt.
2nd Opponent: Ráma Chatta.
Moderator: Vìréswarar Sēsha.

When the disputations had concluded, the following appropriate address to the Pandits and Pupils was pronounced in the Sanskrita language by the Secretary, Captain Fell, in the name of the Committee.

"Pandits and Pupils:—I am desired by the gentlemen composing the Committee to express to you the high satisfaction they have derived from the very favourable report of the progress of the students, evinced by the late examination.

"The attention shown by the Pandits to their respective classes has not escaped the serious consideration of the Committee; and it affords them the greatest pleasure, to think that the Benares Institution must with the same continued care on the part of the Pandits, and perseverance on the part of the pupils, be most fully established as a Seminary of the very first order; and further, that the proud consolation of being a material cause of the restoration of Sanskrita literature will be applicable to this Institution; indeed, it behoves you all most seriously to reflect, that the revival of fading Hindu lore, as well as the fame of the College, rests entirely on the exertions and talents displayed by you as members of this Government Establishment.

"The commencement is indeed highly flattering, and the Committee is determined to hold out encouragement to a continuation of the same course that has been adopted, by distributing prizes to the most distinguished scholars, and to report to the Most Noble the Governor-General in Council this favorable presage of the literary fame of the College. At the same time I am desired to acquaint you, that having in view the good name of the Public Seminary, so liberally endowed, the Committee has resolved to remove from the establishment any member who may be neglectful of the particular duties allotted to him."

The most distinguished scholars of the different classes were then individually called, and the President and members of Committee distributed the prizes awarded.

The whole of the procedure was contemplated with the highest satisfaction and delight by the natives present, and the occurrence has not only inspired them with a momentary sensation of pride and gratitude for the honors and attention thus paid to their learning and sacred language, but it has extended its influence to a more permanently beneficial result. Several of the most distinguished and opulent of the native gentlemen of Benares, including the Raja, Maharaja Udit Narayana, having expressed, we understand, a wish to be permitted to assist the funds of the College, and establish annual rewards for eminent proficiency; there is every prospect, therefore, that the College will now fulfil the object of its foundation, and its dissemination of much real and useful knowledge, as well as its keeping up a spirit of liberal and rational emulation, will confer most essential benefits upon the Hindus themselves, whilst it will save their ancient language and literature from the total darkness that threatened to overwhelm it in the land of its nativity. The advantages of this Institution are indeed not limited to the narrow field of its own direct operation,—its locality enhances its importance, and the myriads who annually leave Benares, on their return from pilgrimage, must carry away with them the knowledge of its existence, and they will then bear testimony in every part of India to the liberal spirit which founded, which fosters and perpetuates the Institution.

St. Andrew's Church, Madras.

We feel it incumbent on us to attempt some description of this elegant building, which is certainly the most beautiful structure in Madras; and we believe we may venture to say, that, in point of architecture, and in every other respect, it is superior to any Protestant temple in India.

The whole of the building is of solid masonry, without timber-work of any description. The depth of the foundation is 6 feet and a quarter below the floor level, and it is laid on wells on a sort of quick-sand. The interior of the building is of the Composite order; the exterior, of the Ionic. The dome rests upon an entablature of stone, laid in the manner of a flat arch, and the entablature is supported by 16 stone columns, covered with fine chunam, fluted, and beautifully ornamented. The height of the whole order is 35 feet; of the entablature itself, 5 feet 10 inches; the height of the dome in the centre is 54 feet from the floor; the diameter in the clear is 51½ feet; and of the whole of the interior part of the Church within the wall, 80½ feet. The flooring is of marble, and the seats are of mahogany. The ceiling of the dome is covered with fine chunam, with which a small portion of lapis lazuli has been used, and the effect produced is a beautiful azure.

The entrance fronts directly west: it is supported by a double colonnade of the Ionic order. Adjoining to it is a vestibule, which leads into the body of the Church. Over the vestibule is a fine steeple, 165 feet in height. We understand the dome is constructed chiefly with hollow cones, in the Syrian style: it affords the first specimen of this kind of structure at Madras. The steeple is seen from every part of Madras, and at a great distance by ships coming from sea. At the east end of the Church, is a long room, about 50 feet by 20, covered by arches in compartments, supported on eight columns of the Composite order. This apartment tends greatly to render the Church cool and airy, while, at the same time, it forms a part of the edifice, which corresponds to that which composes the vestibule and the side rooms.—*Madras Gazette, March* 3.

Monument to perpetuate the defence of Korygaum.

The foundation stone of the Monument destined to perpetuate the defence of Korygaum was laid by Colonel Huskisson, on behalf of Major-General Smith, on Monday the 26th March. This interesting ceremony took place at half-past 5 o'clock in the evening, in presence of the chief, civil and military authorities in the Deccan. The party assembled in an adjoining suite of tents, and marched in procession to the spot, where they were received under a general salute by a detachment of Artillery, two companies of Grenadiers from the 1st or Korygaum Regiment and the band of His Majesty's 47th Regiment.

A brass plate with the following inscription:

This Foundation Stone was laid
Anno Domini 1821.
The Most Noble the Marquis of Hastings,
Governor-General of India.
And the Honorable Mountstuart Elphinstone,
Governor of Bombay,

was then deposited in the foundation stone with a few British coins, and a scroll of parchment, containing the names of the persons present at the ceremony. The Colonel then ascertained with true masonic precision, the correctness of the level, when three vollies of musketry, and a royal salute from the Artillery, announced the termination of the proceeding. The party subsequently retired to an entertainment provided by Captain Nutt, of the Engineers (the officer under whose superintendance the Monument is erecting), where mirth and conviviality detained them till a late hour. There were many excellent songs sung, and the Band of His Majesty's 47th Regiment was obligingly spared for the occasion.

After "The King" had been drank, Captain Nutt rose, and addressed the company as follows:

"Gentlemen: We are this day assembled together to commemorate an event which will no doubt be classed by future historians as one of the most brilliant military achievements recorded in the annals of this or any other country. The estimation in which the glorious defence of the village of Koregaum, on the 1st January 1818, was held by the present enlightened Governor of Bombay, and how fully his sentiments were participated in by the illustrious Nobleman who now presides over our Councils in the East, cannot be better exemplified than in the recommendation, and sanctioned by those high authorities respectively of that Monument, the foundation stone of which has this day been laid by the gallant Colonel on my left (Colonel Huskisson).

"It must ever, I presume, Gentlemen, be a proud reflection to the brave men who shared in the glories of the day we are now speaking of, to know that their services on that trying occasion have not been only eulogized in public print, but that they are now about to receive the most lasting and distinguished reward a Government has it in its power to bestow. It must ever, I say, Gentlemen, be a source of honest pride to every individual engaged in that arduous conflict, to know that he has not merely established for himself alone a just right to a niche in the temple of Fame, but that he has at the same time largely contributed to the glory and stability of the Government he served, as well as to the honor and reputation of that army to which he belonged.

"Familiar as must be the interesting events of the period we are now celebrating to all whom I have the pleasure to address, and deservedly as these events have called forth the applause and admiration of the public at large, I forbear expatiating upon them: though I cannot dismiss the subject altogether without briefly remarking, that we have each of us had full opportunity for inspecting every part of the village, as well as of contemplating the fatigues and privations to which the British detachment was exposed; and the more one reflects on all the circumstances of the case, the more I apprehend must our admiration be excited at the firmness, courage and devotion of that gallant band, which during a space of 36 hours, and labouring under the severest pressure of hunger and thirst, could not only resist, but finally defeat the repeated and desperate attacks of so numerous a foe. Such conduct, indeed, is above all praise, and I think I may thence be allowed to infer, that when the present and succeeding generations, shall have passed away, the defence of Koregaum will still constitute a theme of triumph and exultation amongst the sons of Britain, and be held up in her national schools and institutions, as equally worthy of emulation and example with the most valorous deeds recorded in the histories of either Greece or Rome."

Captain Nutt then gave, "To the memory of the brave men who fell in the memorable defence of Koregaum." This toast was drank standing, in silence, after which the Band played *the Dead March in Saul.*

Captain Nutt again rose, and addressed the company.

"Gentlemen: Having endeavoured to do honor to the memory of those heroes who fell in defence of the village of Koregaum on the 1st January 1818, I now propose the health of Major Staunton, who commanded, together with that of his gallant associates in arms, and who, on the memorable occasion alluded to, so nobly upheld the character and honor of the British Army at large, and of the Bombay Army in particular."

The toast was drank with three times three.—Tune: *Britons Strike Home.*

The next toast was, "The Most Noble the Marquis Hastings, and may the illustrious Nobleman long continue at the head of our Government in India;" three times three.—Tune: *Earl Moira's Welcome.*

Captain Nutt prefaced the next toast with the following remarks:

"Gentlemen: In the toast I am now about to propose, I feel persuaded all present will join me with cordial approbation. In whatever, indeed, has

relation to the late military events in the Deccan, the name of Mr. Elphinstone is intimately associated. It would ill become me, however, to stand forth as panegyrist of so distinguished a personage, his merits and his services are alike known in the western as in the eastern hemisphere, and could receive no additional lustre from any encomiums of mine."

"The Honorable Mr. Elphinstone, and success to his Government," three times three.—Tune: *Scots wha hae, &c.*

After this toast had been drank with the enthusiasm it must ever excite, Captain Nutt rose, and said:

"Gentlemen: From one scene of gallantry to another, the transition, I think, may be considered not only easy but natural; and it is with peculiar pleasure, therefore, I turn from the banks of the Bheemah, to the shores of Arabia. We, Gentlemen, generally speaking, have felt a more than ordinary interest in the success of the military operations in that quarter, inasmuch as the direction of the force was confided to the gallant General who has so long commanded this division of the army. How well he has acquitted himself of the trust reposed in him the recent official Despatches abundantly proclaim, and must convince the natives of that part of the world, that though a temporary ascendancy may be gained by treachery, yet the day of retribution will speedily arrive; and that no resistance, however desperate, can avail against the cool intrepidity of British troops when led on by an enterprising and skilful commander."

"General Smith."—Tune: *65th, Quick Step.*

"The Commissioner in the Deccan."—Tune: *March.* Mr. Chaplin returned thanks in a neat and concise speech.

"Colonel Huskisson."—Tune: *Quick Step.*

"East India Company."—Tune: *Money in both Pockets.*

"Sir Thomas Munro."—Tune: *March.*

"Marquis Hastings and the Bengal Army."—Tune: *Prince Regent's March.*

"Sir Thomas Hislop and the Madras Army."—Tune: *Quick Step.*

"Sir C. Colville and the Bombay Army,"—Tune: *British Grenadiers,* Band marching round the table.

"Duke of York and Army."—Tune: *March.*

"Duke of Clarence and the Navy."—Tune: *Rule Britannia.*

"Duke of Wellington and the heroes of the Peninsula and Waterloo."—Tune: *Waterloo March.*

"Colonel Elrington and the Poona Brigade."

The Colonel, in his usual strain of eloquence, returned thanks for the honor done him.

Captain Lodwick then rose and observed,

"Gentlemen: There is one toast I have to offer, and which I am sure you will all be disposed to drink with applause. Of the officers on the Madras establishment who were present at the defence of Korygaum, only two are now living: Captain Swanston and Dr. Wyllie. The former is known to most of us here, and on intimate terms of friendship with many. I therefore beg to propose the health of these gentlemen, and out of compliment to Captain Swanston, who has recently entered the matrimonial estate, that it be drank to the tune of the Honey Moon."

Major Hull also proposed "The Ladies" as a toast, which of course was received with the loudest acclamation. Those who have the pleasure of the gallant Major's acquaintance will readily believe that he availed himself of the opportunity then afforded of paying the fair sex that tribute of applause, which is so justly their due, and so congenial to his own feelings. "I allude," however, he added, "more particularly to those of the Deccan, and who were at the village of Kirkhee amid the din of arms and roar of cannon during that memorable action;" and after complimenting them on their exemplary fortitude and resignation, he proceeded to descant on the heroic defence of Kory-

gaum, and concluded by praising the attachment of our native army under the greatest privation.

Other appropriate speeches and toasts succeeded, and the party broke up at 2 in the morning, highly gratified with the entertainment.—*Bombay Courier, April 7.*

INDIAN MANUFACTURES.

Woollen Blankets.

Woollen Blankets or Kumblies are manufactured all over Western India; the narrow ones known, by the names of Keish or Sash, and which come from Kandeish and Malwa, are sometimes very fine, selling from 3 to 10 rupees each. In Bombay the manufacture of a coarse kind is carried on to a great extent, perhaps not less than 40,000 annually; they sell in general from 12 annas to 1¼ rupees each.

The manufacturers are chiefly Mahrattas of the Coonby tribe, for the art is very simple, and many labourers, when in want of a day's work, occupy themselves, if not in weaving, in cleaning the wool; the wool is chiefly black, though there are some threads of dirty white occasionally introduced.

The process of shearing is performed very slovenly, and it appears there is more dead wool used than live; it, however, goes through many washings, and is cleaned with the bow before it is spun. The spinners use the same wheel that they spin cotton thread with; the loom is often in the open air before their houses. The whole operation of extending the warp, and weaving in the woof, is accomplished in less than a day; they use a size made of common gums of the country, with a little congee.

The materials cost them about half a rupee for each blanket, and a man and his wife can finish four in six days, by which they clear but little more than enough to live on, say half a rupee on each.

The wool of this country, the Deccan (few sheep are bred in the Konkan), is not so harsh as is generally imagined: it is readily pressed or beaten into a kind of felt, which is used for door-mats, &c.

The sheep themselves are the most stupid and unsightly of their race, generally without horns, and are sullen and indocile; the head is more curved than in the other varieties.

They are brought down the ghauts in droves of from 500 to 1,000, and generally sold lean for 2 or 2½ rupees each, and to ships for about 4, a good quarter of mutton however costs 1½, and a superior one 2 rupees.

Notwithstanding the immense flocks of these animals, good mutton is not always to be obtained in Bombay, and during the rains is often not to be procured at all; the kid and goat mutton are, however, excellent substitutes. Bengal, Europe or African sheep, therefore, are considered as acceptable presents.

Considerable shipments of their skins have been occasionally made to America and Foreign Europe, but we believe without much advantage.

Salt.

This necessary article is manufactured on all the coasts of Western India; but Malabar and Canara have been always more or less dependent on Bombay, as have also the Laccadive and Maldive Islands. This last year (1820) more than a double quantity has been sent to Malabar, and shipments have been made to Bengal and to Java, as the Salt-pans on the Coromandel Coast, owing to damage done them by gales of wind, have been unable to supply the usual quantity.

Large quantities are made at Goa, and more or less in all the principal villages in the Southern Konkan.

The grand depôt is, however, at Bombay and the adjoining Islands.

In no part of the known world is salt made so cheap as it is in Bombay, or with such facility. The Salt mines in Polana yield, with the labour of 1,000 persons, about 8,000 tons annually.

The Salt-pans* (Aggar) on the Island of Bombay commence on the eastern side at Suree, and extend as far as Sion, and are so extensive that the grand harvest in April and May will yield as much as 7 or 8,000 tons; it is collected as it is made, and heaped up in large pyramids, and covered with mats, which resist even the monsoon rain.

In quality it resembles the Bay Salt of Europe; and Bombay and the adjoining Islands could, perhaps, export 40,000 tons without much inconvenience; as this year, without any previous knowledge that such a demand was probable, the export, besides furnishing 4,000 tons to Malabar, has sent 3,000 tons to Bengal, and 3,500 to Batavia.

The four principal Salt-pans belong to the Company, viz., Rowiee, Shaik Misseree, Wadalla and Suree. The Company keeps the sluices, &c., in repair, and divides the produce with the manufacturers; the others, twelve in number, are the property of individuals.

A considerable quantity is also made on Caranja, and at Tull, on Salsette, at Bassein and Damaun, from all of which places it has been brought this year for the purpose of exportation.

In common years the price of this article rarely exceeds 2 rupees per ton; this year it has been as high as six and even seven at the pans, and the charge for lading is about 1 rupee more.

It is sold in Bombay by the following measure:

100 parahs, of 56lbs. each, 1 anna.

1,600 parahs or 16 annas, 1 rash 40 tons.

It is, however, not 40 tons, for the wastage in the shipment, with all the care that can be taken, is very great; the rash must therefore not be called more than 35 tons.

STATUTES PASSED DURING THE REIGN OF GEORGE IV, CONCERNING THE EAST INDIA COMPANY.

1, Geo. IV, Cap. 43. *An Act to amend the Laws relating to Smuggling and the Coasting Trade in Great Britain*, 15th July 1820.

Wrought Silks, Bengals and Stuffs, mixed with Silk or Sterba, of the manufacture of Persia, China, or East India; and Calicoes, painted, dyed, printed, or stained there, condemned and sold at Custom-House sales, prohibited to be in future exported to Jersey, Guernsey, Alderney or Sark; and if imported there to be forfeited. § 21, 22.

1, Geo. IV, Cap. 99. *An Act to enable the East India Company to raise and maintain a Corps of Volunteer Infantry.* 24th July 1820.

The East India Company may defray charges of a Corps of Volunteers out of their Commercial Funds. § 1, 2. Corps may be employed upon same services as other Volunteer Corps. § 3.

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* *Aggar*—the Salt-pans are so called in the Mahratta language, and a tribe who are employed in the manufacture of Salt as well as in husbandry, are denominated Aggrees, and on some occasions the Cocoanut and Betel-nut gardens are also called Aggar.

The annual importation of Salt into Bengal is stated at 4,300,000 maunds of 72lbs. each, or 140,000 tons. This appears to be a very large consumption, yet it does not exceed that of Canton, and it is said that the duties levied on Salt, at Canton, exceed that of all the Foreign Trade.

1, Geo. IV, Cap. 101. *An Act to enable the Examination of Witnesses to be taken in India, in support of Bills of Divorce, on account of Adultery committed in India.* 24th July 1820.

The Speaker of either House of Parliament may issue his warrant for examination of Witnesses in India; Judges in India to examine them (and further evidence if necessary) and transmit to England copies of examinations. § 1, 2, 3.

1 and 2, Geo. IV, Cap. 65. *An Act for the further Regulation of Trade to and from places within the Limits of the Charter of the East India Company (except the Dominions of the Emperor of China) and Ports or places beyond the Limits of the said Charter, belonging to any State or Country in amity with His Majesty.*

2nd July 1821.

The East India Company and others may trade intermediately, directly and circuitously, between all places within the limits of the Company's Charter and places belonging to countries in amity with His Majesty. Exception as to China; exception as to traffic in the article of tea. § 1, 2. Act not to effect regulations as to size of vessels, licenses, or other restrictions imposed by preceding Acts. § 3. Ships not to sail without delivering lists of persons and arms. § 4. No Asiatic seamen to be taken on board without license. § 5. Cape of Good Hope within the limits, but the regulation as to its trade not altered. § 6, 7.

1 and 2, Geo. IV, Cap. 105. *An Act for Amending the Laws of Excise relating to the Warehoused Goods.* 10th July 1821.

On exportation of any Spirits, Wine, Coffee, Cocoanuts or Pepper, secured under bond from any of the Docks in the Port of London, or Warehouses in either ports of the United Kingdom, duty not to be charged on decrees of quantity from natural waste, in certain proportions. Full duties chargeable if taken out of Warehouse for home consumption. § 1. Bonds for payment of duty to be for three years; at expiration of which period, goods not cleared to be sold for home consumptions; or if not worth duty, for exportation, or destroyed. § 2. No excisable goods to be delivered for exportation except in decked lighters, properly fastened. § 3. Wine landed at London Dock may be warehoused (in separate warehouses) for exportation only. § 4, 5. No excisable goods to be removed from one port to another, except by sea, coastwise. § 6. Wine may be sent to the East and West Indies to improve the flavour, and brought back under certain conditions. § 8. Pepper not to be imported or exported in packages of less than 100lbs., or loose and unpacked. Exception as to pepper imported from the East Indies previous to 5th January 1823. § 9.

Cashmere Goats in France.

It appears from a memoir read before the French Royal Academy, that the Cashmere shawl made from the down of this animal is likely to become an article of European manufacture. Two foreigners, of the names of Jaubert and Terneaux, having introduced a number of these animals, they have much engaged the attention of the French naturalists, and it appears that their mode of treatment has been so far successful that out of a flock of 1,229 goats purchased in Astracan there remains more than one-third of the original number, which produce the finest down.

A Hunting Excursion.

By letters from the Governor-General's Camp, down to the 15th December, we are made acquainted with the events of the excursion to that date; but the interesting particulars that they contain are rather scanty. The following are extracts:

Camp near Maharajpoor, December 14, 1820.—"We have not had much sport considering the number of times we have been out; but the number of elephants with us, amounting to about fifty, and the noise occasioned by so large an assemblage, are rather calculated to scare the game at our approach. During the first few times that we were shooting, the sport was inconsiderable. At Oudenulla, where there is plenty of game, we were more successful, and one morning we divided into two parties, taking different directions, and enjoying very good sport. Her Ladyship always goes out on the shooting parties, so that we cannot stay out very long.

We came this morning from Seerkunda (about six or eight miles), and having heard from the shikarees that there were rhinoceroses on the way, we penetrated through very thick jungles all along, intending to fire at nothing but these animals. Buffaloes, and tigers, deer, hogs, partridges, &c., were startled every now and then, but the objects of our search were not for a long time to be discovered, until at length some of the party saw three or four of the rhinoceroses, and Captain Brook, of the Commissariat Department, was fortunate in shooting one dead. The bullet (a small leaden one) struck the brute in the neck, opposite the spine, and he fell instantly. Lord Hastings was at the other side of the jungle, and did not get a sight of any of them till this one was shot. Some others of the party had shot at him, but their bullets only made small indentations in his side, so that it is a fact that leaden bullets will not penetrate there: I do not think, indeed, that brass ones would either, the hide is so enormously thick and tough. The animal was dragged into camp by three large elephants, and that was hardly sufficient.

Here we are pitched certainly in a very romantic place, between two hills, surrounded on all sides with thick jungles, and the tigers have a fair mark, as I dare say there are plenty of them in the neighbourhood. Some of the jungles, most of them, I should rather say, are quite impenetrable, even for elephants. This place is about twelve miles above Rajmahl, where we were two days ago. We start to-morrow morning for Seekry Gullay Pass, which is about six miles higher up, and we expect to find plenty of deer, partridges, &c., on our way. We are all well, and spend our time very pleasantly."—*Hurk.*

SELECTIONS FROM THE ASIATIC JOURNAL.

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A SUCCINCT HISTORICAL NARRATIVE OF THE EAST INDIA COMPANY'S ENDEAVOURS TO FORM SETTLEMENTS AND TO EXTEND AND ENCOURAGE TRADE IN THE EAST, AND OF THE CAUSES BY WHICH THOSE ENDEAVOURS HAVE BEEN FRUSTRATED.*

Section I.

Sumatra, Borneo, Java, the Eastern Islands, &c.

Few visits had been paid to the East Indies by English traders previous to the first Charter, granted to an English Company in the year 1600. Thorne, an English merchant, had made a representation to Henry VIII, concerning a trade with India, and formed a scheme of opening a traffic by the north-west passage, with China. Some London merchants, adopting his views, in 1576, fitted out two ships under Captain Frobisher; but the expedition failed, and the project was demonstrated to be impracticable by Sir Francis Drake, on his return from his celebrated voyage. In 1582, Captain Stephens went to India by the Cape of Good Hope; and the next year the voyage was made by a different route, as appears by the journal of Ralph Fitch, a merchant of London, preserved in the Collection of Voyages from the Harleian Library. He went by Tripoli to Ormus, and on to Goa; from thence to Bengal, Pegu and Siam; visiting Ceylon, and the cities of Cochin and Calicut: he returned by Ormus to Tripoli, and thence to England, where he arrived in 1591. The famous Cavendish visited the East Indies in 1588; and in consequence of the information obtained from him and his predecessor, Drake, Queen Elizabeth was induced to accede to the request of several rich merchants, and erected, in December 1600, a Company, to whom she granted a Charter of exclusive privileges, under the title of "The Governor and Company of Merchants of London trading to the East Indies."

Their first voyage took place the ensuing year. Captain James Lancaster sailed with five ships, namely, the *Dragon, Hector, Ascension, Swan* and *Guest* storeship, amounting in the aggregate to 1,430 tons for India, and arrived the 5th June 1602, at Acheen, on the north-west extremity of the large Island of Sumatra, charged with a letter and presents from Queen Elizabeth to the King. He concluded a very favorable treaty of commerce, and left factors there; but did not obtain sufficient pepper to load his ships, owing to the scarcity of the preceding year. In 1608, the Company's ship *Ascension* proceeded to Priaman; on the same Island, and obtained a cargo of pepper; and in 1612, the English ships again visited Acheen, where they experienced a favorable reception, with a confirmation of their privileges. Two years afterwards, the Company extended their trade to Banjar-Massin, on the south coast of Borneo; and attempts were made by the servants of the Company, in the same year, to establish a beneficial trade at Sambas and Socodania, on the same Island, at the former of which Captain Middleton had settled a factory in 1616.

* Compiled principally from the fourth volume of Modern Universal History, fol., 1759; and Extracts from the early records of the Company, appended to the Report relative to the Trade with the East Indies and China, from the Select Committee of the House of Lords. Printed, 1821.

The Company's agent, however, was compelled by the natives to make a precipitate retreat, "leaving behind all debts due" to them, and "happy to escape with his life."

It appears that, with a view to extend the trade with Sumatra, Captain William Keeling, who conducted the Company's fourth voyage, addressed a letter, in 1616, to the Sultan: though, it would seem, without success, as the traffic of the Island was afterwards engrossed by the Dutch, who obtained and fortified a Settlement at Padang, in the centre of the Island, which they made their chief residence. Yet the exertions of the Company were not altogether unsuccessful in this part of India, for in 1619, the French complained that the English trade interfered with theirs.

Meanwhile efforts were making to establish a traffic with the Molucca and Banda Islands farther to the eastward. The little Island of Pulo-roon was ceded to the English in 1601; and in 1607, that of Banda also, by formal surrender (in the strongest terms, according to Purchas) of the natives, who proved afterwards to have acted in collusion with the Dutch. In December 1616, articles of cession were regularly executed by the states of Pulo-way and Pulo-roon, by which these Islands were delivered to the English. The latter was, however, seized by the Dutch, after their massacre of the English at Lantore in 1619. This catastrophe, and the still more inhuman massacre at Amboyna in 1622, seem to have been the ruin of various small factories, which, according to Captain Keeling's journal of his first voyage to Eastern Asia, and other early records of the Company, had been established by their servants at Ceram, and the cluster of small Islands adjoining. The English had also been expelled by the Flemings, in 1614, from a Settlement which they had formed at Cambello, in Amboyna; but in the following year, the crews of two ships (the *Thomasine* and *Concorde*) were put in possession of Cambello Castle by the natives. They were ejected by the Dutch, but recovered and retained it, till the infamous transaction referred to, namely, the murder (under the mockery of judicial forms) of the English residents after dreadful tortures, during a period of profound peace between the two nations.*

In the second voyage of the Company in 1604, the fleet was under the command of Sir Henry Middleton. Two of his ships obtained a lading of nutmegs and mace at Banda, and of cloves at Amboyna. He was well received by the

* These dreadful scenes are detailed at length in the Collection of Voyages from Harleian's Miscellany, Vol. viii. It is but fair to observe that the early Navigators of our own country cannot be exempted from the charge of excessive cruelty. In a work published in 1606, containing records of the English factory, established at Bantam in the reign of Queen Elizabeth, is an account of the execution of a Chinese, who appears to have set fire to a house, marked with such features of barbarity as to render it almost incredible. The agent was Mr. Scott, the chief of the factory, who relates the proceeding: "He was a goldsmith, and confessed to the Admiral (Sir James Lancaster) he had clipped many rials, and also coined some counterfeits: some things he confessed concerning our matter, but not much; but he would tell us nothing. Wherefore, because of his sullenness, and that it was he that fired us, I caused *him* to be burned under the nails of his thumbs, fingers and toes, with sharp-hot irons, and the nails to be torn off; and because he never blinked at that, we thought that his hands and legs had been numbed with tying, wherefore we burned him quite through the hands, and with rasps of iron tore out the flesh and sinews. After that I caused them to knock the edges of his shin-bones with hot searing irons; then I caused cold screws of iron to be screwed into the bones of his arms, and suddenly to be snatched out; after that, all the bones of his fingers and toes to be broken with pincers: yet for all this he never shed a tear; no nor once turned his head aside, nor stirred hand nor foot; but when we demanded any question, he would put his tongue between his teeth, and strike his chin upon his knees to bite it off. When all the extremity we could use was but in vain, I caused him to be put fast in irons again; when the emmets or ants, which do greatly abound there, got into his wounds, and tormented him worse than we had done, as we might well see by his gesture." He is at length fastened to a stake and shot at. "The first shot carried away a piece of his arm, bone and all. The next shot struck him through the breast up near to the shoulder; then he, holding down his head, looked upon the wound. The third shot that was made, one of our men had cut a bullet in three parts, which struck upon his heart in a triangle, whereat he fell down as low as the stake would give him leave: but between our men and the Flemings, they shot him almost all to pieces before they left him."

natives, but experienced many ill-offices from the Dutch traders. He returned on 6th May 1606, with letters and presents to James I, from the Kings of Bantam and Tidor, and a cargo of unexampled richness and value, such as had never been seen from India in English bottoms. Three years afterwards, two ships (the *Dragon* and *Consent*) were refused a lading at the Moluccas by the Dutch and Spaniards. In 1609, Captain David Middleton was refused trade at Banda by the Dutch, and was obliged to sail to the adjacent Island of Pulo-way. The Dutch even followed him to Bantam with two large ships and some frigates, with the determination to sink him, but were prevented by calms and contrary winds. By the contrivances of that jealous nation, the factory which the English had established at Macassar was lost in the year 1615.

In that year the Company had a factory at Batavia (though they had carried on trade with the Island of Java long previous, and had settled a factory at Bantam in 1609, which was made a Presidency in 1634); and in 1616, they agreed to pay seven hundred rials per annum for liberty to trade: but their factory was burnt by the Dutch in the same year. In 1619, the English leagued with the King of Bantam, and also with the King of Jacatra, against the Dutch, who surrendered their fort. Batavia was for some time after the seat of the joint operations of the English and Dutch, under this treaty; and the poor King of Bantam, with a policy by no means to be despised or condemned, whose territories had been the scene of hostilities between rival mercantile States, destroyed all the pepper trees in his dominions, conceiving that the pepper was the cause of his misfortunes. The Company continued in possession of Bantam as their chief factory in this part of India, till 1662, when it was taken by the Dutch, and afterwards virtually yielded to them, in 1685, with all the other possessions in this part, by King Charles II, under a sort of treaty, by which the Dutch gave in compensation to him and his ministers £100,000. They had also obtained full possession of Jacatra by cession from the Soosoohoonang Matteram, (or Sultan) in 1677, to the exclusion of all other European nations.

This is a system of commercial policy upon which the Dutch have been always intent, and from which, even in the present enlightened and liberal age, it is said, they have not departed. Their trade to the East was a monopoly in the strictest sense of the term: for the sole object of most of the cruel wars they waged with the natives, was to force them to exclude the traders of other nations, especially of England. The measures they adopted to prevent the growth of spices in other countries, and their practice of destroying the surplus beyond a certain quantity of those precious commodities, are well known.* So early as the year 1627, the Residency at Batavia reported to the Court of Directors, the continual efforts of the Dutch to exclude the English Company from commerce with the continent and Islands of South-Eastern Asia. In the treaty which they concluded with the King of Macassar, in 1667 (afterwards known by the name of the Bonay treaty), the latter engaged to expel the Portuguese and English, and to admit the subjects of no European nation, or their Ambassadors, to enter his country. It appears also that they had entered into engagements with all the petty States in the Moluccas, and in the Islands of Celebes, Banda and Amboyna, stipulating that those States should not trade with any other European power.

In the reign of Charles I, the trade of the Company decaying in consequence of the treacherous proceedings of the Dutch and Portuguese, who, though sometimes at variance with each other, were ready to coalesce against the interests of the English Company, the latter made no opposition to, or rather promoted, a measure which was a direct infringement of their Charter: namely, a commission for restoring commerce in the East, issued by the King to certain merchants of London, authorizing them to send out a limited number of ships

* It is but just to observe, that an instance of this barbarous policy may be alleged against our own colonists. It is said that the planters of Virginia and Maryland were formerly in the habit, in plentiful years, of burning a certain quantity of tobacco, to prevent the market from being overstocked.

to India. The success of the expedition was at first considerable; but on its return home, the Dutch attacked it, and sunk two of the ships, whose cargoes were valued at £150,000. The second attempt was still less fortunate, and most of the speculators were ruined.

In consequence of these acts of outrage, for which the Government either would not or could not obtain redress or adequate compensation, and from the civil troubles at home, scarcely any memorials remain, for a series of years, of the Company's transactions. More vigorous measures were adopted by Cromwell; and in the treaty of 1654, it was stipulated, in the Twenty-seventh Article, "That the Lords the States-General of the United Provinces shall take care that justice be done upon those who were partakers or accomplices in the massacre of the English at Amboyna, as the Republic of England is pleased to term that fact, provided any of them be living." And the disputes between the two Companies were afterwards adjusted by a commission.

This treaty, and the humiliation of the Dutch, infused confidence into the India trade, and a subscription was entered into, under the protection of Cromwell, of £800,000, for carrying it on.

One of the earliest acts of Charles II, on his restoration, was to afford his countenance and protection to the Company. He granted them a new Charter, dated April 3, 1661, confirming their exclusive right, with additional privileges. Bombay was also ceded to them by the Crown, because the revenues of the place were not equal to the expense of maintaining it, and for other political reasons.

In 1658, the Company obtained from the Queen of Acheen, in Sumatra, a grant of privileges of trade, and settled a factory there in 1659. The Dutch, however, still continued their depredations; and in the former year the ship *Mayflower* was plundered by the Dutch Commodore, Balshaasar, and forced to depart empty.* The privileges were confirmed in 1661, when Mr. Henry Gary was sent to the Queen, who was desirous of English friendship. About this time, however, the Dutch took from her the principal Forts of Sumatra, over which Acheen claimed hereditary sovereignty; and it appears by the Dutch treaties with the King of Maning-kabue, and the petty States which surrounded the Island, that the Queen of Acheen's actual possessions were in a state of blockade. After this, the trade seems to have declined. The government of the country was represented as bad, and the pepper, which was the chief object of trade, as coming from another part of the Island (Lampong) which was subject to Bantam. When this place fell under the dominion of the Dutch, in 1683, it was proposed to revive the commercial connection with Acheen; but Bencoolen was then found to be much more convenient, as a commercial entrepôt for the Island of Sumatra. The Company therefore established a Settlement there in 1685, and York Fort was built by the agency of Benjamin Bloom, in consequence of the loss of Bantam. It was considered as the key to all the other Settlements on this coast, but an unhealthy place, and therefore difficult to get persons to settle there. In 1687, the chief at Bencoolen, Mr. Ralph Ord, was poisoned at the instigation of the Dutch; and the Company had serious thoughts of withdrawing from Bencoolen, preferring Priaman or Acheen. At this time, the Government of Fort St. George were engaged in correspondence with the Native Chiefs of Sumatra, three of whom arrived at that Presidency in 1685, to treat of a Settlement and trade. The correspondence lasted till 1688, when it was resolved to encourage the trade on Sumatra, by establishing factories at Priaman and Indrapore. These factories, with others which had been established, it was afterwards found necessary to relinquish, on account of the hostile movements of the Dutch; and to confine the Company's pepper trade, after the erection of York Fort at Bencoolen, to that Settlement. The Company have since established several small residencies for the collection of pepper along the coast, which have been maintained in time of peace, and not abandoned till untenable in time of war.

* See farther of these outrages, in *Ralph*, Volume i, page 100.

In 1695, the Company obtained, by grant from the Rajah, the town of Sillebar, near Bencoolen. Two years afterwards, the Island of Sumatra was the scene of hostilities between rival Chiefs, in which the Company were compelled to take part; and in 1698, it was proposed, as a measure of prudence, to withdraw all the northern factories to York Fort, which was ordered to be made defensible against a European enemy. The concerns of the Company were at this period disordered by a new rival Company being erected at home.* The differences among the Natives at Sumatra were composed in 1700; but a garrison of two hundred men was determined on for York Fort, to protect the Company's property. It was a principal business of the English to allay the differences among the natives, otherwise the pepper plantations would have been continually destroyed, and three years must elapse before they could be brought to maturity again. The character of the Malays is described as jealous and fickle, and some of the chiefs were engaged in a plot against the Company, in 1701.† The Madras Government wrote a letter to the King of Acheen, in 1700, desiring to renew former friendship and ancient privileges; and some years afterwards the same Government made another attempt to establish a Settlement there, under the conduct of the Honorable Edward Monckton, but were obliged to withdraw it.

In 1703, all possible encouragement was held out to some Chinese to settle at Bencoolen, such as the offer of having a Captain of their own, as at Batavia; but they could not be persuaded to settle. Bencoolen was this year made independent of Fort St. George; but was replaced under the superintendence of that Government in 1710.

In 1705, the Company lost the Governor, three civil servants, and forty-one slaves, through the unwholesomeness of the climate. All the out-stations were therefore withdrawn to York Fort, when Mr. Jeremiah Harrison arrived in 1708, and found the Settlement in a very unprosperous state. The number of independent Rajahs gave rise to many feuds and disorders; and in 1719, the English Settlers were nearly extirpated by the natives, who destroyed Ippoe, with the Resident, burnt Friamong Peggar (a small wooden fort), and closely besieged Banthall.‡ The English, however, returned the next year, and were permitted to proceed in building Fort Marlborough.

About this time, the Company were endeavouring to procure pepper from other parts; and in 1718, they directed enquiry to be made as to the propriety of sending ships for that article to Banjar-Massin, on the Island of Borneo, with which, as before stated, they had opened trade as early as 1614. It appears by the correspondence of 1703, that this place was then subject to the King of Cochin-China. In that year, after some previous discussions, a factory was established there, under Mr. Allen Catchpole. This gentleman was afterwards Governor of Pulo-condore, off the coast of Cambodia (a very valuable Settlement, well supplied with water, hogs and cows, and resorted to by the Chinese), and was massacred by the Macassars, with the greatest part of the factory at that place. In 1706, liberty was obtained to trade at Banjar-Massin, without objections being made to fortifications; but the following year, the English were driven from it by the natives. It was found that no trade could be carried on there without heavy Mexican gold coin, and that the Government of the King and Princes was arbitrary and oppressive: a Settlement at Tong-borneo was therefore preferred. In 1736-7, the Company sent the ship *Prince of Wales* to Banjar-Massin, to trade for pepper. The expense for presents was deemed great, and the prices high. The ship sailed from thence with a cargo in 1738. In the year 1746, the ship *Onslow* was sent there. The

* A union soon after took place, when the style of the Company was altered to "the United Company of Merchants of England trading to the East Indies."

† The contradictory accounts we have of the Malay character probably proceed from their deceit and duplicity; they are represented as abounding in professions, always talking of bravery and honour, and their language is the softest of any in Asia; yet they are, in fact, the most ferocious, sanguinary and treacherous people on the face of the globe.

‡ See a full account of this transaction in Lockyer's Account of the Trade in India, c. 4.

Sultan received the Company's letter favorably; but afterwards ordered the Captain to be seized and kept prisoner, till a Prince of Mandura, a prisoner on board the English ship, should be given up to the Dutch; and subsequently detained the vessel as a guard-ship. The next year, the Sultan would not allow an export of pepper till the English had furnished him with a guard-ship; and he sent a letter to the English Captain, informing him that he could not trade in his territories without leave of the Dutch, and they were therefore compelled to depart. The Dutch entered into a contract with the Sultan that year for the monopoly of pepper in his dominions.

In 1770, Balambangan, a small Island north of Borneo, possessing a convenient harbour for shipping, was ceded to the Company by the Sultan of Sooloo. The Bombay Government was instructed to form a Settlement there, the objects of which were to establish a mart for the exchange of the manufactures of Europe and the continent of India, against the productions of China and the Eastern countries; to acquire a share in the spice trade; to extend the Company's trade to the unfrequented parts of Asia; and to divert the Chinese trade into a more advantageous channel. Balambangan was to be declared a *free port*, open to all nations; but the trade in spices, raw silk and opium, to be reserved to the Company, and spice to be cultivated on the Island. A small establishment of servants, consisting of a Chief, two Councillors, two Factors and two Writers, was appointed by the Court of Directors, to whom alone they were to be subordinate. This Settlement was formed in 1773, and in 1775, the English Settlers were treacherously expelled by the Sooloos. During the peace of 1803, the Bengal Government restored the Settlement of Balambangan; but on the renewal of hostilities, the Court were induced, by weighty considerations, to direct it to be withdrawn.

With the Philippine Islands, the Company's endeavours to open trade were thwarted by the power and influence possessed by the Spaniards in that quarter. Various attempts were made between 1648 and 1694 to trade with the Manillas. In 1681, the Company sent 60 pieces of Colchester baize to Bantam, for the purpose of being introduced circuitously into Manilla, with a view of creating a demand for these British manufactures. But no traffic was permitted without a license, and so rigidly and cruelly was the law enforced by the Spaniards, that in 1668 a Danish Commander was executed, and his crew imprisoned, for attempting to trade without one. The Company in consequence endeavoured to procure liberty to trade, by means of the English Ambassador at Madrid, but without success. In 1675, the Presidency of Bantam, finding a glut of European commodities, owing to the transit of goods being stopped in China, by a revolution in that country, attempted to find a vent for them at Manilla. The Company's servants wrote as follows: "The baize and Norwich stuffs have been shown to these people, and Punkee (the King of Tywan's Minister) has been acquainted that they are sent out as a trial for Manilla. They are a sort of manufacture they have not seen, so are unwilling to meddle with them; but Punkee hath offered to send them on the Company's account, freight free, on his junk,* which, though offering no certainty of a good price, may be better than keeping or returning them." "We had often urged on the Tywanners,† that the chintz and quilts were commodities proper for Manilla, but to no avail until this year, when a scarcity of China goods helped us off with the remains of the chintz." "On the despatch of their junks to Japan, we have never omitted to invite them to buy some of our Europe cloth; but they, fearing some inconvenience may accrue because we are not received there, have hitherto declined."

With the large southernmost Island, Mindanao, they were at first more successful. In the instructions sent out by the London Company, by the ship *Adventure*, 19th November 1684, they direct the supercargoes, if possible, to open a trade with Mindanao, and settle a factory there; and to advise Fort

* A junk is a Chinese foreign trader; it is a corruption of Tchuan, signifying a ship.

† The Company then carried on a friendly traffic with the kingdom of Tywan, which will be adverted to in Section 3.

St. George, by letter, what English woollens may be disposed of; also promising large gratuities and future promotion in their service, if they should prove successful. The King of Mindanao having sent a letter to the Company, inviting them to send a ship and factors thither, and offering them a Settlement, the Company's ship before named, in obedience to the Court's instructions, on the 17th December 1685, pursued her voyage to that Island. On the 25th January 1685-6, the *Adventure* arrived at Magindanao, the chief town of Mindanao, in the territories under the King. The Company's factors were civilly received by the King and the Admiral; but when they endeavoured to commence a mutual trade, they found the place ill-supplied with native productions, the people restrained from dealing with them till the King and the Admiral had fixed the respective prices at which they were to buy and sell; and these two personages, acting as if they were indifferent or hostile to trade, offering and demanding prices for which the Company's factors found it unprofitable to deal: added to which, the dâtchin, by which the native merchants for a long time insisted on weighing their goods, was so false, that the factors were obliged to suspend their dealings till the King caused another dâtchin to be made: a concession which it required much negotiation to obtain. At length, when the King and Admiral, and the few natives permitted to trade, entered upon the barter of such articles as they had, for such as they chose to take, they would receive no kind of cloth, but longcloth (a species of fine calico), and demanded prices for such proportions of gold, clove-bark, cassia lignea,* tortoise-shell, wax and ebony, brought in slowly, which nothing but the greater loss apprehended from taking their cargo to another market, and having part of it spoiled, induced the Company's factors to give. The Captain, indeed, sold a few guns, part of which were mounted on the ship for defence (but which the King and Admiral insisting on having), at a good price. Viewing altogether the tardiness with which native commodities were brought for sale, the high prices demanded, and the many occasions on which the negotiations for trade were interrupted, by disputes arising from capricious and unreasonable acts on the part of the native authorities, it might be suspected that they were afraid directly to refuse, yet wished to discourage, any intercourse with the English. The ship stayed at the place nearly three months, and at her departure, the King, notwithstanding what had passed, invited the Company's factors to return next year, promising them a better trade, yet offering nothing in the way of commerce but a few guns. As to a Settlement, although the King had originated this subject, by addressing a letter to the Company, yet when their servants arrived there, they found him not disposed to treat on the business; and in conferences with Mr. Cheney, and in the official answer to the Company's letter, he recommended that the business of a Settlement should be postponed till he and the English were better acquainted. It is difficult to assign the true reason of his thus deserting his own proposal; whether it was owing to the intrigues of the Dutch or of the Spaniards, or the awe in which he stood of both those powers, or any sudden jealousy he had conceived of the English, or to the divisions in his own family, and the distracted state of his Government. He spoke both of the Spaniards and Dutch, and frequently adverted to the neighbouring station of the latter at Ternate. He sometimes alleged that both had desired a Settlement at his chief town of Magindanao, which he had repeatedly refused; and were he now to grant this privilege to the English, he could no longer deny it to them, without bringing upon him the hostility of these already-dangerous neighbours. The Spaniards, in fact, occupied a much greater portion of territory in Mindanao itself, than the Company's factors were aware of, till the King's Admiral pointed out on the map the forts and positions they held, commanding more than half of the Island.

The unprofitable nature of the voyage, and the King's evasive conduct in respect to a Settlement with the security of a Fort, appear to have prevented

* This is probably a species of cinnamon, said to be peculiar to the Island. It grows on the mountains without cultivation; and when first taken from the tree is as strong as that of Ceylon, but soon loses its aromatic properties.

the Company and their servants from renewing the negotiation, or sending a ship the following year. Without a Settlement and Fort, there was no security for the Company's servants and property. The people of Mindanao could not defend themselves from their neighbours the Sooloos, who were formidable pirates; and the Native Government proved to be arbitrary and capricious, changing its policy under the secret influence of the Dutch or Spaniards; inviting the visits of the English, and making their trade unprofitable by the terms on which alone the King and his Officers consented to deal.

In July 1686, Captain Dampier visited this Island and city on board a buccaneer vessel. He found the natives well disposed towards the English, and recommended a Settlement being formed there. His reasons are founded upon the advantageous situation of the place, the rich commodities it abounds with, and the trade that might be opened with the neighbouring countries. It appears, however, from his statement, that the motive of the natives for desiring an English Settlement there was that we might serve them as a protection against the Dutch, whom they then dreaded more than the Spaniards.*

In 1689-90, the ship *Mindanao*, which went from Madras on account of Private traders, returned to this port with a cargo chiefly consisting of clove-bark, which had been purchased on the Company's account. The voyage was stated to have turned out unprofitably for the adventurers, and the Native Government of the Island was reported to be in a distracted state.

In 1696, a further attempt was made; the Court of Directors, by letter dated 26th May 1696, directed an embassy to Mindanao, with overtures to the King to trade with the Company, to be sent from Fort St. George: but it did not succeed.

In the year 1781, the Company's attention was again directed to the Island of Sumatra. Their Settlement at Bencoolen being presumed to be in the possession of the Dutch, orders were sent to Bengal to obtain a Settlement at Acheen. Mr. Botham, of the Fort Marlborough establishment, was accordingly deputed to Acheen, in July 1782, to ascertain the practicability of the measure: he reported unfavorably of the project, in consequence of the country being at that time in the hands of a usurper, who had murdered the former King, engrossed the whole trade of the port, and refused to allow any Settlement. He consented to permit a commercial resident; and accordingly Mr. J. Y. Kinlock was sent by the Bengal Government, as an Agent or Consul to Acheen, in January 1784, with a small establishment, but without a force. He was instructed to assist any of the Company's ships that might touch there, and to pursue such other measures as might promote the commercial interests of the Company. This establishment was abolished on a general retrenchment in 1785. A proposal was made in 1798, of entering into a treaty with the King of Acheen, the chief object of which was to secure to him a monopoly of the trade of his dominions, in return for a very small additional supply of pepper to the Company. This proposal was therefore rejected.

Upon the establishment of the present Government of Prince of Wales' Island, in 1805, their attention was called to the best means of securing the port of Acheen against any hostile power. The Court, in their letter to that Government, observe that Bencoolen, in a political and commercial point of view, had become of no importance; pepper, its only produce, being a losing concern, could be better supplied from Prince of Wales' Island and the Malabar coast. In reply, the Government represented that time as not unfavorable to a Settlement at Acheen, but that it could not be effected without a considerable force of European as well as Native Troops, to maintain a permanent Fort there; on which account the plan was given up.

In 1809, Mr. D. Campbell was sent from Bengal to Acheen, for the purpose of obtaining preliminary information respecting the revenue and commercial resources, state and character of the Government. His reports were received in 1811, from whence it appeared that the country was impoverished, and the

* See his account in Harris's Collection of Voyages, Vol. 1, pp. 106, 107.

King under the influence of a Monsieur L'Etoile, at whose instance he requested a supply of arms and military stores. Mr. Campbell recommended the establishment of a Military Force at Acheen, which was not acceded to.

In 1813, the country ship *Annapoorany*, under English colours, was seized by the Acheenese, by virtue of an assumed right to restrict the trade to all the ports on the coast of Sumatra. She was retaken by a British ship. Other similar complaints of aggression arising, Captain Canning was sent to Acheen to adjust them; but the King denied him access, acting, it would appear, under the influence of a British subject named Fenwick, who managed his European correspondence.

A revolution at Acheen took place in 1817, and the King and Fenwick were driven to seek protection at Prince of Wales' Island. That Government immediately deputed Captain Court to adjust the claims of the rival pretenders to the throne, and to make such political and commercial arrangements with them as might be deemed proper.

Of the disposition evinced at recent periods by the Company, to extend and encourage a trade throughout the various independent States in the East, and especially of their eagerness to create a taste and demand for the manufactures and commodities of Britain, the following extracts from the letters of the Court of Directors to the Government of Prince of Wales' Island may be accepted as satisfactory evidence:

"You will likewise observe the most friendly line of conduct towards all the neighbouring independent Rajahs or States; and you will avail yourselves of any opportunities that may offer for negotiating Commercial treaties with them, upon grounds of reciprocal advantage."

"Independently of the great political advantages of possessing a commanding station for the rendezvous, refitting, and supply of His Majesty's Navy, required for the protection of the Company's possessions in the eastern part of India, with the ultimate view of constructing docks, &c., for building ships of war for the Royal Navy, one of the principal advantages in a commercial point of view, is the probability of its becoming, in a more extensive degree, a general depôt for the commodities of India and China, particularly those of the British territories. It likewise is an emporium so situated, as to afford an easy approach from every part of India, from the extremity of China to the coast of Africa, and where merchants of all nations may conveniently meet and exchange their goods."

"With respect to the imports from Europe, we have ordered an investment of woollens to be provided, to the extent of £25,000, and of such other goods as may be deemed fit for sale at that Island. We rely upon your exertions for ensuring to those goods as quick and advantageous a sale as possible. You will likewise transmit to us an annual indent of such articles of British manufacture as you think may meet with a ready and advantageous sale at Prince of Wales' Island, particularly iron, copper, lead, broadcloth, cutlery, and the various manufactures required by the Malays, Siamese, Burmese, &c."

"It has been usual at the other Presidencies to dispose of European imports at public sales, but we think it inexpedient to limit you to that mode; probably, however, you may find it convenient to have one annual sale, soon after the arrival of the ships from Europe. It must be left to your discretion to regulate the private sales at other times, as you shall find most advantageous to the Company, and for the encouragement of trade."—*Letter, dated 18th April* 1805.

"We have perused with very considerable attention and satisfaction, a letter which Mr. Raffles, Lieutenant-Governor of Java has addressed to us, under date of the 12th January 1813, on the general conduct of Java and its dependencies. Observations contained in this document, founded in part upon a letter which was transmitted to the Government of Java by our Select Committee of Supercargoes at Canton, under date the 24th November 1812, have in great part determined us to send to Java a consignment of goods in the present season, of the prime cost of about £80,000 sterling."—*Letter, 3rd September* 1813.

"We are still anxious, as we always have been, to promote the consumption of British manufactured iron, and we hope to receive from you such favorable accounts of sales of British iron, as may warrant our making the consignments of this article to consist chiefly of the latter kind."

"We have to call your attention to the articles of cutlery and tools, the sale of which in India will materially benefit the manufacturing poor of this country. The manner in which the cutlery is packed, which is fully explained by the invoice, will enable you to make moderate lots, suitable to the wants of different classes of buyers, and thereby to promote the sale."

"You will not fail to make every proper enquiry, whether the wire cards for cotton are likely to find a demand in India, and to inform us of the result."—*Letter, 28th December* 1814.

"We find that our stock of iron at the several Presidencies has accumulated to the very large quantity of 8,531 tons; and as the sales of iron which are annually realized at the several Presidencies are not in proportion to the aggregate of our stock, we think it right to apprize you that as good merchantable British iron can now be bought in London at ten pounds and a few shillings per ton, it follows that your stock can be replaced at that price, with the addition of the customary invoice charges; you must, therefore, consider your stock of iron as depreciated in value, and proceed to make sales thereof, on reduced terms, accordingly."

"Notwithstanding the above observations, we shall probably see it right to make a consignment of British iron to Bombay in the approaching season, with the view of affording some relief to the workmen who are employed in the making of that commodity, and who are at present in a state of great distress for want of employment."

"We wish to impress upon our servants the indispensable necessity of keeping us advised, by every opportunity, of our stock of Europe staples, drawn up in such detail as will show distinctly the sizes, colours, and all other particulars of our metals, woollens and other commodities; a general indent is of little practical utility: particulars must be minutely stated, and the terms by which the goods are described in our Europe invoices must be invariably adopted in your indents and lists of stock."—*Letter, 25th September* 1816.

Section II.

The continental kingdoms of Siam, Cochin-China, Tonquin, Pegu and Ava.

The kingdom of Siam is situated in a large valley, bounded by two great ranges of hills, at the bottom of the gulf of that name, formed by the Isthmus of the Malay peninsula on one side, and the coast of Cambodia on the other, and into which flows a considerable river called Manan. The east chain of hills divides it from Cambodia, and the western chain from what is called the Burmah empire. The city is built on piles upon the banks of the river, which is so rapid that ships are forced to anchor 36 leagues from the capital. Siam is almost constantly either harassed by internal dissensions, or involved in hostilities with its powerful neighbours. Like most other eastern countries, it abounds in many valuable productions; but the dress as well as the diet of the people is extremely poor and simple, the former consisting merely of a piece of cloth or silk fastened round their waists, and the latter chiefly of fish and rice.

In the year 1610, an English factory was first established at Siam by Captain Middleton, of whom mention has been made in the preceding section, which subsisted for some years; but it appears to have been withdrawn subsequent to 1623, when the King of Siam and the English at Jacatra were in correspondence. In 1662, the King expressed a desire that the English should settle a factory in his dominions; though the Dutch had at that time a large

commercial intercourse with Siam, lading there 40 ships yearly. In 1664, they quarrelled with the King, and next year threw obstructions in the way of the English trade in those seas, which was the chief object that provoked their jealousy and resentment. The settling of a factory was, therefore, under these circumstances deferred.* The subject was resumed in 1671, and the Court approved of the proposal of establishing a factory at Siam, if practicable. In 1674, the King renewed his overtures for an English factory in his dominions, which was accordingly established in 1676, with the view of eventually opening a trade with Japan. At the commencement of this intercourse, great expectations were formed of the tin trade † of Siam; and it was thought that the Siam trade generally would prove more beneficial than even a Japan trade. That country was also considered capable of affording a market for a great quantity of broadcloth; and the English Agent at Bantam wrote to the King of Siam, recommending to him the encouragement of a broadcloth trade, as necessary to the maintenance of an English factory in his dominions. In 1679, it was discovered that Siam itself consumed but little broadcloth; the sale of that commodity depending on China and Japan; the next year, therefore, it was determined to recall the factory at Siam. But in 1683 and 1684, it was resolved to re-establish it, the station still being favorable to the prosecution of a Japan trade, in which great hopes were indulged. Accordingly Sir John Child, in 1685, addressed a letter to the Barcalong, or Prime Minister of Siam, explaining the difference between the Company's servants and Private traders concerning which some misunderstandings had arisen. Another letter was afterwards addressed to the King. It was observed that this Prince was favorable towards foreigners, and that Siam was a port of considerable commence; and, therefore, the Company's former losses were to be attributed to mismanagement, and the malignity of the Prime Minister, Constantine Phaulkon, an Italian.

In 1687, an insurrection of the Macassars took place at Siam, by which the country was thrown into confusion, and the Prime Minister narrowly escaped. The Macassarese were all destroyed. The Company's losses arising out of the troubles, as appears from a letter from the President of Fort St. George to the King of Siam, dated in 1687, amounted to £65,000, for which satisfaction was demanded, or war would be declared. The next year there was a massacre at Siam. The Company were also advised that six French Men-of-war, with 1,400 soldiers, had arrived to assist the King, and that Constantine Phaulkon had been made a Count of France.

In 1705, the Governor of Fort St. George addressed a letter to the King of Siam, desiring a renewal of former friendship, which had been interrupted by the ambitious Minister. In 1712, the Barcalong invited the English to make a settlement, and offered a *coul*, the same as had been granted to the Dutch. It was stated that the Siam trade was advantageous to Japan, as the Siamese carry silver yearly to purchase 4 or 5,000 chests of coffee. At this time, however, Siam appears to have been in a state of internal disorder, and to have continued so for many years afterwards.

With Cochin-China, though an unsuccessful effort was made by the English at Japan, in 1619, which ended in the massacre of the factors, yet subsequently the attempts at trade have either been more regularly conducted than at other places we have previously mentioned, or the accounts that have been left are more minute, and abound with more copious and interesting details respecting the Geography, manners and customs of the country. We shall endeavour to condense and blend the particulars contained in the narrative of

* About this time, however, the English Company are represented to have been in high favor with the King of Siam, who gave them a recommendation to the Emperor of Japan, whose sister he had married.

† It appears that the Dutch had a monopoly of the tin mines at Ligor in Siam, which enabled them to fix an arbitrary price upon this commodity.—Tavernier, t. iv, l. viii.

Mr. Chapman,* who was deputed in 1778 to conduct two Cochin-Chinese Mandarins† of high rank to their native country, and was charged to endeavour at opening a commercial intercourse with that kingdom; those furnished by Mr. Roberts,‡ in the report of his unsuccessful mission in 1804; and various details gleaned from Mr. Barrow's voyage to Cochin-China, made in the year 1793.

Previously, however, we will observe that the commerce of Cochin-China in former times would appear to have been very considerable. The writer last named, refers to an account given in the extraordinary piratical voyage of Ferdinand Mendez Pinto,§ who sailed for India in 1537, of the proceedings of his comrade, Antonio de Faria, along the coast of Cochin-China. "After passing Pulo Campello, an island in 14° 20′ they came," says he, "to Pulo Capas, where a fleet of forty great junks, of two or three decks a-piece, was seen in the river Boralho (Varella in the maps), which Faria had sent to discover; and after that another fleet, seeming 2,000 sail, great and small, and a walled town of some 10,000 houses." And it is said that just before the late rebellion in Cochin-China, 200 Chinese junks traded annually to Fai-foo, which in all probability was the walled town of Faria. Governor Hastings, in his Minute to the Council, March 1778, states, he is informed "that 70 or 80 junks resort to the single port of Turon in one season, and that the trade is the chief support of the town of Macao."

The internal disorders of the kingdom, however, entirely interrupted agriculture as well as commerce, and rendered a trade with this unfortunate country an object of little importance to any nation. On Mr. Chapman's arrival at Fai-foo, he found it had been recently destroyed by the usurper. "We were surprised," says he, "to find the recent ruins of a large city, the streets laid out on a regular plan, paved with flat stone, and well-built brick houses on each side. But, alas! there was now little more remaining than the outward walls, within which, in a few places, you might behold a wretch, who formerly was the possessor of a palace, sheltering himself from the weather in a miserable hut of straw and bamboos." In 1793, a few Chinese junks that annually arrived at Fai-foo, an accidental neutral ship, or English under neutral colours from Europe, and one or two country ships from India, with as many Portuguese from Macao, freighted with the refuse of goods sent out to the China market, constituted the extent of the trade of Cochin-China. The condition of the country was afterwards much improved by the judicious measures of the lawful Sovereign, Caung-shung, who seems, from Mr. Barrow's statement, to have been a second Alfred or Peter the Great.

In 1627, the residency of Batavia report to the Court, that the intercourse between Cochin-China and China was uncontrolled. They detail some information received from Naukadars (Captains of vessels) lately from China, respecting the eligibility of settling a factory in Cochin-China, in preference to any other station on the Chinese borders. Nothing, however, appears to have been accomplished till 1695, when the Madras Government sent Thomas Bowyear as Supercargo of the ship *Dolphin*, to Cochin-China, with instructions to

* Appendix to Report, page 326. Besides this account, a statement of the transaction is published in the Asiatic Annual Register for 1801. Mr. Hastings, the Governor-General, has been blamed for selecting this gentleman, who was connected with the mercantile firm that supplied the merchandize he took out. The entrusting a commission of this nature to a merchant, a character held in low esteem in Cochin-China, is supposed to have caused the failure of the mission.

† This word is of European origin. It is formed from the Portuguese verb *Mandar*, to command. *Quan* is the appellation given by the Chinese, the Cochin-Chinese, and Tonquinese, to persons in authority.

‡ Appendix to Report, page 350.

§ The reputation of this writer has suffered so much, from his indulging in the prevalent humour of that age of embellishing the relation of adventures so as to create astonishment, that we must be cautious in giving credit to him, except regarding transactions wherein he was himself concerned, in which he is reckoned a very exact and candid writer.

request commercial privileges from the Emperor. Mr. Bowyear's letter represents various obstructions to trade which foreigners were there subjected to, arising out of the arbitrary character of the Government. He was compelled by them to unload his export cargo, and delayed a whole season. The Dutch, who had formerly enjoyed trade here, had been expelled since the year 1650, in consequence of a quarrel with the King, who ordered their factory to be destroyed. After continuing some time, Bowyear obtained permission to hire a factory at Foy-foe (Fai-foo), and to come again and trade another year; but did not get liberty to establish a factory, which was the object of his mission. It would appear, however, that the object was at length gained; for this year the Government of Fort St. George, in obedience to orders from the Court of Directors, withdrew the factory at Tonquin, in consequence of the establishment of one in Cochin-China; the two countries being now at war, the two factories were incompatible: no European being permitted to trade with Cochin-China who traded at Tonquin.

The situation of Cochin-China (called by the natives Anam, or Anan, a term which also comprehends Tonquin and Chiampa,) is peculiarly adapted for commerce. It has a large extent of coast of its own, and is within five days' sail of Canton. Opposite to it lay the Philippines; Borneo, the Molucca and Banda Islands are a few degrees to the south-east, with Siam and Malacca to the west-ward. It possesses many excellent harbours; and the peninsular promontory of Turon (or Hansan) is to Cochin-China what Gibraltar is to Spain; with this difference in favor of the former, that to its impregnability it adds the very important advantage of a convenient port and harbour, sheltered from all winds, at all seasons of the year, with every requisite for a grand Naval station, and capable of being rendered perfectly defensible by a handful of men.

These extraordinary local advantages have always allured the French, who in 1787 concluded a treaty and alliance, offensive and defensive, with the then dethroned Monarch of Cochin-China, by which the latter "ceded in perpetuity to his most Christian Majesty, his heirs and successors, the port and territory of Han-san (bay of Turon and the peninsula), and the adjacent Islands from Fai-foo on the south to Hai-wen on the north."

The benefits represented as accruing from a trade with that country, are the extending the sale of Europe commodities; such as iron, lead copper, cutlery, glass-ware, broadcloth, camblets, Manchester cottons, Naval and Military stores, opium, with various manufactures of Bengal to the Cochin-Chinese, but more particularly to the Chinese junks; and procuring returns in gold, silver, pepper, cinnamon,* cassia, elephants' teeth, aquila-wood, gum lac, gamboge, indigo, cotton and raw silk. It has been asserted that articles of British produce, when carried to the ports of Cochin-China, have been disposed of at an advance of from twenty to thirty per cent., and their value paid for in ingots of silver.

The political as well as commercial advantages attending a Settlement and trade at Cochin-China are yet more enhanced, by the consideration that should any accident derange our intercourse with China, which is by no means an improbable speculation, should any interference with the Company's privileges of exclusive trade with that country be sanctioned by the Legislature, the former is the only place to which we could resort to enable us to carry on the Chinese trade with security and profit. But the causes which have hither frustrated our endeavours to form a commercial connection with Cochin-China still, in a great measure, continue to operate. The French and Portuguese keep up their relations with the Government, and are not scrupulous as to the means they employ to exclude competitors. In 1807, Lieutenant Ross was sent to the coast of Cochin-China to survey the Paracels, and entrusted with a very friendly letter to the King; but he experienced the most inhospitable treatment. By subsequent information, the prejudices which exist against the English were found to be inveterate, and to have been created by the scan-

* The cinnamon of Cochin-China is of a coarse grain, and strong pungent flavour, though it is preferred by the Chinese to that from Ceylon.

dalous misrepresentations of the Portuguese. Perhaps a still greater obstacle is the indifference of the Government to foreign commerce. We must not assume this aversion to arise from mere caprice, or to be so absurd as too many are apt to suppose it. To encourage foreign trade is not the policy of every nation. Neither the ancient Egyptians, nor the Indians, as Adam Smith remarks, any more than the Chinese, people of great wealth and civilization, encouraged commerce with other States, but derived their great opulence from their inland navigation. For this mode of traffic, Cochin-China is singularly well adapted: "it is intersected by rivers, which though not large enough to admit vessels of great burthen, yet are exceedingly well calculated for promoting inland commerce."

When Mr. Chapman visited this country, it was almost entirely subdued by the usurper Ignaack (or Yin-yac), formerly a wealthy merchant who traded extensively with China and Japan.* He treated him with civility, and condescended to explain to him the causes of his elevation. His statement was in the accustomed style in such cases: setting forth "that the late King and his Ministers, having by their oppressions, starved the people, it had pleased God to make him the instrument of their deliverance, and to raise him to the throne," &c. In his subsequent audience, Mr. Chapman addressed the King *de facto*, telling him that he was a servant of the English Government in Bengal, from whence he was deputed to settle a commercial and friendly intercourse with Cochin-China. The King replied, "that the fame of the English exploits at sea had reached him, and that he had heard they exceeded all other nations in the number of their ships, and excelled in the management of them; but they made an ill use of the advantage: for he had also been informed that they indiscriminately attacked and plundered whatsoever vessels they met with; that he was very willing to permit the English to trade to his ports, and hoped that they in return would not molest his galleys." To this Mr. Chapman replied, "that the first part of his information, respecting the power of the English at sea, was strictly true; but the latter was absolutely false, and must have been insinuated to him by those who were jealous of our prosperity, and wished to give him an unfavorable and unjust opinion of us. That the English were at the present time at peace with all foreign nations; that their ships resorted to almost all the ports in the known world, where their merchants were renowned for their probity, and the fairness of their dealings." Subsequently, Ignaack made great professions of his good intentions towards the English, and of his desire to procure their friendship. The object of this man, however, was to gain their assistance in his designs of conquest and aggrandizement, which he disclosed to Mr. Chapman, namely, to subdue the kingdom of Cambodia, with the whole peninsula, as far as Siam, and the provinces to the north, then in the hands of the Tonquinese. Mr. Chapman's mission was terminated in a very disagreeable manner, by a treacherous attack of the Tonquinese at Hue† (the capital of Cochin-China, but then in their hands), which he had been prevailed upon to visit for the purposes of trade.

In the year 1803, a mission had been despatched by the Secret Committee of the Court of Directors, with a view to open a commercial intercourse with Cochin-China, under the conduct of Mr. Lance; but that gentleman being taken ill, Mr. Roberts, one of the Supercargoes at Canton, under his commission proceeded to Turon Bay, and commenced correspondence with the restored Sovereign, Caung-shung, whom he found completely surrounded by Frenchmen. Through their influence, it is supposed, the mission was unsuccessful. To the same cause, and the contrivances of the Portuguese, the failure of this gentleman's second mission in 1804 was ascribed, the reception of which was

* He and his brother, Quang-tung divided the kingdoms of Cochin-China and Tonquin, between them. Yin-yac died in 1793.

† The miseries of this unhappy country may be estimated by the fact stated by Mr. C., that at this place, though better supplied with provisions than any other, human flesh was publicly sold in the market. War, famine and pestilence had destroyed one-half of the inhabitants of the country.

less favorable than the former. In his Despatch to the Marquis Wellesley, the Governor-General, he observes, "My reception at the Court of Cochin-China has been extremely different from what I had reason to expect; and such as, I fear, will entirely frustrate the intentions of the Honorable Company of forming a friendly connection with that country." In the course of his negotiations with the King and his Ministers, many professions of friendship were made; and the King declared he was willing to receive English vessels on the same terms as those of other nations. But every measure for securing the trade from inconveniences, and the allowing of a resident at Cochin-China, were positively rejected. Mr. Roberts observes, "After a full and attentive consideration of every part of His Majesty's conduct, it appears, as far as my judgment will enable me to decide, to have evinced from the first a determination to decline any connection with the English nation."

The last record of the Company's intercourse with Cochin-China, is in the year 1808, when the Bengal Government applied to the King by letter to procure payment for some timber furnished him by Messrs. Abbott and Maitland, merchants of Madras: but this application, though repeated, proved ineffectual.

Should the improved condition of Cochin-China, and a change of sentiment in the Government towards us, open more favorable prospects of connection with that country; the resemblance between the natives and the Chinese in character, habits and opinions, especially in the contempt entertained for merchants generally, suggests the propriety of placing the trade under the same sort of restraint as that with China. Mr. Barrow says, "How much soever the monopolizing system of the East India Company may be deprecated, and the wisdom of that policy doubted, which prohibits English ships from doubling the Cape of Good Hope, whilst those under the flags of every other nation profit by such restriction, I am decidedly of opinion that the trade to China and Cochin-China ought never to be thrown open to individual merchants."

Tonquin is situated at the bottom of a large Gulf, and adjoins Cochin-China on the south, and China on the north or north-east. When the Tartars possessed themselves of China, the western provinces of that empire threw off their dependence, and founded the kingdoms of Tonquin and Cochin-China. The aboriginal inhabitants, called Moys, retired to the mountains, which they still inhabit. They are represented as a savage race, black, and in features resembling the Caffres. The Tonquinese were almost continually engaged in war with the Cochin-Chinese, so that the frontiers of the two kingdoms are not always exactly defined, though the river Sungen appears to be the natural boundary. Upon the revolution in the latter country, the family of Ignaack divided the two kingdoms between them. The fluctuating state of affairs in Tonquin probably prevented the Company from trading there very early.* The first record is in the year 1671, when the Court approved of settling a factory in Tonquin, if it could be accomplished. According to extracts from a register of the first factory in 1672, the trade was exposed to great inconveniences; the Government was averse to it; and, in short, the factory was found too expensive to be supported without a trade to Japan, for which large investments of silk were necessary, which article constituted the main trade of the Dutch, who had resided at Tonquin for forty years. In 1673, some Portuguese Padrees were threatened with torture. The King and Prince of Tonquin were at this time described as covetous and lascivious, neglecting Government and distressing commerce. Next year there was an insurrection of the soldiery, which was not quelled till they had put to death the King's brother and one of his Ministers in a very barbarous manner, and obtained from the King's Treasury £400,000. For the aforegoing reasons, it was resolved to withdraw Tonquin factory; and in 1679 it was reported that the Dutch talked of leaving the

* The obstinate attachment of the natives of Tonquin to their own manner of living, is one of the reasons assigned why the Portuguese were prevented from settling there, even when their power was at its height in the East.

place; silk, their staple article of traffic, being so dear, that no profit could be got upon it at Japan.* It was discovered that the King possessed little authority in the country; and Mr. Chapman states, in the narrative before quoted, that the whole power of the Government, since the beginning of the fifteenth century, had fallen into the hands of the General. Mention is made in a letter, dated 1676, of a person named Tecketu, who governed Tonquin independent of the King. In 1681, the country is represented as tributary to China, and the trade in so bad a state, as to be not worth continuing. Next year there was a famine, which destroyed a fifth part of the population. The King also died, and his successor manifested the same repugnance to trade with foreigners: he refused to mediate in favor of the English with the Emperor of Japan; and nearly excluded the Dutch, owing to some error in a letter to him. The King again threatened to turn the Dutch out of his dominions in 1684, in consequence of their conduct at Bantam. The Tonquinese are represented to be actuated by a peculiar antipathy to the Christian religion. In 1694, they burned an English flag for having a cross in it, and this circumstance produced a dispute with the Governor of Hien. The Portuguese were much persecuted the same year on account of their religion; and a chest of crucifixes having been seized, the Padrees were expelled the kingdom. War ensuing between Tonquin and Cochin-China, the factory was withdrawn in 1696, as before stated, trade with the two countries being incompatible; and, owing to the distracted state of the country, was never re-established.

In the year 1778, an effort was made by Mr. Chapman, when he visited Cochin-China, to establish a commercial intercourse with Tonquin. "On my arrival on Board the *Amazon*," says he, "I was visited by a Portuguese merchant just come from Hue. He told me, he was charged with a verbal invitation to me from the Tonquinese Viceroy, to proceed thither and dispose of any articles of trade we might have remaining. Having previously despatched my writer and Mr. Moniz with a letter to the Tonquinese Mandarin, requesting his favor, and hearing there was but a small depth of water upon the bar of the Hue river, I proposed to the commander of the *Jenny* to go in his vessel, which might give him an opportunity of disposing of his investment. He consented; and leaving the *Amazon* in Taron Bay, I embarked with Mr. Bayard the 18th August. We anchored in the bay of Chimay, which is the boundary of the Tonquinese possessions; here I was met by my writer, accompanied by a Mandarin, named Ong-ta-hia, with an answer to my letter, containing the permission of the Viceroy to proceed to Hue. Two days afterwards I proceeded up to the town. Towards the sea the land was sandy and barren: but on advancing, the scene gradually changed; the lands put on every appearance of fertility, and we saw the husbandmen on the banks busied in cultivation. Abreast of the town, twenty-five Chinese junks were at anchor; innumerable country boats were passing and re-passing, and the shore was thronged with people. We landed at Ong-ta-hia's house; it was the resort of the Chinese, as his office consisted in reporting the arrival of their junks, and procuring them their clearances. The next day we visited the Viceroy. He resided at the palace of the Kings of Cochin-China, six miles higher up the river than the town I landed at. The palace deserved the name of a good lower-roomed house. The building was laid out in spacious verandahs and private rooms. In one of the verandahs I was introduced to the Viceroy. I found him swinging in a net hammock, extended between one of the pillars and the wainscot of the inner apartments. He was a venerable old man, about sixty years of age, silver beard, and most engaging manners. His dress was plain and simple, consisting of a loose gown of black glazed linen, with large sleeves, and black silk cap, and sandals on his feet. I acquainted him with my business in Cochin-

* The trade between the Tonquinese and Dutch was first interrupted in the year 1664, and their factories withdrawn, but re-settled at the request of the King. They were continued, not without some disputes between the two nations, for about forty years, when they were entirely withdrawn, and the trade carried on only by ships sent thither occasionally, and no encouragement was given them to settle again in the same manner as formerly.

China, much in the same terms I had made use of to Ignaack. I then requested he would receive the present I brought him as a small token of my respect. He then descended from his net, and seated himself upon the ground. He approved of my proposal to form a commercial intercourse with his nation, and would promote it all in his power. He then enquired several particulars respecting the nation I belonged to, as our force by sea and land, our commerce, customs and religion. After a renewal of his professions of friendship and regard, we stood up to depart: he ordered all the Mandarins who were with him to attend me to the General's, to whom it was necessary, he said, I should make a visit whenever I came to him. Attended by a numerous train of Mandarins, who marched before and behind us in ranks, we presented ourselves at the gates of Quan-jam-quen, who is an eunuch, and Commander-in-chief of the fleet and army. Half an hour elapsed ere we were ushered into a large hall; we seated ourselves upon some chairs placed for us before a rattan screen, from behind which a shrill voice called our attention to the object of our visit. He did not, however, become visible till the common questions were passed, and I had acquainted him with the reasons of my coming to Cochin-China. The screen was then turned up, and a glimmering light diffused from a small waxen taper, disclosed to our view, not the delicate form of a woman, the sound had conveyed the idea of, but that of a monster disgustful and horrible to behold. He was sitting in a kind of boarded shrine, in form like a clothes-press. He was short in stature, which was, however, amply made up to him in bulk: and I may venture to affirm he measured an ell over the shoulders. He hardly appeared civil, and received my present with indifference." After the lapse of a month, the civilities he experienced at first began to abate, chiefly from his inability to satisfy the rapacity of Ong-ta-hia, the particular agent of the eunuch, and the unwillingness of Ong-ta-hia to discharge the amount of the purchases he had made from them. The Chinese residents, too, were encouraged to harass them. "They represented to the Mandarins that the English were come to deprive them of their country, and invented a number of falsities, the most absurd and groundless. My house was perpetually filled with Mandarins, sent to hear and adjust these fabricated grievances, from whence there was no other way of dislodging them than by presents; this in the end proved only an inducement for fresh parties to visit me, and something or other was daily devised to give me trouble. I avoided everything I could that might tend to altercation. When I represented my case to the Viceroy, he referred me to the eunuch, whose province it was to adjust all these differences, and an accumulation of injuries and insults was all I could procure from him." At length Mr. Chapman heard that the King of Tonquin, instigated by the eunuch, had ordered the seizure of his vessel, and but for their instant flight their lives would have been lost. In their passage down the river they were attacked, in the most determined manner, by the Tonquinese; fire-boats were prepared to burn the vessel, and batteries erected on the shore to prevent their escape. They at length effected their escape with some loss; and thus ended our intercourse with Tonquin.

The kingdom of Pegu is at present subsidiary to the Burmahs, a very extensive and powerful empire, which adjoins the territories of the Company, and stretches along the eastern coast of the Bay of Bengal. In the year 1757, the Pegu Government became extinct, by the surrender of the capital to the King of Ava, to whom the King of Pegu had been compelled to do homage, after hostilities had been carried on between them, with various success, for many years.

The Company appear to have had commercial relations with Pegu before the year 1656, when their factory was withdrawn.* In 1695, it was strongly recommended as a place convenient for building and repairing ships, and pro-

* At an early period, the Portuguese had obtained a great influence and footing in Pegu, from their having assisted the King against the Siamese. A general massacre of this nation took place, afterwards, in city and country throughout the Pegu territories.

ductive of saltpetre; but the King would not permit the manufacture of it. In 1730, the Governor of Fort St. George addressed a letter to the King of Pegu's Vizier, requesting restoration of ancient privileges, but desiring also satisfaction for a ship that had been seized, which it appeared had been the occasion of a rupture. In 1752, the French obtained the grant of a factory at Pegu, which was then at war with Ava, and tried immediately to get the English excluded, though without success.

At Ava the Company had anciently a factory, but the trade proving unprofitable, it was withdrawn. In 1681, they negotiated for a trade; but the King, though he gave encouragement, declined to grant particular privileges. In 1695, the Government of Fort St. George requested leave to send a factor to reside at Serian, with permission to build ships; and also demanded the restoration of a ship and cargo, which had been detained, and of all captures. This mission partly succeeded, and the Company had for many years a factory at Serian, which was burnt to the ground on the 13th November 1744, when the Peguers overran Ava, massacring many of the Burmahs. The Company's trade was not re-established till 1753, when a Settlement was formed on the Island of Negrais, at the mouth of the great Burmah river. In 1757, Ensign Lister was sent to Ava on an embassy to the King, and the Island obtained from him by cession to the Company, who fortified their factory; but in 1759, their servants, European as well as native, were treacherously attacked by the Burmahs, and barbarously murdered or made prisoners. These people are represented as deceitful and perfidious, and such universal liars, that it is impossible to place reliance upon anything they say.* In 1760, Captain Alves was sent on a mission, with presents to the King, and procured the release of the European prisoners, and permission to take away the Company's timbers; but the King would grant no more.

In consequence of an intercourse having been opened with Ava by Captain Symes, in 1795, Captain Cox was sent there as the Company's Resident in 1798; but the hopes formed from the attention paid to the former were completely disappointed. Captain Cox was treated with the greatest neglect by that haughty nation, "as the agent of a subordinate or supplicant State;" and he observes,† "it is a farce to talk of treaties with this people in the present state of their information, for their ignorance of their real interests is only to be equalled by their pride and presumption; and unless I can open their eyes to their own interests in the first instance, and impress them with a respectful awe of the English power in the second, my remaining here will only expose the British character to degradation, and subject my employers to unnecessary expense." Captain Cox left Amerapoorah, having failed in the object of his mission, and died on his return.

Section III.

Japan and China.

The causes which have baffled the Company's attempts to open a commercial intercourse, directly and indirectly, with the opulent empire of Japan, are not merely the backwardness or disinclination of the Government to encourage external traffic (upon which point some difference of opinion exists), or its political jealousy, but the machinations of the Dutch, who having contrived to supplant their predecessors, the Portuguese, availed themselves of the prejudices of the natives to establish an exclusive system of traffic with Japan, which no European nation has hitherto been able to demolish. In consequence of the insuperable barrier thus offered to the Company's efforts, they were few, and almost uniformly unsuccessful. We shall, therefore, despatch this part of our subject as briefly as possible, and devote the chief portion of this section to recording in a more detailed manner the rise and progress of our commercial relations with the Empire of China.

* Cox's Journal of a residence in the Burman Empire, p. 386.
† *Ibid.*, pp. 57, 68.

When the English first arrived at Japan, the *entrepôt* of its foreign commerce seems to have been at Firando, a port situated upon an Island of that name, which owed its rise to the Dutch factory established there. It was their grand staple, and as their commerce increased, they constructed large magazines and handsome buildings, until they awakened the jealousy of the Emperor, who at length removed them from the Island, and restricted their trade to the port of Nangasaki, on the Island of Ximo, which has since been the sole point of contact with foreign nations.

The first English factory was established at Firando in 1613, under Captain Saris, who obtained an audience of the Emperor, with whom he concluded a treaty of commerce with exemption from duties, and procured very considerable privileges. He was likewise permitted to sail on a voyage of discovery to Jesso, or any other part of the Japanese dominions: a favor which the Portuguese, in the height of their credit, could never obtain. The English experienced many incivilities from the Jesuits, who represented them to the Emperor as rovers and pirates. Through their contrivances and the cruelties of the Dutch (as is conjectured), the trade diminished gradually, and in 1623 the factory was dissolved.

The Portuguese having been expelled from Japan, and the English being forced to relinquish the trade, it fell altogether into the hands of the Dutch, who spared neither labour, expense, nor sacrifices to secure to themselves a complete monopoly of it. After being disappointed in a negotiation with the Chinese in 1657, they sent an embassy to Japan under Zachary Waghenaer; and in 1659, a second, under the same ambassador, who ingratiated himself with the Emperor, and by assenting to all his conditions, gained everything he could reasonably ask or expect. The Company's servants, however, reported, in 1660, the prospect of a factory being obtained in Japan, and that silk was the best commodity for barter; and it appears that in 1669, the Emperor would not sell to the Dutch the house formerly occupied by the English, because he expected the latter's return. In 1672, the Zante frigate was despatched to Japan. At this visit, the most arbitrary behaviour was experienced from the Dutch, who seemed convinced that no other European nation would be permitted to trade there. The following year, the Company being in favor with the King of Siam, who had married a sister of the Japanese Monarch, sent an embassy to Japan with some curious and valuable presents of Europe manufacture, backed by a strong recommendation from the King of Siam. But the Emperor learning (probably from the Dutch) that the King of England (Charles II,) was married to a daughter of Portugal, a nation which the Japanese abhor, an order came from Court for the English to depart with the first fair wind, and never to return. The Emperor, at the same time, expressed surprise at marriages between persons of different religions; and intimated to the embassy that they were indebted to the recommendation they brought from the King of Siam for being allowed to depart with their lives and property. Such a reception was ill-calculated to inspire hope; yet a few years after (1688) the Company attempted to renew their trade with Japan, through the intervention of the King of Tonquin: but the King declined to interfere, alleging that he had no correspondence with the Emperor of Japan. Defeated as their endeavours had been, they did not lose sight of their object. So late as the year 1773, the Court of Directors, writing to Canton (6th January), say, "It having occurred to us that the Company may derive great advantage by opening a trade to Japan, we, therefore, very particularly recommend it to you to use your special attention to obtain the clearest information on the means of effecting so desirable an object, which you are to make us speedily acquainted with; that in case there shall appear good grounds for success in forming an intercourse with the Japanese, no time may be lost in so doing. We apprehend you will easily procure the necessary intelligence by means of the Chinese junks trading thither: and for facilitating the certainty and success of your enquiries, we do admit of your applying 500 or not exceeding 1,000 tael for that purpose."

When the Island of Java was wrested from the Dutch towards the close of the war, Mr. Raffles, upon being appointed Lieutenant-Governor, considering that the capitulation for Java and its dependencies included the factory of Japan, took measures for re-opening the communication between those places (which had ceased for four years) and of transferring to the British the trade formerly monopolized by the Dutch nation. Accordingly a mission was despatched under Dr. Ainslie and Mr. Wardenaar, formerly Dutch Director at Japan, to take possession of the factory, and to negotiate with the Japanese Government.

The expedition arrived at Nangasaki on the 24th July 1813, and met with a refusal on the part of the Dutch Commercial Director to deliver over the factory. The intercourse which Dr. Ainslie had with the native authorities impressed him with an opinion that the Japanese were free from prejudices, even on the score of religion, that would obstruct an intercourse with Europeans; that an extensive market existed for the sale of British manufactures; and that the Chinese, so far from interfering with our views, are held in dis-esteem, and their visits only tolerated for the sake of certain drugs they bring from China, to the use of which the Japanese are much attached. Mr. Raffles, in consequence of Dr. Ainslie's Report, recommended an embassy to Japan: he observes, however, "It would not be possible to undertake this embassy with any prospect of success, either from Europe or from India; and I am confident that any attempt to secure the trade, except in the first instance for the East India Company, would fail; indeed the nature of the Japanese institutions is such that it could not for many years be carried on by general traders. It is also a necessary consequence of the existing circumstances that the vessels should proceed from Batavia, because there can be little doubt that any abrupt or unusual appearances would immediately defeat the object; and I apprehend it can only be introduced by degrees, allowing some consideration for the habits of centuries, and time for the prejudices to subside which the Dutch have endeavoured to excite."* The restitution of Java to the Netherlands' Government has destroyed this project, and made an establishment in Japan as hopeless to us as ever.

It is not attempted to undervalue the importance to this country of a trade with Japan. Its climate is favorable to a large demand for our woollen manufactures, which find their way into the empire by means of the Chinese junks. Hardware, glass manufactures, ironmongery, would find a ready and extensive sale; and the returns in teas, and various kinds of drugs, would materially lessen our dependence on China. It is, however, agreed on all hands, that when the obstacles to trade with Japan, from whatever cause arising, shall give way, it can only be carried on beneficially by the same medium as our China trade. This intercourse we shall now proceed to trace, with the assistance of the early records of the Company.

Previous to the month of December 1614, the Company's Agent at Firando had employed three eminent Chinese merchants, connected with houses in Japan, to open a negotiation for a direct trade to China. He had succeeded in removing a preliminary obstacle, by informing the Chinese of the practices of the Dutch, who robbed their junks under the English flag; and he relieved thereby the national character from an odium which had created strong prejudices against the English in China. Much difficulty, however, lay in the way of this negotiation; and the Company's Agent stated, in a letter dated 1617, that "no Chinese dare translate and forward the letters addressed by King James to the Emperor of China: it being death by the laws of the country so to do, or to give passage to any Christian as the bearer of them. Those letters, therefore, which were intended to give authority to a negotiation for the Company, are lying dormant at Bantam." The Hollanders, too, were represented as still continuing their system of plundering the Chinese junks under the English name; and they left two large ships to scour the coast of China, and to intercept the trade between Macao and Japan.

* Appendix to Rep., &c., W., p. 548.

A few years afterwards, the disputes between the Dutch and English Companys were composed, for a time at least, by means of a commission (to which reference has already been made) consisting of Members of both Companys, who concluded what is commonly termed the treaty of defence, which was signed and ratified by the two Governments in July 1619. The Companys engaged by this treaty to "endeavour jointly to open and establish a free trade in China, and other places in the Indies, by such ways and means as the Common Council shall judge expedient."*

Some time previous to this treaty, the Company's Agent in Japan had employed, in succession, two Commanders of Chinese vessels, one of them "the Captain of all the Chinese in Japan," to open and conduct a negotiation for a direct trade to China. The Agent was informed next year that "the new Emperor of China had granted unto our nation trade for two ships a year." Whilst this permission awaited the ratification of certain authorities, the proceedings were the next year arrested by the death of three Kings of China, and by the minority of the new King. The treaty of defence, too, threw another obstacle in the way of our negotiations. In the year 1622, the Agents of the Company in Japan, induced by the representations of the Chinese Captain Andrea Dittis, continued to support him in the negotiations. He alleged that trade was on the eve of being granted to the English, and that he had disbursed 12,000 tael, about £4,000 sterling, to effect this object.

In the ensuing year, the trade with China, to obtain which the Council of Defence had been instituted, was appropriated by the Dutch to themselves, and while deriving support from the combined fleets, which by the treaty ought to have been employed for the common objects of both Companys,† they fortified the Piscadore Islands, and other stations near the coast of China, and forced a trade with the Chinese junks, from a participation in which the English were entirely excluded. The Agents at Batavia demanded in writing that the combined establishments of the two Companys might settle the China trade upon Pulo Condore and the Loe Choo Islands, according to the tenor of the explanatory order; but they received a frivolous and evasive answer. The English Consul at Batavia resolved, therefore, this year to have a conference with the Netherlands' Committee, in order to agree on proceedings for acquiring by negotiation, or by some peaceable course, a convenient residence, to draw thither the trade of China for the mutual benefit of both Companys, according to the articles, but not otherwise. The same year, the Chinese ambassador at Batavia offered the English as well as the Dutch a residence and trade at Tywan,‡ a port on the south-west coast of the Island so called, which seems at this time to have been only in a sort of nominal subjection to the Chinese empire. The English Presidency of Batavia accordingly proposed

* Article 26. The treaty may be seen at length in Rymer, and also in the Modern Universal History, b. XVIII, chapter 6, section 3; but it appears that some explanatory orders or additional articles were subsequently passed by the deputies of both Companys, which throw further light on their designs regarding the China trade. Thus the additional Article ten, "touching the question where and in what place the ships of defence shall be first employed," provides that "the defence shall be applied for the gaining of the trade to China. And to that end the fleet shall be sent to the Philippines, there to hinder and divert the Chinese, that they shall not traffic with any other but us." Appendix to Rep. of the Lords' Committee, page 373.

† "And considering that a trade so remote and important cannot be secured but by a considerable force, this shall be done by furnishing out and maintaining twenty ships of war, *viz.* ten by each Company: the said number to be increased or lessened by common consent as occasion shall require." Art. 10. "The Council of Defence shall order all things which concern the common defence by sea, and distribute the ships of war to such stations as they shall judge most convenient." Art. 14. "The losses and damages that shall happen in any engagement for the common defence, or in going to or returning from the said defence, shall be borne equally, and defrayed at the common charge; and the gain and prizes which shall be made shall redound to the common profit." Art. 19.

‡ Tywan is a corruption of Tai-van, the name given by the Chinese to the whole Island, and which signifies *the first or chief of ten thousand*; in allusion, perhaps, to the numerous small Islands in its neighbourhood.

to negotiate with the Chinese (which it was considered that the treaty of defence did not forbid) for admittance at Tywan.

This Island, called Formosa by the Portuguese, and afterwards by the Dutch, on account of its fine climate, delightful prospects, and great fertility, is very advantageously situated, lying at the distance of only twenty-four leagues from the coast of China, and a hundred and fifty from Japan. Its commercial facilities are, therfore, considerable, and it abounds besides in various rich productions. It appears that the Dutch established themselves on the Island about the year 1625, and built Fort Zealand, near Tywan, a place of some strength, and well garrisoned. The disorders in the Chinese Empire had driven numbers of the people to Formosa; and in 1653, they laid a very deep design for the destruction of the Dutch throughout the Island, which was discovered and defeated. In 1661, however, the Dutch were attacked by the Chinese, under the conduct of an insurgent named Coxenia or Coxenga, with such resolution, that they were obliged the following year to evacuate the Island in a very deplorable condition, leaving behind them all the treasure belonging to the Dutch Company, valued at £300,000. In 1663, they returned with the intention of recovering Tywan, but were foiled in their attempt; and the Chinese, following up their success, took possession of Manilla, and designed to exclude the Dutch from the Straits.

In the year 1635, the Presidency of Surat received a proposition from the Portuguese Viceroy at Goa, that the former should send a ship from Goa to Macao for goods on freight. The overture was accepted, and the *London* was immediately despatched to Goa. We shall here briefly advert to the causes which led to the occupation of Macao by the Portuguese; a circumstance so inconsistent with the jealous policy of the Chinese towards foreigners in general, and especially Europeans.

When Ferdinand Andrada and Thomas Perez or Pereira, in the year 1517, sailed with a fleet of eight Portuguese merchantmen to the Canton river, the vessels were stopped, and only two suffered to proceed up the river; on board of one of which was the Ambassador Pereira, and the Commodore Andrada. The latter was a man of such strict honor and probity, that he gained the good opinion of the Chinese, notwithstanding their aversion to strangers; and the Portuguese were at first treated with great civility. The conduct of the other Commanders, however, did not correspond; and the disorders they caused so provoked the Chinese that they forced the fleet to depart, and detained Pereira, who eventually died there in a dungeon. Owing to this inauspicious beginning, some years elapsed before any further intercourse took place between the two nations. At length, towards the close of the sixteenth century, the Government of the province of Canton applied to the Portuguese, whose vessels were then at the Island of Sanchan, to expel some pirates from Macao,* who not only blocked up the port of Canton, but besieged the city. Their assistance was cheerfully afforded, and attended with success; and the Emperor, by way of reward for their services, granted, by an imperial edict, the Island to the Portuguese, suffering them to build a town, and fortify it in the European manner. Such is the statement made by some modern historians; but the more probable account is that, about the year 1585, this Island was assigned them as a place to winter in, provided they could expel the pirates that were in possession of it; that they gradually built upon and strengthened it as it now appears; and that the Chinese, with whom custom has the authority of law, did not molest them, well knowing that the Portuguese were

* In an old Map of China, published by Purchas, this place is called Amacoa, or the harbour of Ama, from an idol of that name, to which a temple was erected near the port. In speaking of Macao, some writers represent it as standing on an Island, and others on a Peninsula; which is thus explained: The Mouth of the Canton river is full of a vast number of broken Islands of different sizes; from one of the largest of these there runs out a Peninsula in the shape of a man's arm bending, joined to the main land, as it were by a tegument at the shoulder, which isthmus is so narrow, that there is a strong wall built across it, with a large gate in it; which is the boundary of the city's jurisdiction.

entirely at their mercy, because they had not a day's provision but what they procured from the Chinese, and are so surrounded as to be disabled from undertaking anything to the prejudice of the Empire. No edict has yet been specifically described or published, and the probability, therefore, is that none was ever granted.

On the 27th June 1637, an English fleet, consisting of four ships (a fifth, the *Planter*, owing to some misunderstanding, having proceeded to England), under Captain Weddell, anchored off Macao. The Supercargoes immediately went ashore with a letter from King Charles I, addressed to the Portuguese Captain-General (or, according to his proper style, "His Excellency the General of China,") soliciting permission to trade at Macao. They received next day an evasive answer, and were not permitted to land. The Procurator of the city came on board, and affirmed that the subjection under which the Chinese authorities held the Portuguese at Macao would be increased by the arrival of Captain Weddell's fleet; and that the ship *London*, belonging to the East India Company, which had only come thither on freight (as before stated), though despatched from Goa on Portuguese account, had brought upon them a great fine.

Captain Weddell being thus repelled, sent a pinnace to explore the river, in order to find a passage up to Canton: the Supercargoes, Mounteney and Robinson, accompanied the pinnace in a barge. On the 18th July, whilst ascending the river, they were met by the Chinese Sub-Admiral, with twenty junks, who desired them to anchor, and enquired why the English came there? Mr. Robinson replied, that they came to form a treaty of amity and commerce with China. Upon their explanation, the Chinese Admiral offered them a junk to carry up the Supercargoes, or other agents, to the town, provided the pinnace proceeded no further. They accepted his offer, intending to deliver a petition to the Viceroy of Canton for license to settle a trade. When they came within five leagues of Canton, a message from the Hoppo,* the Chumpein,† and other Mandarins, required them in friendly terms to ascend no further; recommending them rather to seek for trade at Macao, and promising if they would quit the river, to assist them in procuring a license to trade from the Sub-Viceroy. The Supercargoes judged it prudent to comply, and returned to the fleet, which was at anchor off Macao. Captain Weddell meanwhile had been amused by the Portuguese Council at Macao, with the hope of being permitted to trade there; but after the Portuguese Japan fleet had sailed, and were secure from attack, they sent an official letter to the Captain, positively refusing him a license to trade. No people from the English ships were permitted to go on shore; and the rice supplied from the town was found, by experiment on some swine, to be very unwholesome. Captain Weddell then weighed from Macao, and with the whole fleet went up to *Lampton* (apparently the Lantin in one of the Charts to Lord Macartney's embassy), and there rode at anchor among some Islands.

On the 31st July, the fleet set sail for the river of Canton. On the 6th August, they arrived before a desolate and apparently dismantled castle. Being furnished with interpreters who had a slender acquaintance with English, the Supercargoes held a conference with some Mandarins in the King's junks. To these they communicated the cause of their coming, namely, to cultivate peace and amity with them; and to traffic freely, as the Portuguese were suffered to do; and they requested to be forthwith supplied with provisions for their ships, on paying for them in money. The Mandarins promised the Supercargoes to solicit a grant to the above effect from the Haitan, the Chumpein, and other great officers at Canton; requesting Captain Weddell to wait in his present situation six days for an answer, which he agreed to do; and the ships rode with a white flag on the poop. Since the return of the pinnace to the fleet at Macao, the Portuguese had sent emissaries up to Canton, to counteract and defeat the application of the English for permission

* The Commercial Magistrate and Collector of the Customs.

† The High Admiral.

to trade, by the double artifice of aspersing the national character, and bribing the Chinese officers. The Mandarins commanding the junks, in collusion with them, employed four of the six days, during which the English had agreed to wait an answer from Canton, in repairing and fortifying the dismantled castle, and in the night time mounted forty-six guns on batteries close to the bank of the river. At the end of the fourth day, the Chinese fired several shots from the fort at Captain Weddell's barge, when going for water. Incensed at this outrage, the whole fleet displayed their red ensigns, and took a position before the castle, from whence many balls were discharged by the Chinese at Captain Weddell's ship, before the English could bring a piece of ordnance to bear upon them. After two hours' cannonade, Captain Weddell, perceiving the courage of the Chinese to fail, landed from his boats about a hundred men, at sight of whom they abandoned the fort in great confusion, the English entering it at the same moment, and planting upon the walls His Majesty's colours. The same night Captain Weddell's people carried on board the ships all the ordnance found in the fort, and fired the Chinese Council-house.

On the 13th August, the boats of the fleet surprised two junks, which Captain Weddell restored upon receiving overtures of peace from the Chinese. Nevertheless, they fired upon Mr. Robinson and a party going on shore with a flag of truce for provisions. The boats soon after surprised another small vessel, by which they sent a remonstrance to the Mandarins at Canton for violating the truce, closing with a further request for a free trade. Next day a renegade Portuguese, who had become a petty Mandarin, brought an answer from Canton. He was the messenger of some superior Mandarins, whose vessel was riding off a point of land not far from the fleet. Captain Weddell dismissed him with presents, and a further explanation to his masters. He returned the same night with a small junk, and full authority to carry up negotiators from the Captain to Canton with a petition.

Accordingly, on the 16th, the Supercargoes, Mounteney and Robinson, passed up the river, and the next evening arrived at the city, anchoring close under the walls. On the 18th, having procured a petition to be formally drawn up, they were called to the palace of the Chumpein, and received with great honors. Having read their petition, the Chumpein admitted their request to be reasonable, and promised them his aid. He blamed the Portuguese severely, and professed himself the sincere friend of the English. On the 20th, the Supercargoes returned from Canton, with a *patent* for free trade, and liberty to fortify on any place out of the mouth of the river.

In consequence of this adjustment, on the 22nd August, Captain Weddell landed the guns taken from the castle, and restored them to the Mandarins. Peace seemed now restored, and on the 23rd, the pinnace *Ann* was sent to discover some Island without the river, upon which it might be convenient to settle. On the 24th, the Supercargoes ascended the river, and two days after were conveyed, in Chinese habits, to a lodging in the suburbs of Canton. Having first paid down ten thousand rials of eight for duties agreed upon, they bargained for sugar, ginger, stuffs, &c., and in five days they had procured eighty tons of sugar, besides other merchandize, and provisions for the ships. They had also made disbursements, according to the custom of the country, for considerable parcels of goods.

Meanwhile the Portuguese, working upon the avarice of the Hitto, contrived a plot against the English, which extended both to the Supercargoes at Canton and to the ships with Captain Weddell. They delivered to the Captain, early in September, a protest for forcing a trade in the river, to which a written answer was returned. On the same day Thomas Robinson, one of the Supercargoes, who had come down from Canton with two junks laden with Chinese goods, and was returning thither with merchandize and six chests of rials, was arrested, by command of the Hitto, within four leagues of the city, with two other Englishmen accompanying him, and confined on

board a junk. At two o'clock the next morning seven fire-junks also came down against the fleet, but they were discovered and avoided.

On the 14th September, Nathaniel and John Mounteney, the two Supercargoes, and an English youth, left at Canton, were confined to their house, and restrained from communication with the fleet, or with the other Supercargo a prisoner on board the Hitto's junk. Their native domestics were expelled, the fire quenched, and victuals denied them. A guard was placed to hinder access to them. After two or three days, having had no sustenance but a little biscuit and arrack, they armed themselves, and piled up some cleft-wood against the doors of the house; they then set fire to one of the stacks, by means of a lens. On the Mandarin enquiring their intentions, they answered, that having been treacherously treated, they purposed to avenge themselves by firing the town; on which he ordered the doors to be opened, but the guard was not withdrawn. In these circumstances, John Mounteney, with a sword in one hand, and money in the other, several times sallied from the house on passengers coming from the market with victuals, which he seized and paid for. At length the Authorities, preparing to release them, began by laying the whole blame on their brokers, whom they bambooed and imprisoned.

Meanwhile the fleet, having no advices from the merchants, but learning from general report that they were confined, ranged the mouth of the river, "pillaging and burning many vessels and villages, and doing many spoils." At length they resolved, at all risks, to obtain their liberation by force; and having well manned the long boats, skiffs and barge, at 5 o'clock in the morning of the 5th September they attacked sixteen sail of the Chinese Men-of-war, and after a contest of half an-hour, they burned five, including three fire-junks: the rest made their escape. The same day, the boats pillaged and burnt the town of Famon. "In fine," says their Journal, "we fell upon all the bordering towns, and used nothing but fire and sword, so that all fled from the villages round about us, and went to Canton making complaints. At last license was given to our merchants to write to us, who desired us to forbear any more acts of hostility, and all would do well."

On the 28th September, the two Mounteneys, being at liberty, communicated with the fleet, and with the other Supercargo, Robinson, who had been detained in the junk. The fleet had quitted the river for Macao, where they arrived on the 27th; and on the same evening Captain Weddell sent a protest to the Portuguese Captain-General, for all the damages which the fleet and the merchants had sustained. He then took a position to intercept the Portuguese fleet coming from Japan. The Governor and Council perceiving this, passed a decree that Captain Weddell's people should have liberty to go ashore, if he undertook to station his ships to the leeward of the Island. They provided a house for the Captain, and invited him to a banquet. The Council promised that five of the Portuguese chief merchants should go up to Canton, to assist the English Supercargoes in their negotiation; but their real object was to persuade the Mandarins to restore their goods and men, and forbid the English to come into their seas any more. The sum they expended in bribes at Canton amounted to 80,000 tael, upwards of £26,000 sterling.

On the 6th and 8th October, the Chumpein sent complimentary messages to the Supercargoes at Canton; but owing to the secret machinations of the Portuguese, Supercargo Robinson was not liberated till the 12th, nor his two colleagues till the beginning of November.

Meanwhile, Captain Weddell employed other merchants to conduct exchanges at Macao; but the Portuguese, who had promised to allow the English liberty to buy and sell, and the Chinese access to their houses, obstructed them so successfully, that the merchants on shore transacted but little business. On the 18th October, Supercargo Robinson went up to Canton from the stationary junk. The next day, he and the two Mounteneys were summoned before some counterfeit Mandarins in an Island where the Portuguese resided, where the Agents of that nation accused them of ingratitude, but said neverthe-

less that they had come to ransom them. The English merchants were then required to go with them to Macao, where the Portuguese would deliver them up to Captain Weddell, on condition that he and his Council undertook for the King of England, that he should never send any more ships to China. The Supercargoes resisted this and other attempts of the Portuguese, in concert with this pretended tribunal, to intimidate them.

Early in the month of November, several junks took in sugar, China-root, boards for chests, arrack and provisions for Captain Weddell's merchants. They and their people enjoyed great liberty at Canton while writing their final despatch. On the 22nd, the Chumpein dismissed them, having first contracted with N. Mounteney that for ample trade and residence, the English should pay the King yearly 2,000 tael (£666), four pieces of iron ordnance and fifty muskets.

Captain Weddell's merchants left Canton with four junks laden with goods, and at the same time some Portuguese junks sailed dogging them. When both parties came within sight of Macao, the Portuguese seized the goods and persons of our merchants, and brought the English junks towed at their sterns into the port of Macao, the shore being lined with spectators. On the 30th, the junks were sent alongside the fleet, and the goods taken on board, but were found to be much damaged. The Supercargoes from Canton, in the meantime, were called on shore to assist Captain Weddell's merchants, already in Macao, to make what investments they could; but they were driven from one place to another, till the Captain of a Spanish galleon harboured them in his spacious house; but he was at length prevailed upon by the importunity of the Portuguese to expel them. The merchants being thus grossly treated, repaired on board, and a protest against the indignities they had suffered was delivered to the Captain-General. On the 29th December, the two remaining ships (the *Dragon* and *Sun*) sailed for Malacca, after Captain Weddell had stayed at China upwards of six months.

In the year 1639, the Court were advised that the Portuguese had not paid for the freight of the ship *London*, which had been sent on their account from Goa to Macao. Receiving no succour from Portugal, and being distressed by the Dutch, with whom they were at war, and distracted in their Councils, they applied for assistance to the English, but the latter could not afford it. The Dutch claimed a right of search for the goods of their enemy, in consequence of which the Portuguese proposed to hire English freight. On this subject the Presidency of Surat wrote to the Court as follows: "If you had ships wherewithal to serve them to China, either strong enough of themselves to resist the Dutch insolent manner of searching for Portugal's goods, or enforced with His Majesty's commission, which yet we think they would hardly vail to* in respect to the dominion which they have in these seas, we would not doubt to procure from them (the Portuguese) such conditions and performances as would be very advantageous to you, for we believe they would readily subscribe to furnish you with pepper, cinnamon, and as much freedom and security in some of the forts (if not the fort itself) as we can desire, or they themselves own."

In 1644, the Company's ship *Hinde* made a voyage to Macao, where the Supercargoes, at their first landing, received civilities from the Portuguese, but afterwards experienced from them and the Chinese injurious exactions, principally in the measurement of the ship, for which they paid 3,500 rials, instead of 800, and even less in proportion to the ship *London*, which paid but 1,400.

Macao was at this time represented to be greatly reduced, owing to the loss of the trade with Japan and the Manillas, and to the civil war which then raged in China, and made their situation very insecure. One of the chief Mandarins had become so powerful, that he had possessed himself of a great part of the empire; and the Emperor, from apprehension of falling into the

* *i.e.*, Pay respect to.

rebel's hands, destroyed his wife with two of his children, and then hung himself. These disorders made Macao so poor and destitute, that scarcely anything could be procured there, and even at Canton, but China-ware, which constituted the bulk of the *Hinde's* lading, and much diminished the profit of the voyage. In 1648-9, discord invaded the Portuguese themselves, who murdered the Captain-General sent from Goa; and they were said to be daily spilling one another's blood in Macao.*

This year the Presidency of Bantam, in answer to the Company's desire of making an experiment with one of their small vessels to trade with China, state, in a letter dated 10th January, that from the best information the experiment cannot be undertaken without the inevitable loss of ship, men and goods. The country was overrun and wasted by the Tartars, who settled no government in the places they conquered; and the great Mandarins, with a fleet of upwards of a thousand sail of great ships, plundered the coasts, and every vessel they fell in with. In the following year, President Merry wrote (24th October) that "the Portuguese set forth a small vessel the former year for China, which is this year returned with some small quantity of silk, and wrought stuffs, tuteuag dishes and some musk; bringing news that the country is full of troubles, the Tartars continuing their invasion, or rather progression into the country, a great part whereof they have overrun, which causes a great scarcity, as well of commodity as of all things else."

In 1653, the Dutch, after having been invited to Canton, and distributing large presents, were forced to quit it at five hours' notice.† At the same time hopes were held out that the English might be permitted to trade there, through favor of the Portuguese. But in 1658-9, the Surat Government, writing to the Company (27th January), say, "We can neither receive from Mr. Christopher Oxinden, nor any other that have been at China, any encouragement for a free and profitable trade thither."‡

On the 12th June 1664, the Company's ship the Surat frigate sailed from Bantam to Macao, off which place she anchored on the 12th July, and from that time to the 12th December was occupied with fruitless attempts to open a trade. The Portuguese at first endeavoured to fix upon the ship a portion of the fine which they stated they had paid for the misconduct of certain private traders, who had run away without paying their measurage. They then demanded an enormous sum for measurage of the ship, obliged the Supercargoes to deposit lead and pepper on shore, as security for it, placed guard boats round the ship and guards on board, and compelled the ship to lay behind the Island, lest the Mandarins should see her. For part of the time they kept the English amused by a promise to get a chop for the ship to pass up to Canton. It was demanded also that they should land their goods, that when they were gone the Mandarins might know in whose hands they were, and that the buyers might keep half the goods to furnish the Mandarins with, at what weight and price they pleased. Failing, therefore, in the object they came with, the goods were re-shipped on board the Surat frigate, and she quitted Macao. The war in China added to the obstacles which they encountered in this visit; for it was observed, "that the Tartar conqueror would often for a month together keep the city of Macao from goods and provisions, as it happened while we were there." Nor was there much choice of commodities: the merchants of Canton were commanded not to come down nor

* England itself was at this time involved in civil disorders; and, as observed in Section I, the affairs of the Company appear to have been in a state of stagnation, until near the Restoration.

† In 1655, the Dutch endeavoured to overcome the obstacles to their traffic by means of an Embassy, which set out from Batavia in the month of June, under Peter Boyer and James Keysel. After some stay at Canton, they were permitted to proceed to Pekin, and had an audience of the Emperor; but failed in the object of their mission.

‡ The following year (1660) was remarkable for the formation of the first French China Company, chiefly through the care of M. Fermenel, a rich merchant of Rouen, who associated with persons of rank, partly upon pious principles, to carry thither certain prelates whom the Pope had appointed to preach the Gospel there.

send any goods; and one large junk of 120 tons laden with fine goods, that came down by stealth, was taken by pirates at the mouth of the Canton river.

On the 23rd September 1673, the Company's ship *Return*, having been repulsed at Nangasaki in Japan, and relying on the amity between the nations, reached Macao with a view to trade. The Portuguese permitted the vessel to be careened, and the goods to be landed, but on condition of trading only with the Portuguese in the town, and with money alone; hence, from having no silver, the sales of goods the English made were partial, and the purchases inconsiderable.

In the following year information was received that China was supplied with cloth by Dutch particular ships, licensed by the Dutch East India Company's General at Batavia; and, moreover, that the Chinese made as fine serge as any in England.

The English being now at war with the Dutch, application was made 18th May, to the Portuguese at Macao, for protection, which was refused upon insignificant pretences, and the latter desired not to be troubled with any more propositions, for they could not make any alteration till they had received an answer from the Viceroy at Goa. The factors who had hired a house at Macao, thereupon went on board the *Return*, to consult the Commander; and finding that the ship in her present position lay greatly exposed to the enemy, they addressed a "fourth paper" to the Portuguese Council, desiring leave to depart, and the use of the Portuguese boats to re-lade the unsold goods. The Consultation, dated 6th August 1674, recites, that all the time the Company's factors were at Macao no further liberty was conceded them: the guard of soldiers continued, who prevented the Chinese from coming in, or if they attempted they were "drubbed with the Serjeants' halberts." Any Portuguese trading for trifling things were stigmatized as traitors and enemies to their country. Provisions could not be purchased without plate, and to procure it they were obliged to part with goods for half their value. The *Return* sailed on the 5th September for the Island Samshan (or Sanchan), with the view of bartering with the Chinese on the neighbouring coast, or with junks passing in that direction. On the 14th, she removed to the road of Lampacao.

By Consultation dated 26th November 1674, it appears that the factors had endeavoured to put off their cloth and other English manufactures; but owing to the disorders in the country, they had not been able to dispose of more than eleven pieces of cloth at low rates, whilst they were forced to pay dearly for such goods as they could procure; and "now having sold their pepper in barter, and done what they possibly could, they judge it convenient to depart from Lampacao road, for Bancock, in the river of Siam."

A few years before this period, the Company's attention had been again directed to the Island of Tywan or Formosa. In 1670, the Presidency of Bantam negotiated with the King for trade and privileges, and contracted for a factory; and on the 6th September 1671, the Court addressed a letter to the King of Tywan, proposing to trade with him.* A factory was established

* The letter was as follows: "May it please your Majesty. By advice from our Agent and Council at Bantam, we understand that upon your Majesty's encouragement, they had made a beginning of trade in your city of Tywan, and had been kindly received by your Majesty there; but they did not find the prices and vent of commodities to answer their expectations. Yet that there were certain articles in proposition between your Majesty and them for settlement of trade, and that they intended to return thither again. And we finding that, if your Majesty give encouragement, there may be considerable commerce by vending European and Indian commodities, taking in exchange such commodities as your kingdom doth afford. To that purpose we have now sent out several ships, with cargoes in part from hence, *viz.*, cloths, stuffs, lead and other commodities, and have appointed to be laden at Bantam, calicoes and other Indian goods, severally for sale at your city of Tywan, with orders to take in exchange sugars, skins and other commodities. This we intend yearly to do in future, and to increase the number of shipping as we find the trade to invite us." The letter then desires that His Majesty will, in a special manner, encourage the consumption in his territories of British cloths and stuffs, the Company engaging to take in return all the productions of his

there, and in 1672, the instructions from Bantam strenuously urged the Tywan factory to promote the sale of woollens, that being the Company's principal object in undertaking this "northern traffic." Capacious storehouses were to be provided there, as it was intended to send goods not only to meet the present demand, but to keep such a stock that the Company might participate in the trade reported to subsist between Tywan and Manilla. Further orders were issued by the Court in 1674, directing the trade between Tywan, China, Japan and Manilla to be cultivated, and the natives to be encouraged to send English manufactures to those places, and in return to procure gold, silver, &c.

In the year 1675, the disorders in the Chinese empire increased, and a revolution there stopped the conveyance of goods: the Company's servants say, "they had not sold two bales of cloth since the arrival of the *Flying Eagle*." The King of Tywan taking advantage of those troubles, possessed himself of Amoy, an Island on the China coast, opposite to Formosa, and issued a proclamation inviting Chinese and foreign merchants to trade thither, exempting them from customs and duties for three years. He declared that he came to deliver the natives from Tartar slavery; by which means his army was greatly augmented; several other places submitted to him, and many merchants resorted to Amoy. But having gained his object, he revoked the exemption from the customs, alleging that without the former duties he could not support his army. Similar hopes had been held out by the King's Minister at Tywan, who said that the Company were interested in the King's success, for if he should be firmly seated in China, he would doubtless grant them a factory in any part of his dominions. An English factory was established at Amoy, but the reverses which the King met with in 1676 greatly disappointed them. In this year the Company built the Tywan, and the Formosa the preceding year, expressly for trade between Tywan and Bantam. In February 1676-7, after making considerable conquests on the continent, including several cities, and augmenting his army to nearly 200,000 men, the King was finally compelled, through the rebellion of part of his army for want of pay, to abandon his conquests. He then fled from Chiangchew, the city of his residence, and settled upon the Isle of Amoy, where he resided, and defended it by his fleet. His Chinese territory now consisted only of Amoy and its adjacent Islands. In the following year, his General assembled his forces, and made a descent upon the coast of China; and on the 12th October 1678, the Presidency of Surat received advices from the factory at Amoy, that the King had recently gained a considerable town or two, and that, should he ultimately succeed, the Company might expect a trade in the country. The factory at the same time addressed Punhee (the Minister of the King), adverting to the "articles" agreed to by the King, whereby they were permitted to import goods free of customs; and requesting his favor that, at least, custom should not be demanded retrospectively, and that if it was due in future, new articles should be granted them. Their application appears to have been unavailing, for the factory at Tywan are informed (March 15, 1678-9) by that of Amoy, to which it had been made subordinate the year preceding, that they must unavoidably pay custom; "so," say they, "we are making accounts with Punhee, and would have you do the same."

The professions made by the authorities were now discovered, as might be expected, to be insincere. Besides exacting the duties contrary to express stipulation, the King, by a chop affixed to the door of the factory, prohibited all people from dealing with the English without leave of Sinkoe, an officer of high authority, who also produced the King's sanction for receiving "the cloth, rashes, perpetuanoes, and broadcloth," the choicest part of their cargo, at his own prices; nor could they obtain an investment of copper, tutenague, sugar

kingdom, fit either for the markets of Europe or other parts. They further desire a modification of the articles subjecting them to the debts of their servants; and requiring the delivery of the ships' guns, &c., on shore during their stay; and relief from duties on goods re-exported or carried away unsold.

and alum, without his permission. It was suspected that the profits accrued not to Sinkoe alone, but that the greatest part went to the King. Japan copper could be purchased only of the latter, at an extravagant price. In consequence of these abuses, so contrary to the articles, the factory at Amoy instructed that of Tywan to apply to Punhee the King's Minister, for redress, representing that on these terms the Company could not continue trade. Presents were transmitted (according to the custom of the country) with this communication for the young King and Punhee, amounting to about £107. No redress appears to have been obtained, and in consequence of the poverty of the trade, the little confluence of goods to the port, and the want of copper, sufficient investments could not be made for the return cargoes. In 1679, the factors had a surplus of 10,000 tael of last year in ready cash, for want of merchandize, when the ship arrived with fresh stock for the season. The affairs of the King were at this time in a very precarious condition, the Tywanners with difficulty defending themselves against the Tartars: the King's Treasury was empty; his subjects were exhausted, and his army discontented. The Court of Directors in consequence approve (November 26, 1679) of withdrawing the factory of Tywan to enlarge that of Amoy. Soon afterwards the Island of Amoy fell into the possession of the Tartars. In 1681 and 1682, the Court addressed two letters to the King of Tywan, appealing to his justice for payment of outstanding debts, due principally from great Mandarins, and which the factors had three years before vainly attempted to obtain by application to the Minister; and also detailing injuries received both at Tywan and Amoy, and requesting satisfaction. The circumstances of the King were now, however, growing daily worse; and the debts of the Company desperate in consequence. In July 1683, he was obliged to submit to the Great Cham, after being twice defeated by the Tartars at sea, and losing the frontier Island of Pehou. As the price of peace, he delivered up the Island of Tywan to Sego, the Tartarian Commander. The factors, therefore, who had been left at Tywan, were obliged to wind up their concerns, and to conciliate by costly presents, in cash as well as goods, the Tartars, whose oppression and extortion involved them in great difficulties. They requested permission to sell their goods and proceed to Siam: which was refused by Sego without instructions from the Emperor. He promised them trade both at Tywan and Amoy; but while he was at the latter place, the Tartar authorities left at Tywan commenced, in January 1683-4, a system of greater injustice, buying goods in small quantities at their own prices. In 1684-5, the Company's Supercargo had advice of a chop from Amoy, allowing him to leave Tywan with the Company's effects.

June 5, 1689, the Court writing to the Madras Government, say, "Tywan is good for nothing now; and we would not have you settle a factory there again."

During the Company's intercourse with Tywan, they constantly impressed upon their servants the necessity of extending the sale and consumption of British commodities, not merely there and at Amoy, but by means of those places in the adjacent countries of Japan and the Manillas. A passage has already been quoted in the first section (page 440) in proof of this; and in 1676, the Presidency of Bantam wrote Tywan factory, that notwithstanding the latter had desired that no more Europe manufactures might be sent, yet the Company were so urgent for their vend, that the former were obliged to send them a proportion; the woollens were to be sold cheaper than formerly. In 1681, the Court directed Bantam to procure a native Chinese from Amoy, versed in the art of lacquering, to come to England; and, in the ensuing year, they notify to that Presidency, that being desirous of introducing Colchester baize into China, and also, by circuitous exchanges, into the Japan and Manilla markets, they had sent fifty pieces on the China Merchant. But Amoy having been taken by the Tartars, no junks went that year to Manilla; and the article not being liked by the Chinese, the Supercargoes were not able to dispose of them.

The Tartar Viceroy of Canton, having invited the English to settle a factory there, the Presidency of Bantam, adverting to the example of the Dutch, who had been allured in the same way to Hockchew, and treacherously treated,

manifested an unwillingness to accept it. The Court (1681) commend their circumspection, and give them a discretionary power of sending one of the Company's ships to Canton, provided a sufficient chop can be obtained from the Viceroy to protect the Company's servants and property; and that it do not displease the Chinese at Amoy.

The following year, the obstructions to trade at Canton are represented as continuing. The Portuguese agreed to pay the Governor 24,000 tael (about £8,000) annually, which was the amount of custom the merchants used to pay, on condition that the Canton merchants be excluded from traffic with strangers. Instructions were this year given to the Supercargoes of the China Merchant to negotiate with the Mandarins at Canton for the settlement of a factory there; and the Supercargoes of that ship and the Tywan afterwards apprize the Court, that unless this point be carried, their expectations from the China trade will be disappointed.

On the arrival of these two vessels at Macao (August 1, 1682) being known at Canton, they were beset by Tartar war-boats, which not only impeded commerce, but cut off the supply of provisions. The China Merchant was, therefore, despatched for Madras with such articles as they could procure, consisting only of small quantities of raw silk and gold, with 458 peculs of tutenague. Woollens properly assorted were in no demand; the market being already so glutted, that the Supercargoes of a former trader were indebted to the influence of a "considerable paun on board," for the fulfilment of the contracts which the Chinese merchants had concluded with them. The Tartar Admiral sent a message to the Supercargoes of the Tywan, importing that the Portuguese had petitioned him to exclude all strangers from the harbour; and desiring the English to remove to some of the outer Islands, whither he promised to permit the merchants to go. The ship accordingly removed to Lampton, and afterwards to another station, to avoid an attack from the Tartar boats. Upon the latter retiring to Canton, the Tywan returned to Tempa Cabrado. On the 24th December the Tywan had not sold any goods, nor made any investments.

On the arrival of the Company's ship *Caroline* at Tempa Cabrado, next year (June 21), the Supercargo, with much difficulty, obtained leave to land at Macao, to deliver a letter from the Company to the Portuguese Captain-General and Council. This officer told them that he could not permit them to trade without an order from the Viceroy of Goa; and that the Chinese merchants at Macao were too poor to buy a tenth part of their cargo. After the *Caroline* had lain at Tempa Cabrado two or three days, five Tartar war-boats, with Mandarins on board, visited the ship, and enquired their business. The Supercargoes had some difficulty in persuading the messenger that they were English, the Portuguese having represented to the Governor of Canton that the stranger was a Dutch vessel, and desired him to force her away. Next day, the Supercargoes sent a present to the Portuguese General at Macao: the bearers of it (including the Captain) were not at first suffered to land, nor afterwards to enter the city. The General accepted and returned thanks for the present; but stated that, by a treaty with the Emperor, for which they had paid a considerable sum, no trade was permitted with any other European nation, and that, therefore, they must depart. This measure was the next day enforced by the arrival of fifteen war-boats, with an order of the Emperor for their immediate departure. On the 9th July, the *Caroline* left Tempa Cabrado for Lanton (Lantin). Three days previous to their arrival, the Tartars had burnt a large Chinese junk in that harbour, bound for Japan, and killed her crew, consisting of a hundred and twenty-six men. Some trifling barter took place, but the Tartar war-boats still annoyed them; and on the 18th, some Mandarins arrived from Canton, who informed the Supercargoes, that the Emperor had placed the trade under the management of four degrees of Mandarins in each great city, on purpose to exclude all strangers; and that no European would be suffered to enter any of their cities. After holding out fallacious hopes of trade, and forcing the vessel from Lanton to Tempa Cab-

rado, and back again, the *Caroline* weighed on the 17th September for Lampacao, where she remained till the 1st December. The Supercargoes' letter to the Court is to the following effect: "We have endeavoured to glean a little after others, being forced to take what we could get, and not at liberty to pick and choose goods, as if we had a Settlement or a free trade. These private Chinese merchants cannot take goods, because it is a clandestine trade, and imports pay 10 per cent. at Canton; but we have made great shift to put off thirty pieces of fine cloth, with some other small matter specified in the accounts."

The following year the Company's ship *Delight* anchored near Macao, when the Supercargoes were informed by the great Mandarin of Macao that the Portuguese General had desired him "to put them out." Upon attempting to deliver a present to the General, they met an uncivil reception, and shortly after sailed to Amoy.

Upon their arrival at that place, (26th May 1684) the Supercargoes being summoned before the Mandarins, stated that they came on the invitation of the Tartar Viceroy, Twalawyea Chunkung. After various altercations respecting presents, the Supercargoes were forced to deliver the greater part of their warlike stores as presents to the Emperor: thereupon some hopes were given of liberty to settle at Amoy, and Twalawyea Chunkung condescended to pardon the *misdemeanors* at Tywan, as he called their connections with the late Sovereign there. Shortly after, they were suffered to occupy the Company's old factory under a guard of soldiers and on payment of 1,100 tael. Upon the arrival of a Dutch vessel, their prospects, indifferent as they were, changed for the worse: the Supercargoes were ordered to re-ship their goods and re-embark; and they understood that the English factory-house was to be given to the Dutch. After fresh presents being demanded, and being forced to violate their contracts with several merchants, and sell their pepper to a Mandarin at his own price, they were informed that it was not the Emperor's pleasure they should stay that year, and that they must depart in ten days. On the 20th December the *Delight* sailed for Surat, being obliged to take back a quantity of Europe commodities, and having disbursed for presents £2,000.

The next year the China Merchant anchored off Amoy. Having obtained a chop for liberty of trade, the Supercargoes were subjected to similar annoyances as those before described. The Hoppo (or Cong-po, as he was here called) required them to pay custom on all goods on board, whether sold or not; and soon afterwards a chop was affixed to the walls of the house they occupied, signifying that they must sell no goods without the presence of the Chinese linguists, who had absented themselves because the factors had refused to make large presents to several Mandarins.

Upon the arrival of the *Loyal Adventure* the same year (25th August,) Mr. Gladman addressed a letter to Twalawyea Chunkung, referring to the negotiations for a factory at Amoy, and requesting permission to settle there. A most flattering answer was returned by this officer, who gave hopes not merely of settlements at Amoy and Hockchew, but of exemption from duties, by sending an embassy to the Emperor. These offers proved altogether illusory. During the vessel's stay, she was robbed by the natives; full duties were exacted on unsold and damaged goods; and large bribes were extorted by the General and Mandarins, on account of a man being shot by the *Adventure's* people, between whom and the Chinese several quarrels took place.

In the year 1687, two vessels (the *New London* and *Worcester*) arrived at Amoy from Madras, and two (the *St. George* and *Moulsford*) from Bombay. Custom on goods unsold was no longer insisted upon; but in lieu, a charge was to be paid according to measurage of each ship. The rate was not specified, and it proved to be entirely arbitrary. Presents were, as usual, exacted for all the Mandarins, the Hoppo (or Cong-po), and his deputy, the Tunclaya and Hihoung. Subsequently the trade at Amoy sustained many new and intolerable injuries. Supercargoes were imprisoned; improbable fictions were made the grounds of unusual demands and arbitrary actions. In 1690, a

private trader, bringing out from England a vast stock of goods, and selling them at any price, totally ruined the trade at Amoy; observing, that "he did not expect to come any more, and did not care what became of the trade in future."

The Company's ship *Defence*, in 1689, having anchored fifteen leagues from Macao, endeavoured to open a communication with Canton. A chop was at first promised, but the merchants bribed the Hoppo to keep the vessel below, and to suffer only two or three to trade, and at their own rates. This attempt, and others, at extortion were evaded; but, on the 6th March 1689-90, as the ship was about to sail, a serious affray occurred through the violent and obstinate conduct of the Commander.

About 3 P.M., Captain Heath went with two boats manned, to demand of the Chumpein the mast which had been hauled on shore, producing the Hoppo's chop or order; but as *timber* was an article under the Chumpein's superintendence, the latter treated the chop with contempt, and threw it away: whereupon Captain Heath seized the mast, and rolled it into the water. A contest took place, in which the Captain's party were victorious; and the mast being fastened to the longboat, the Captain and crew went on board the pinnace. The Chinese began to pour showers of stones into the boats; and the Captain ordering the seamen to fire, one Chinese was killed and another wounded. The boat then put off, under a volley of stones from the Chinese, and a broadside from their boat, which wounded the black pilot in the pinnace. The mast being cut away, both boats made off, leaving on shore, in the confusion, the Surgeon of the ship, the third and fifth mates, and seven other Englishmen; the former of whom was miserably cut down in their sight. The body of the Chinese was carried round the town to exasperate the inhabitants; and the poor Surgeon, who was mortally wounded, was dragged into the Cadjan watch-house, where he lay chained on the ground, with the putrid body beside him. The other Englishmen (except the two mates who were sheltered by the Portuguese) were confined in the same place. The Chumpein's people ranged the town, searching for Englishmen, breaking open the Captain's house, and threatening to mulct the Portuguese for not firing upon the English. At the instance of the former, Mr. Watts, the Secretary, went on shore to accommodate the affair. He offered 2,000 tael (£666); the Mandarins insisted on 5,000 (£1,666), which being refused, Mr. Watts was detained, and the ship sailed on the 18th March without him.

Subsequent to this period,* the trade with China seems to have been so burthened by the arbitrary exactions of the Government, as to be almost worthless, not merely to Europeans, but to Eastern traders. In 1694, Abdulgapore, a Moorish merchant of Surat, sent a ship to Canton, and experienced injurious exactions without obtaining a third part of a cargo. The Supercargoes of three ships, in 1702, having declined to affix a chop to their factory-door till they were acquainted with the contents, their linguist was bambooed, and a guard was stationed at the factory, until 3,900 tael was paid to the Hoppo. It was noticed this year that there existed no demand for Europe goods; and that woollens imported three years previous remained unsold. The Company, especially at this period, continued to urge their servants to extend the sale of British commodities, more for the sake of benefiting the nation than themselves; as is evinced by the following passages in the instructions of the Company to the Supercargoes of various ships, and to the China Council, between the years 1696 and 1701:

"You will observe by the invoice that our woollen goods, &c., are rated at only their real cost and charges, without any advance, which we have done to encourage the consumption in China; aiming rather at a great vent of, than at great profit upon, our own manufactures."

* The Company's affairs at home were disordered by the encroachments of private merchants, and by the erection of a rival Company, under the authority of Parliament.

"You are, as much as in you lies, to promote the vent of our English woollen manufactures, and other the product of this nation; and take notice that we buy all our woollen cloth, and other goods, with present money, and at the most proper seasons; by which means, and the great quantities we purchase, we get them at least ten per cent. cheaper than they are usually bought, and we rate them in the invoice at no more than their true cost."

"We are very intent upon promoting and increasing the vent of our English woollen manufacture, and, therefore, use all your endeavours to bring it into esteem with that people."

"Mr. Gough tells us that the sending woollen manufactures or other Europe commodities will not turn us to account; however, we must endeavour to keep on that trade, and to promote their vent as much as possible, because the more we send out, the more acceptable it will be for the nation," &c., &c.

On the 11th October 1700, President Catchpole (who was sent out by the *English* Company, with the combined character of President of such factory as he could establish in China, and His Majesty's Consul there), arrived at the Island of Chusan, and entered into a treaty for trade. After encountering many obstacles, he succeeded, and a factory was established. The scene soon changed; and after many vexations, the President and Council received, on the 10th January 1701-2, an order from the Government to withdraw from Chusan. This order was rescinded in consequence of their agreeing to purchase of the Chumpein his Japan earthenware. Notwithstanding this agreement, a second order was received on the 27th, when the Chumpein again permitted them to remain, in consideration of a present of 4,000 tael, with another of 300 to his mother, and of their taking goods of him to the amount of 14,000 tael. Their motives for submitting to these and other exactions, amounting to the sum of £10,000, were not merely to preserve their footing in Chusan, but to recover an outstanding debt, and to provide for four ships which the Court had intimated would be sent the approaching season. This second agreement was, however, disturbed by the interference of the Mandarin of *Justice*, who, in combination with the merchants, after several arbitrary and violent acts, commanded the whole factory to depart. Accordingly, the Council and factors (with the exception of Supercargo Gough and Captain Roberts, left to recover the old debt) repaired on board the Eaton frigate in such confusion, that they left their private effects behind. Meanwhile the factory doors were forced, and some goods stolen; and the Mandarin of Justice took possession of all the Company's property.

It afterwards appeared that the clandestine conduct of Gough and Roberts had incited the Chinese to these acts of outrage; and the next year the Mandarin of Justice offered to permit a factory to remain: but it was considered unsafe to trust the Company's treasure on shore, without a ship remaining to defend it. In some subsequent transactions, the merchants behaved so ill, that the factors unanimously determined to leave the port. Whereupon 10,000 tael was demanded for custom, and paid; and the Hoppo permitted them to re-lade their goods. The General then, pretending they had violated the laws, filled the factory with soldiers; and the Hoppo refused to fulfil the chop he had previously granted, and extorted thereby a *loan* of 6,000 tael. The under-Mandarins demanded the guns, sails and rudders of the ships, and were induced to forego the demand only by presents.

Besides the exactions and insults of the officers, the dishonesty of the merchants, and the ever fluctuating regulations of the port, the taste of the people was represented as so capricious and whimsical, that whilst woollens and European merchandize were despised, a Supercargo named Dolben paid the entire measurage of his ship, by a great Irish dog.

In the year 1709, the Supercargoes of the ship *Rochester*, bound to Chusan, were instructed to resist the impositions at that port, and to proceed to Amoy

or to Limpo,* if likely to prove more advantageous. At Amoy they were to represent that the exactions and injurious treatment the Company had met with, had kept them from that port and Canton, and would force them to abandon the China trade altogether. They were to endeavour to obtain a debt of 90,000 tael, due from Anqua, a merchant, formerly residing at Amoy, but then at Chusan. The instructions further observe: "it will be a national advantage if large quantities of English or any other European commodities would vend in China; wherefore do you make diligent enquiry what sorts, colours, and quantities of woollen goods, and other English products, will sell at Chusan, or elsewhere in China, yearly, and at what rates." Upon the vessels touching at Amoy (August, 1710) they were pressed to stay and trade; but better information determined them to proceed to Chusan. Here their reception was also civil at first, but eventually they suffered the same exactions and violence as before. Presents were extorted by the Mandarins for allowing contracts to be fulfilled; they obtained a share of the profits on all purchases, even the most trifling, made by the Supercargoes; and finally, by forcing them to advance money, the vessel lost her passage, and was detained till January 1711-12.

On the arrival of the *Streatham* and *Herne* at Macao, in 1712, the Supercargoes procured from the Hoppo of Canton a chop granting them the freedom of the port; liberty to trade with whom they pleased; authority over their linguist and servants; permission to haul their ships on shore, and purchase stores; and the sole right of punishing their own people. The Hoppo also kindly recommended them to two merchants (Leanqua and Anqua), which recommendation they soon found was of the nature of a *congé d'élire*, for they were compelled to deal with them and no other. A negotiation had taken place the year before, and 10,000 tael was agreed to be paid to great Hoppo, to abolish the extraordinary duty of 4 per cent., and to have a stone placed in the Custom house, declaring the duty to be unsanctioned by the Emperor.

About the year 1716 an occurrence took place, which demonstrated the policy of adopting vigorous and prompt measures in retaliation of the injustice sustained from the Chinese merchants and authorities. In consequence of some injuries received at Amoy, a private ship of Madras (the *Ann*) seized at Canton a junk belonging to the former port, valued at 80,000 tael. The affair reaching the ears of the Emperor, a special enquiry was instituted, and the Emperor visited the officers at Amoy, whose duty it was to see justice done the Madras merchants, with severe punishment, obliging them to make satisfaction for the injury, and confiscating the remainder of their estates. This act of severity, or rather of justice, proved very beneficial to the concerns of English traders, and caused them for years afterwards to experience better treatment.

This period is remarkable for the formation of a society of merchants at the port of Canton, which seems to have been the origin of or model upon which was erected the body of Chinese traders, called the Hong or Security Merchants. In the years 1719 and 1720 the Court first received information of an Association being formed by the merchants of Canton, under the auspices of the Mandarins, for trading with Europeans, which was soon found to be attended with pernicious consequences. The Hoppo, who with the Tituck was connected with this society, prohibited inferior merchants from trading with Europeans, and undertook to oblige merchants, not belonging to the society, to pay heavy imposts on goods sold by them. Upon application to the Tsong-too (Viceroy) he dissolved the society, and the usual chop for trade was issued. But, subsequently, the factors and officers of the vessels suffered the most scandalous usage: some of the latter were seized and beaten, and the factory was surrounded with soldiers, without any cause being

* This place is indifferently called Limpo, Ningpo, Lingpo and Liampo. It is said that the Portuguese, at an early period of their intercourse with China, had a very advantageous settlement here, which they lost, as well as other commercial advantages, by their outrageous and insolent practices.

assigned. The same year these occurrences took place (1722), the gunner's mate of a private ship from Bombay accidentally shot a boy. This affair was not compromised without much trouble, and the payment of 350 tael to the boy's parents, and 1,650 tael to the Mandarins.

The next year, a practice which had been increasing for some time, of the Mandarins dealing in various articles, to the exclusion of other merchants, grew to such a pitch, that the factory prepared to leave Canton. The Tsong-too and other great Mandarins engrossed the whole trade, obliging the merchants to take large sums of money from them, at exorbitant interest, to relinquish the best part of their profits, and to take tea at their own prices. The Foyeen, contrary to agreement, insisted on searching the ship *Walpole* for arms and ammunition, until the Tsong-too interfered. The extortions and oppressions of the Mandarins drove many of the traders to Amoy, and the Canton Consultations, dated 22nd April 1727, notice, that the factory was about to remove to the same place; whither a deputation was sent by the Secret Committee, with instructions to renew a trade at that port. This measure was relinquished at the request of the Foyeen of Canton, who pledged himself to issue a chop and show the English great favor if they would remain there. These privileges, so liberally promised, were the next year obtained with difficulty; and combinations among the Chinese merchants, and other impediments to trade, are represented as still continuing. Disputes arose (1729) with the chief Mandarins, from their threatening to levy by their own authority, and afterwards imposing upon the merchants, an additional ten per cent., and allowing no goods to be shipped except in the name of chief merchants. Great efforts were made to get this duty removed, without success; and in 1731, the trade was stopped in consequence of repeating them. The next year a joint representation of the English, French and Dutch was made against the ten per cent. duty, and also that of six per cent., which was a customary charge, in addition to the Emperor's duty. No relief, however, was obtained, and an attempt was made to oblige Europeans to receive and discharge cargoes at Macao instead of Whampoa. The two following years the factors tried what intimidation would effect, and threatened to remove the trade to Amoy unless the duty was repealed. The threat proved unavailing, and another effort was consequently made to establish a factory at that Island, whither the Mandarins professed themselves anxious they should return. Upon anchoring in the outer harbour, the Supercargoes received a favorable message and fair promises. On further intercourse, however, great difficulty occurred in adjusting the Emperor's duty, and the demands of the Hoppo. The covid, too, by which the ship's measurage was to be taken, they discovered to be only $11\frac{3}{4}$ inches instead of $14\frac{1}{2}$. The fair amount of measurage was not accepted till a present was made equal to 20 per cent. on the amount. The Hoppo, contrary to the paper of privileges he had agreed to, sent a person to reside in the factory, to take an account of goods, &c. The guns, sails and powder were required to be delivered into the custody of the Chinese, and custom on goods was demanded, in violation of the agreement. Only two or three merchants were allowed to deal with them, and their terms were so extravagant, and the deceit and chicanery of the Hoppo so injurious, that the Supercargoes were in the end forced to depart without trading. Similar success attended an effort made the ensuing year, which failed, owing to the high prices, enormous duties, and fraudulent practices in regard to weights and measures, on the part of the natives, whose boys were suffered to insult the English; and at length the factory quitted Amoy for Canton.*

Upon the failure of the consignment from England to Amoy in 1734, the merchants of Canton refused to relinquish, according to agreement, the sum of 1,950 tael for presents to the authorities, for measurage of each ship. This is an advantage which it is invariably the custom of the country to take; and to

* The only subsequent attempt at trade with Amoy was made by the ship *Hardwick*, in 1744-5, when after spending much time in fruitless discussions and endeavours to prevail upon the Chinese to trade, she was compelled to quit Amoy, and proceed to Bengal for a cargo.

cheat if he can, is considered to be a privilege attached to the character of a merchant. The same year some silks not proving equal to contract, the Chinese merchants refused to make any abatement; and the Supercargoes were obstructed in their efforts to bring their complaints before the Viceroy, by soldiers as well as the merchants; and when a grand Mandarin was at length sent to hear their case, he directed an inadequate compensation to be given them, and desired never to be troubled again on "such trifling occasions."

In 1736, the new Emperor, Kien Long, revoked the duty of 10 per cent., which had caused so much dissatisfaction, and which it was discovered had been imposed at the instance of the Emperor's servants, who represented it to him as a voluntary contribution of the European merchants. The Viceroy claimed 30,000 tael (£10,000) for obtaining the edict, which was read in his hall of audience, the English being required to kneel, but unanimously refusing. Addresses of thanks were transmitted by the English to the Emperor, through the Viceroy, and the removal of other burthens solicited by them. It is observed at this time that no audience could be obtained of the Viceroy without kneeling.

These burthens on trade still subsisting at Canton, the Company in 1736 renewed their attempt to establish an intercourse with Limpo. The Supercargoes were at first civilly treated, and permitted to pass Chusan and proceed to Limpo. The usual system of violence and injustice soon commenced; they were detained some time under military guard, ordered to land their arms and stores, and subjected to heavy duties. The Tay or Chief considered the trade beneath his notice, because *he* could not make above 4,000 tael by it. The merchants required five months' notice to procure goods, and the necessary sums to be advanced and placed in the hands of the Tays of Limpo and Chusan. In short, from the jealousy of the merchants of Limpo, who traded with Batavia, and feared their profits might be diminished, the heavy duties and extortions of the Chinese authorities, and their arbitrary and haughty conduct towards the Supercargoes, the attempt was given up.

The Company's China trade was now necessarily restricted to the port of Canton. Here scarcely a season passed without some offensive regulation being devised, and new exactions invented. In 1740, the Foyeen revoked the order of his predecessor for allowing some of the Supercargoes to remain at Canton; and the next season a new Foyeen arriving, the Hoppo was removed, and the privileges of Europeans were so reduced, that they all agreed to cease trading till the measure was given up. In 1743-4, duty was demanded on some goods destroyed by fire, and during the discussions, the grand chop for the sailing of the ships was delayed for several days. Trade was stopped in the year 1748, because an officer was not delivered up to the Tsong-too, to receive such punishment as he thought fit, for refusing to allow his hend scrutoire to be examined by the Hoppo's people, The conduct of the Chinese merchants was represented as so bad, that without some redress, trade would be impracticable to Europeans.

Mr. Flint having procured an address to the Hoppo in 1753-4, to be translated into Chinese, representing various grievances (among others the practice of affixing chops in the public streets, accusing the English of horrible crimes, to which the insults they received from the people were imputed), the Hoppo ordered the translator to be taken up* if he could be found, adding, "I know best what is fit for the English." The next year an attempt was made to get rid of the practice of the English finding security merchants: in consequence of which, merchants of credit would not trade with them; and they were, therefore, on a worse footing than other nations who traded at the port. The chief evil of the practice was, that the securities were liable to find, at their own cost, the *curiosities* presented annually at Pekin, amounting to 30,000 tael. The merchants were in consequence compelled by the Hoppo to become

* In 1776, a Chinese schoolmaster who was instructing two English gentlemen in the language, was intimidated from pursuing his office, and informed that it might tend to the complaints of Europeans reaching and troubling the Court.

security for the English ships, with an understanding that the charge for curiosities should be borne by the whole Hong.

An ineffectual attempt was made, in concert with the French, Dutch, Swedish and Prussian Supercargoes, in the year 1755, to break through the monopoly of the Hong, and to get permission to trade with shopkeepers to the best advantage. The Supercargoes waited seven hours for an audience of the Viceroy, who evaded the object of their petition, by allowing them to deal with shopkeepers for *small matters*, but not for Company's imports or exports; and thus remains the regulation to the present day. The same year Mr. Harrison obtained a favorable reception at Limpo and Chusan; and next year two additional Supercargoes were sent out on the Earl of Holdernesse, with instructions to open a trade at those places, and to make such enquiries with regard to the import of British commodities, "as might facilitate the Company's endeavours to introduce them into the Chinese empire, in as large quantities as can possibly be taken off."

In a letter dated 1757, the Supercargoes say, that trade at the port of Limpo they hope is settled; though several of the articles of agreement were not fulfilled by the Chinese, and they were subjected to vexatious regulations. On quitting the port they received an edict, making the duties, which had been comparatively low, equal to those at Canton. It was suspected that the Tsong-too of Canton interfered to their prejudice here; and subsequently, by means of a bribe of 20,000 tael paid by the officers and merchants of Canton to the Mandarins at Court, an order was obtained from the Emperor, prohibiting all trade with Limpo, and confining it to Canton. Nevertheless, Mr. Flint proceeded to Limpo next year: when the Tsong-too declared that if they would not leave the port by fair means they should by foul, for they should not have provisions or anything else. The Viceroy of Canton, greatly offended at their proceeding, declared, in answer to a memorial from the English, that "if they are further troublesome he will punish them." Mr. Flint was forced from Limpo against the monsoon, and went to the mouth of the Pekin river, where, by bribes, he conveyed a petition to the Emperor, upon which he was permitted to accompany a Ta-gin* overland to Canton, and certain grievances both here and at Canton were redressed. Another attempt made by the same person to trade at Limpo, in the year 1761-2 was unsuccessful; he was banished to Macao for three years, by the Emperor's order, but was released after close confinement, 30th October 1762, on condition of never coming to the country again. Hopeless as the case appeared, the Company still kept up their endeavours to renew trade there by every practicable method, and directed the Supercargoes to "keep an eye on the trade with Limpo, and to restore it if possible."

The constant attention of the Company throughout these ineffectual negotiations and attempts to establish a traffic with this immense empire, was directed to make British commodities, especially those which employ the manufacturing industry of the nation, the articles of barter. Numberless instructions and directions were issued by the Court to their servants, which it would be tedious to quote, impressing upon them the necessity of "increasing the consumption of our own manufactures" there; of selling them at any prices "without real loss to the Company;" considering not the profits, but the "national benefit." The following extract from the Court's letter to the Supercargoes at Canton, dated 10th January 1759, was incorporated into the Code of instructions from the Court, called "Standing Rules and Orders," which was afterwards printed, and a copy of it annually forwarded to the Supercargoes for their guidance:

"Although you are to dispose of all the consignments to you in general to the best advantage, yet we must particularly recommend to your care and attention, that part consisting of woollen goods, which are to be sold in such manner as, according to the best of your judgment, will be found to be most advantageous. You are also to use your endeavours to promote the future

* Ta-gin, a title denoting a person of rank; literally, it signifies a great man.

import of them, to the greatest extent the China market can bear. In order thereto, you must make such enquiries, remarks and observations, and enter the same on your diary for our information, as will assist us in the prosecution of this national branch of commerce, to the greatest length it can be carried."

In the year 1765, trade was stopped at Canton, in consequence of the refusal of Captain Affleck, of His Majesty's ship *Argo*, to allow the ship to be measured; and in 1772, the same step was resorted to, until the Viceroy was satisfied that some Chinese were out of danger who had been wounded in an affray with some Europeans. It seems the policy of the Government to hold all Europeans responsible for the acts of individuals. Thus, in 1781, the Captain of a private ship and letter of marque, stopped a Spanish sloop going from Macao to Manilla, for which he was fined and imprisoned. He afterwards seized a Dutch ship at Whampoa, and refused to resign his prize. The Supercargoes were ordered to compel obedience, and threatened with fine and imprisonment. The matter was compromised by the Captain's dividing the booty with the Chinese, who then treated him with great attention, but continued their insolence towards the Supercargoes to such a degree, as to make them meditate withdrawing on board their ships. The next year the Supercargoes were held answerable to the Hoppo, because a private ship sailed without a full lading, and were informed they should be imprisoned for not arresting and delivering up the Captain.

In 1782 and 1783, various vexations and impositions were sustained at Canton by the English. The trade was stopped till exorbitant demands were complied with; additional duties were levied; chops were refused on the most absurd pretences; and arbitrary prices affixed by the Hoppo on goods imported and exported. In 1784, a dispute with the Government occurred through the wounding of three Chinese, by firing a salute from the *Lady Hughes*, a country ship, at Whampoa. Mr. Smith, the Supercargo of the ship *Trader*, was decoyed into the power of the Chinese, and marched under guard into Canton, and was not liberated till the unfortunate gunner, who had absconded, was found and delivered into their hands. Meanwhile all commercial transactions were suspended. The linguists and merchants fled; the Hongs were deserted; and the intercourse between Canton and Whampoa was interdicted by order of the Hoppo. The Supercargoes, who had also been menaced, advising the Court of the occurrence, remarked, "repeated experience shows the utter impossibility of avoiding the inconveniences to which we are constantly subject from the imprudence or wilful misconduct of private traders." A further evidence of this occurred the following year, when the *Bellona*, private ship, attempted to quit the river without paying port charges. The vessel was detained by the Company's ships, and the charges paid, in consequence of the Hoppo's threats to "stop the trade," if they were not satisfied.

In the year 1789, the Company directed their attention to the export of English tin to China, upon a larger scale than formerly. In this, as well as their other speculations in British produce, their object was avowedly to benefit the nation, and in this case the County of Cornwall in particular, rather than to reap any considerable advantage themselves. Their letter to Canton, dated 27th March, concludes, "we again repeat what we have so often done on former occasions, that we are as much desirous of benefiting the manufactures of this country, by an extensive vend of British experts, as of seeking our own immediate advantage in point of profits." Their contract next year was for 775 tons of Cornish tin.

In the year 1800, the irregularities of British seamen at Canton created great embarrassments to the Supercargoes. Difficulties also occurred from the accidental wounding of a Chinese by one of the crew of His Majesty's Schooner *Providence*. The Supercargoes again urged in vain to the Viceroy, who had a partiality for the English, the injustice of holding them responsible for the acts of persons not under their orders. The next year trade was stopped for some time, through disputes, occasioned by Security Merchants being made answerable for damages sustained through the conduct of private traders.

In the beginning of October 1808, a total stop was put to the Company's trade, which was not renewed till the 26th December. This interruption was occasioned by the landing of British troops upon the Island of Macao: a measure of precaution which had been adopted by the British Government in India, with reference to the then state of the French and Portuguese nations in Europe. The most malicious representations were made to Pekin on the subject; supplies of provision were stopped; and the trade was not restored till six days after the troops had been withdrawn.

In the year 1809, an attempt was made to prevent English ships from coming up the river, and trading till a report of their arrival had been made at Pekin; and a modification of this measure was not obtained till after a tedious correspondence between the Viceroy and the Supercargoes. In all communications and interviews, which, in consequence of repeated attempts at imposition increased, presents were indispensable; and the Supercargoes complained to the Court (10th January, 1812) of the magnitude of this species of expenditure; and they observe, that besides the usual complimentary presents, a distribution of small sums of money was found desirable, to conciliate the lesser Mandarins and attendants.

In 1814, the linguist Agew was seized by the Government for carrying the Prince Regent's portrait to Pekin, and for his general attachment to the English. The Supercargoes addressed the Viceroy, but their letter was returned unopened. The trade was stopped, as usual in cases of difference or dispute, and Mr. Staunton was deputed to adjust the affair. Some concessions were reluctantly made by the Chinese, and the ships were permitted to proceed to Whampoa. The conduct of the Supercargoes was disapproved of by the other Europeans at Canton; and the former request the Court to apply to Parliament for powers to prevent the inconveniences and disputes resulting from the behaviour of persons at this port, over whom the Company's Supercargoes had no control. Several very offensive measures were adopted by the Viceroy towards the Supercargoes in this and the preceding year. Their attendants were withdrawn; the natives were prohibited from communicating with them; their linguist was seized and imprisoned; and their representations returned unopened. Moreover, they were prohibited, by an edict, from presenting statements to the Government, and threatened with severe punishment upon any future attempt to do so.

We shall not prolong this narrative further than by observing, that the vexatious disposition of the Chinese, which breaks out upon the most trivial occasions, still keeps the Company's trade and connection with the country in a constant state of insecurity. In 1816, the ship *General Hewett* was detained by the Authorities at Canton, which led to the well known encounter between the Chinese forts and His Majesty's ship *Alceste;* and in 1817, the Chinese assaulted the boats of the Orlando Man-of-war, and also declared their determination to search country ships.

It is proper also for us to remember, that the Company have incurred very considerable expenses for two embassies to the Court of Pekin upon a scale of imposing magnitude, the first under the Earl of Macartney, and the last within a few years under Lord Amherst, the details of both of which are sufficiently known, and which exhibit in their results, to every mind unbiassed by prejudice or hypothesis, ample evidence of the difficulties to which the China trade has been, and continues to be exposed, from the inveterate prejudices which pervade the mass of the people, the uncomplying temper of the Government, and the deceit, treachery and venality of all its ministers.

Statement of the Literary Labors of the late Colonel Mackenzie, C.B.

Letter from Colonel Mackenzie, *addressed to the* Honorable Sir Alexander Johnstone, *Knight, &c., &c., Ceylon, dated Madras, Feb.* 1, 1817.

My Dear Sir Alexander,—No one can have a fairer claim than yourself to expect some account, however concise, of the nature of those enquiries; in-

which you are aware my curiosity, if not my attachment to useful research, has induced me to embark, for much of the term of a continued residence in India of several years. On the chief pre-disposing causes of a course, so foreign to the general habits of military men, and for which I was so little prepared by early instruction, it were unnecessary to you to enlarge: I must, however, attribute some part to the early seeds of passion for discovery and acquisition of knowledge, and to ideas first implanted in my native Isle. To these I may add a further stimulus, in the contemplation of the opportunities too often neglected, or passed over in doubt, for want of conviction of the utility of efforts, that, if steadily directed, might in many instances acquire and preserve a body of information, useful to the more regular process of investigation, conducted on more permanent principles.

That in the midst of camps and the bustle of war, and of travel and voyages, the human mind may be exercised to advantage, has been long known and acknowledged; and although all "that a Cæsar wrote, or a Camoens sung," may not be reached by every military adventurer, it is nevertheless universally acknowledged, as a celebrated sage of antiquity writes, "*that the human mind can expand to the occasion.*"* That science may derive helps, and knowledge be diffused in the leisure moments of camps and voyages, is no new discovery; but in complying with your wish, I am also desirous of proving, that in the vacant moments of an Indian sojourn and campaign (for what is the life of an Indian adventurer but one continued campaign on a more extensive scale?) the collected observations of leisure time, and vacant moments, may be found useful; at least, in directing the observation of those more fortunately gifted to matters of utility, if not to record facts important to philosophy and science.

The first thirteen years of my life in India, from 1783 to 1796, may be fairly considered as of little moment to the objects pursued latterly, in collecting observations and notices of Hindu manners, of geography and of history. With every attachment to this pursuit, to which my attention was engaged before I left England, and not devoid of opportunities in India; yet the circumscribed means of a subaltern officer, a limited knowledge of men in power or office, and the necessity of prompt attention to military and professional duties, would not admit of that undeviating attention which is so necessary to the success of any pursuit at all times, much more so to what must be extracted from the various languages, dialects and characters of the peninsula of India.

In particular, a knowledge of the native languages, so essentially requisite, could never be regularly cultivated, in consequence of the frequent changes and removals from province to province, from garrison to camp, and from one desultory duty to another. Proper encouragements to study the languages of the vast countries that have come under our domination since my arrival in India, were reserved for more happy times, and for those who might be more fortunate in having leisure for their cultivation; from the evils of famine, penury and war, the land was then slowly emerging; and long struggling under miseries of bad management, before the immediate administration of the South came under the benign influence of the British Government.

In the whole of this period, in which I have marched or wandered over most of the provinces south of the Kistna, I look back with regret to objects now known to exist, that might have been then examined; and to traits of customs and of institutions that might have been explained, had time or means admitted of the enquiry.

It was only after my return from the expedition to Ceylon in 1796, that accident, rather than design (though ever searching for lights that were denied to my situation) threw in my way those means that I have since unceasingly pursued (not without some success I hope), of penetrating beyond the common surface of the antiquities, the history, and the institutions of the South of India.

* This sentiment is in Tacitus: I think (from recollection) in a speech of Tiberius.

The connection then formed with one person, a native and a Brahmin,* was the first step of my introduction into the portal of Indian knowledge. Devoid of any knowledge of the languages myself, I owe to the happy genius of this individual the encouragement, and the means of obtaining what I had so long sought. On the reduction of Seringapatam, in 1799, not one of our people could translate from the Canarese alone; at present we have these translations made, not only from the modern characters, but the more obscure, I had almost said obsolete characters of the Sassanums (or inscriptions) in Canarese and in Tamil; beside what have been made from the Sanscrit, of which, in my first years in India, I could scarcely obtain any information. From the moment the talents of the lamented Boria were applied, a new avenue to Hindu knowledge was opened; and though I was deprived of him at an early age, his example and instructions were so happily followed up by his brethren and disciples, that an establishment was gradually formed, by which the whole of our provinces might be analyzed, on the method thus fortuitously begun and successfully followed so far. Of the claims of these individuals, and the superior merits of some, a special representation has lain before this Government since the 26th September last, yet unanswered: how they are to be disposed of, on my departure for Bengal, is still in doubt. The attachment existing, and increased during the space of from eighteen to twenty years, leaves me no room to doubt that some will adhere to my fortune; but it is to be confessed that there will be some hazard in exchanging a state of moderate comfort with their families for a state of dependance in a distant country; and this uncertainty of an adequate provision for these useful people renders my situation at present more uncomfortable than I wish to say.

For these thirteen years, therefore, there is little to show beyond the journals and notes of an officer employed in all the campaigns of the time; first, towards the close of the war of 1783, in the provinces of Coimbatore and of Dindigul; afterwards on professional duties in the provinces of Madras, Nellore and Guntoor, throughout the whole of the war from 1790 to 1792, in Mysore, and in the countries ceded to the Nizam by the peace of 1792; and from that period engaged in the first attempts to methodize and embody the Geography of the Deccan; attempts that were unfortunately thwarted or impeded by measures not necessary to be here detailed. The voyage and campaign in Ceylon (1795-6) may be noticed as introductory to part of what followed, on my return to resume the Geography of the Deccan in 1797.

Some voluntary efforts for these purposes at last excited the notice of a few friends in the field, in the campaigns in Mysore, too partial perhaps to my slender talents, and my ardour for the pursuit; and in 1792, after the peace of Seringapatam, I was sent a subaltern from the army in Mysore, by the desire of the late revered Lord Cornwallis, with the small detachment at first employed in the Nizam's dominions, for the purpose of acquiring some information of the Geography of these countries, and of the relative boundaries of the several States, then assuming a new form and new limits.

From 1792 to 1799, it were tedious to relate the difficulties, the accidents and the discouragements that impeded the progress of this design; the slender means allotted, from the necessity of a rigid (no doubt a just) economy; the doubts and the hindrances ever attendant on new attempts; difficulties arising from the nature of the climate, of the country and of the government; from conflicting interests, passions and prejudices difficult to contend with, and unpleasant to recollect.

In the year 1796, a general map of the Nizam's dominions was submitted to Government for the first time, compiled and digested from various materials,

* The lamented C.V. Boria, a Brahmin, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all sects and all tribes to the course of enquiry followed in these surveys. After seven years' service, he was suddenly taken off from these labors, but not before he had formed his younger brothers, and several other useful persons of all castes, Brahmins, Jains and Malabars, to the investigations that have since been satisfactorily followed.

and from various authorities, described in a memoir that accompanied it, and chiefly designed as a specimen for future correction, and to show what was wanting, as well as what was done. It had, however, the use of bringing the subject into one point of view. Further enquiry improved its supplements in 1798-9, and some encouragement was then held forth that induced perseverance, though little effectual assistance was given. My removal from any share in the direction of the Deccan surveys, in 1806, put a stop to the further improvement of this map; yet the subject has not been neglected, and it is hoped that it will one day be resumed, on the revisal of the materials since collected, though on a more circumscribed scale than was at first intended.

On returning to Hyderabad in 1798, for the *third time*, to resume the investigations of Deccan Geography, measures were proposed, and in part methodized, for describing the whole Deccan; and before 1799, considerable help was attained by obtaining a copy of the regular official *Dufter of the Deccan*, in its provincial and even minuter divisions; this document has been since translated from the Persian, as well as certain MSS. of authority, which were proposed as the basis of the plan to be followed in the enquiry and description. The Deccan was, in fact, then a *Terra incognita*, of which no authentic evidence existed, excepting in some uncertain notices and mutilated sketches of the marches of Bussy, and in the Travels of Tavernier and Thevenot, which convey but little satisfaction to the philosophical accuracy of modern times.

This plan, in its bud, was nearly overset by the new war with Tippoo in 1799. It may be satisfactory, however, to know, that the attempts then made were not without use, both in a military light (as described more fully in official reports), and in anticipating measures that have since, or may be still advantageously followed, in arranging the history, antiquities and statistics of that interesting country.

After the reduction of Mysore in 1799, and in the arrangements that followed, I was employed in assisting the Commissioners with geographical information, as well as in the general arrangement, and in the acquisition of a correct knowledge of the subject of partition. On my return to Madras, the Governor-General, the Earl of Mornington, being justly of opinion that a more complete knowledge of these countries was indispensably necessary for the information of Government, was pleased, in the handsomest manner, without solicitation or any personal knowledge, to appoint me to survey Mysore. I was provided, however, with an establishment suited rather to an economical scale of expenditure, than to so extensive an undertaking, to be carried through a country as yet so little known, that the positions of some of the provinces, ceded by the treaty of partition, could not be ascertained,* till this survey was advanced, under peculiar circumstances of embarrassment.

Consonant to my original ideas, I considered this occasion favorable for arranging a scheme of survey, embracing the statistics and history of the country as well as its Geography; and submitted a plan for this purpose, which was approved by this Government. Three Assistants and a Naturalist† were then for the first time attached to me; yet this moderate establishment was immediately after disapproved in England, and a design that had originated in the most enlightened principles, was nearly crushed by the rigorous application of orders too hastily issued, received in India about the end of the year 1801, when I had, at very considerable hazard to my health, just completed the survey of the northern and eastern frontier of Mysore.

How far the idea suggested was fulfilled, it is not for me to say. From adverse circumstances, one part was nearly defeated, and the natural history was never analyzed in the manner I proposed and expected, in concert with the survey. The suspense I was placed in from the reduction of the slender

* For instance, Hollallkaira ceded to the Mahrattas, Goodicatta on the N. W. of Chittledroog, mistaken for a small port, north of Colar, in the east of Mysore, and many other instances, whence some knowledge of the country rendered a survey indispensable.

† Mr. Mather, Lieutenants Warren and Arthur, Assistant-Surveyors; and Dr. Heyne, Surgeon and Naturalist.

stipend allotted to myself, both for my salary, and to provide for increasing contingencies, was not only sufficiently mortifying, but involved the overthrow of the establishment first arranged for the work. The effects of these measures on the public mind, and on the energies of my Assistants, contributed to paralyze every effort for the completion of my undertaking. Notwithstanding these difficulties, the success attending the first researches, and a conviction of the utility of the work, induced me to persevere till 1807, in investigating the Geography of the provinces of Mysore in the minutest degree, over 40,000 square miles of territory. Considerable materials were also acquired illustrative of statistics, and of the history of that country; and the basis was laid for obtaining a general knowledge of the whole peninsula, on a plan undeviatingly followed up ever since.*

Much of the materials collected on this occasion were transmitted home in seven folio volumes, with general and provincial maps; but it is proper to observe, that still more considerable materials for the history of the South are in reserve, not literally belonging to the Mysore survey, though springing from the same.†

It is also proper to notice, that in the course of these investigations, and notwithstanding the embarrassments of the work, the first lights were thrown on the *history of the country below the Ghauts*, which have been since enlarged by materials constantly increasing, and confirming the information acquired in the *upper country*. Among various interesting subjects may be mentioned,

1. The discovery of the Jain religion and philosophy, and its distinction from that of Budh.

2. The ancient different sects of religion in this country, and their subdivisions: the Lingavunt, the Saivam and Pandarum Mutts, &c., &c.

3. The nature and use of the *Sassanums*, or inscriptions on stone and copper, and their utility in throwing light on the important subject of Hindu tenures; confirmed by upwards of 3,000 authentic inscriptions, collected since 1800; always hitherto overlooked.

4. The design and nature of the monumental stones and trophies found in various parts of the country, from Cape Comorin to Delhi, called *Veeracull* and *Maastee-cull*; which illustrate the ancient customs of the early inhabitants, and perhaps of the early western nations.

5. The sepulchral tumuli, mounds and barrows of the early tribes, similar to those found throughout the continent of Asia and of Europe, illustrated by drawings, and various other notices of antiquities and institutions.

On the conclusion of the field-duties of the Mysore survey, the compilations resulting from it have, at different times, occupied much attention since. An office was conferred on me in Mysore, which was afterwards confirmed by the Court of Directors' favorable opinion, for the purpose of following up the investigations, and digesting and improving these materials in some tranquillity; but, on a reform of some branches of the military establishment in 1810, that department was entirely new-modelled, and my appointment ceased, without any compensation in salary or otherwise for what I then lost. The Honorable Court in that order had signified their approbation of what had been done, and even issued orders encouraging the further pursuit.

About the end of 1810, the Government of Madras, on a review of the sudden increase of the expense of surveys in the last five years, and of the unconnected, confused manner in which these works were executed, without any general fixed system, found it necessary to create an office of Surveyor-General, as already established at the other Presidencies; and were pleased to appoint me (without any previous communication with me) to this charge, for reasons that I had in vain attempted to show the advantage of for fourteen years pre-

* See the opinion of the Court of Directors on the completion of the work, (Letter B.) Vide page 492.

† Notice of some of these is in the accompanying pages 482—484.

viously. In consequence of the little countenance given to these propositions in Europe, I had, on the completion of the Mysore survey, relinquished all view of conducting what would have been gratifying to early habits, and more appropriate to my health and time of life some years before; and I only undertook the charge at this time, in the hope of being able to assist in giving shape and order to what I had long considered might be useful to the public, and beneficial in an economical view to the East India Company.

In March 1811, I became employed in arranging this office, proposed fourteen years before, for carrying on these duties in future, and for combining the execution and results of the several works on one general systematic plan; with measures for preserving and digesting the various materials resulting from the labors of several years back, in concert with a very considerable reduction* of expenses; when, from the exigencies of the military service, my professional attendance on the expedition to Java was required by the concurring authorities of Government; and I had only time to deposit the materials then collected into office, and to submit the mode of its direction during my absence, my attention being called as above stated to the pressing calls of the expedition. Of that service, wherein I embarked with all alacrity, in submissive obedience to the wishes and orders of my superiors, several detailed reports were submitted to the Government in India, to which my friends need have no scruple in referring; although a copy, which was sent to this Presidency† in June 1813, appears not to have been brought on record, as, in justice to me, I conceive it should have been long ago.

It may not be improper here to observe, that the plan proposed for the Surveyor-General's Department in 1810, besides the very considerable reduction of the expense incurred of late years for various widely unconnected, and I may add inefficient establishments of survey, embraced (at the same time with a gradual extension on one regular system, together with the usual objects of geographical delineation) a body of statistical and historical materials, added to the mass of geographical and military surveys then collected and deposited by me in one office for the first time before my departure. Among these is a copy of the memoirs of the Statistical and Geographical Survey of the Mysore country, with the original sections, charts and maps constructed from them on various scales, from one to twenty-four miles, which were among the first of the official documents delivered into the office of the Surveyor-General, under the inspection of a special Committee, early in 1811.

Of the Mysore Survey the detailed reports stand on the records of the Government at Fort St. George, and copies are sent home to England. Respecting the opinions of the authorities at home on the close of that work, the annexed extract is referred to (Letter B.)‡ On its final completion, in March 1809, the remaining establishment of native Surveyors was sent, on my special representation, to the Ceded Districts, which have been since surveyed: thereby almost completing an entire survey of all the dominions of the late sovereignty of Mysore, as it existed a few years ago, in the plentitude of its power and territory. This work adds 30,000 square miles to the 40,000 formerly reported on, (mentioned in B), page 492; being altogether 70,000 square miles minutely analyzed. The direction of this survey of the Ceded Districts was voluntarily conducted in October 1808, without any particular compensation, until it fell into the general superintendence of the Surveyor-General's office in December 1810, which arrangement is now again reversed, and the duty transferred to the Surveyor-General of India.

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* In the very first year, ending 1st December 1810, the annual expense was reduced from 85, or rather 100,000 pagodas per annum, to 55,000 pagodas, by the operation of the plan submitted, and this with more effect than in the former unconnected system, as appears from a table of five years' expense, presented to Government on 30th April 1816.

† One copy of the report was transmitted to, and it is known received by Lieutenant-General Sir J. Abercromby, Commander-in-Chief at Madras; a duplicate was sent to Sir S. Auchmuty, in England.

‡ Vide page 492.

While these works were in progress, the collection of materials on the History, Antiquities and Statistics of the country was extended throughout the whole of the provinces under the Presidency of Fort St. George, formed on the basis of the lights originally obtained on the Mysore Survey, by natives trained and instructed by me for this purpose; and with the only burthen to Government of the postage being franked, and the aid of some of the native writers; but all the purchases have been entirely at my private expense, as well as the collection of MSS. throughout the Carnatic, Malabar, the Southern Provinces, the Circars and the Deccan. I regret that I cannot at present recur to other documents, more fully explanatory of the extent and nature of these researches into the ancient history and present state of the South of India, as the greatest part of the collection has been sent on to Calcutta, to wait my arrival at that Presidency.

A detailed view of the origin and progress of that work alone (the Historical Investigations) would more properly be the subject of a separate memoir. A concise view of a similar attempt made in Java, is annexed (A), page 487, effected under limitations of time and means, regulated by local circumstances; but under a liberal degree of encouragement and protection, both from the Local Government there, and from two successive Governors-General of British India, and without any expense to Government on that account, the success of these investigations justify the hope, that considerable advantage may be derived from following up the same plan of research, wherever the influence of the British Government affords the same facilities, in the intervals of military occupations.

On my return to this Presidency in 1815, I found the office of Surveyor-General at Madras was ordered to be abolished; and before I could well go into the revisal and completion of the review of the Survey Department commenced in 1811, and which had been discontinued in consequence of my being sent on foreign service, I was honored with the appointment of the office of Surveyor-General of India, on a new system, which requires residence at Calcutta or Fort William. My attention has in consequence been chiefly turned to that object ever since, with the view of fulfilling the Honorable Court's intentions in an appointment, which I must ever consider an honourable mark of their distinction, that justly demands effects that I had no longer in contemplation.

In this place it would be foreign, perhaps, to make any remarks on this particular subject, or the cause of my detention hitherto here, particularly since October last. Viewing it on public grounds, if the East India Company are benefited, the consequences, though very detrimental to my personal convenience and interests, may be less matter of regret; and I may be permitted to hope that the continued close application of my time, at this period of life, and its effects on my health, will be ultimately viewed with more consideration than I have hitherto found in the present administration at Madras.

I will only further notice the effect of this removal on the enquires and collection here described. The individuals reared by me for several years, being natives of the coast, or the Southern Provinces, and almost as great strangers to Bengal and Hindoostan as Europeans, their removal to Calcutta is either impracticable, or where a few, from personal and long attachment, (as my Head Brahmin, Jain Translator, and others) are willing to give this last proof of their fidelity; yet still it is attended with considerable expense; and without that assistance, most of what I had proposed to condense and translate from the originals in the languages of this country, could not be conveniently, or at all, effected at Calcutta.

I mean, however, to attempt it; and I hope in this last stage, preparatory to my return to Europe, to effect a condensed view of the whole collection, and a *catalogue raisonnée* of the native manuscripts and books, &c., and to give the translated materials such form as may at least facilitate the production of some parts, should they ever appear to the public, by persons better qualified, if the grateful task be not permitted to my years or to my state of health.

I regret exceedingly that the pressure of this moment will not permit of my adding further to this hasty sketch. It would require an actual inspection of, and reference to, the originals themselves to give you any tolerable idea of their nature, and of the interest my partiality may attach to them. I hope, however, that it will appear to all considerate men, that some leisure and tranquil exclusive application to an arrangement of these would be at least necessary to one, who has now resided thirty-four years in this climate, without the benefit of once going to Europe, or even to any of our other Presidencies, on account of health or private affairs.

I remain, my dear Sir Alexander,
Most sincerely yours,
COLIN MACKENZIE.

MADRAS, *February* 1, 1817.

Brief view of the Collection of Notes, Observations, and Journals of thirty-four years; and of collections of MSS., Inscriptions, Drawings, &c., for the last nineteen years, made by Colonel MACKENZIE, *in India; exclusive of a considerable collection of Native MSS. in all languages.**

I. *Journals, Notes, Observations, and Memoirs.*—Journals, notes, observations and memoirs for thirty-four years, kept at intervals on successive journies and campaigns through all the provinces now subject to Fort St. George (excepting Malabar and the Circars, North of the Kistna), from 1783 to 1790.—These remarks afterwards extended through the whole of Lord Cornwallis' campaigns in Mysore, from 1790 to 1792, with particular journals of all the operations, elucidated by maps, plans, and drawings of the battles, sieges, &c. Afterwards of the several journies into the newly Ceded Districts of the Nizam, Cuddapah, Canoul, the wild mountains of Yermulla and Nullmulla, &c., bounding the Carnatic as far as the Kistna at Purwuttum, till 1794. Again into the Deccan in four different journies, as often relinquished for different expeditions: the campaign of the Nizam against the Mahrattas in 1795; the battle of Kurdla; the expedition to Ceylon and reduction of Colombo, and returning again; a journey to Hyderabad, thence to Goolburga, with descriptions and drawings of that ancient capital of the Deccan; return to Madras, preparation, and materials collected for, the designed expedition to Manilla; return again to Hyderabad, and arrangement made for a regular Analysis of the Deccan and of the Nizam's Dominions; suspended finally for the last campaign and war against Mysore; the march from Hyderabad for that purpose. During these military movements, measures proposed and lights derived for the future investigation of the history of Beejanuggur, and the ancient Canara and Tellinga empires. Journal of the campaign, siege and capture of Seringapatam. Then journals through the whole of the survey of Mysore, from 1800 to 1807, including observations and various memoirs on different subjects—the inhabitants, customs, climate, soil, institutions, &c., (exclusive of the official memoirs sent to Europe), several of them particularly mentioned under their heads. After a residence of three years and a half at Madras, under the constant expectation of removal, then follows the expedition to Java; journals of the voyages and campaigns, and the interesting journies through, and a residence in that Island for two years. Afterwards on a jour-

* *Memorandum.*—"This Collection does not form part of, and should not be included in "A Collection of Oriental and Native MSS., on paper and on leaves (or cadjans) in the several languages of India (see page 484), collected by Colonel Mackenzie, and which the Court of Directors have expressed a desire to add to their Oriental Museum (see Extract letter B, page 492.)" These compose some hundred volumes, books, rolls, &c., and from them much of the translations have been made, but much more still remains to be *extracted*.

MADRAS, 28*th January* 1817. C. MACKENZIE.

ney from Calcutta, by Benares, to Lucknow in Oude, to Agra and Delhi; to the mountains dividing India from Thibet, whence the Jumna and Ganges issue into Hindoostan; back from Hurdwar on the Ganges, through Rohilcund, and again to the Ganges: on this journey of nine months, the same method was observed of preserving notes, memoranda, memoirs and journals; and the collection of ancient coins, MSS., inscriptions, sculptures, &c., considerably increased.

From the frequent and sudden changes of place to which Colonel Mackenzie's courses of service for thirty-four years had been subject (having in that time never been fixed in any one station or garrison, excepting for three years at one time at Madras), these journals, &c., are not wholly fairly transcribed, nor arranged from their original notes; and in several instances restricted to short cursory notices, intended to be extended afterwards, accompanied by plans, views, sketches, &c., by himself or by friends. It is supposed, if the whole were condensed, they would form six folio volumes, accompanied by authentic charts, drawings, &c., geographical, military, &c., &c.

II. *Maps and Memoirs of Mysore.*—Memoirs of the survey of Mysore, geographical, statistical and historical. The original copies, in seven volumes folio, were sent to England to the Court of Directors in 1808, accompanied by general maps, exhibiting the country in detail, on a scale of four miles to an inch, where all its features, rivers, mountains and every place are laid down; lately introduced into Arrowsmith's general map of India, by permission of the Court of Directors. A series of provincial maps descriptive of the several provinces, were also compiled from the original sections of survey, deposited in office at Madras; scale one mile.

III. *Maps and Memoirs of the Ceded Districts.*—Memoirs of the Ceded Districts, on the same plan with that of Mysore; including the geography, statistics and history of these provinces, accompanied by maps, on scales of one, four, twelve and twenty-four miles to an inch; two volumes sent to England, and upward of two more still in preparation, to be transmitted to the Court of Directors.

IV. *Materials for a General View of the South of the Peninsula.*—The maps, &c., of the Ceded Districts have been executed under the immediate direction of Colonel Mackenzie; the same plan is now under execution for the remaining districts of the Company under Fort St. George, so far as the measures adopted by Government may admit. The completion of the whole being designed by Colonel Mackenzie to furnish a body of materials for a complete view, geographical, statistical and historical, of the whole British possessions in the South of the Peninsula, accompanied by maps, under the immediate protection of the East India Company, at whose expense the surveys have been executed; but the historical and literary materials were chiefly at Colonel Mackenzie's private expense.

V. *Materials for a View of the Oriental Islands of Java, &c.*—Materials for a complete view of the geography, statistics and history, ancient and modern, of Java and the Dutch dependencies in the Eastern Islands, in the journals, memoirs and drawings of Colonel Mackenzie (entirely exclusive of the materials furnished by the Committee of Tenures, of which he was President at Java); several native MSS., have been or are now being translated from the Javanese and Malay languages, by natives and others employed for that purpose, and considerable extracts and translations have been made from Dutch and French books and MSS.: notices of some of these are taken (see Letter A annexed, page 487.—*Java Investigated*). From the matter contained in these documenst, much light is thrown on the early colonization of these Islands; perhaps of thelong doubtful subject of the peopling of America; at least of the intercourse and communication of the continent of Asia with the numerous Islands of the Oriental and South Seas; of the laws, institutions, manners and customs of the more Eastern parts of Asia, so widely different from those of the Western Peninsula of India.

VI. *Materials for the History, Antiquities, Institutions, &c., of India in General.*—A great object has been, under these enquiries, derived from the latter occupation (chiefly at Colonel Mackenzie's private expense, excepting in the single article of postage,*) in collecting and obtaining translations of materials of various descriptions, illustrative of the history, antiquities, institutions, &c., of India. This was originally directed to the Carnatic or Beejanuggur and its dependencies exclusively. Afterwards extended, as circumstances admitted, to the several dynasties that were successively brought to light. Again, to materials, illustrative of the history and antiquities of Hindoostan, and of all parts of India, but more particularly to the South or Peninsula; and ultimately, by the sudden direction of Colonel Mackenzie's application in 1811 (arising from the exigencies of the public service), to the Oriental Islands and coasts of Asia.

VII. *The several Mahomedan Dynasties successively established in the Deccan.*—Materials, memoirs, and historical pieces, translated, illustrative of the history of the several Mahomedan dynasties that were successively established in the Deccan, or the South of India, from the 13th to the 18th century, under their respective heads; illustrated by descriptions, plans and drawings of the cities, forts, buildings, civil or religious, remaining; by coins, inscriptions, &c.. These include,

1*st.*—The earlier Mahomedan Governments in the Deccan, of—1, Beejapoor; 2, Golconda; 3, Beder; 4, Ahmednuggur; 5, Dowlatabad:

2*nd.*—The Mogul Government in the Deccan.

VIII. *Geography, History and Statistics of the Deccan.*—Materials collected and translated, illustrative of the Geography and political arrangements, and provincial divisions of the Deccan in its six Soubas or Viceroyalties, from the earliest times till the arrangement made by Aseph Jah (the celebrated Nizam-ul-Mulk) in the beginning of the 18th century. This is of more importance, as by this arrangement most of the divisions of territory among the present existing powers, the Nizam, the Mahrattas, &c., are thereby regulated; and some knowledge of it is a necessary prelude to the present state of the South of India. This object, which had been in view constantly from the time that Colonel Mackenzie was sent with the Deccan Subsidiary Force, in 1792, by Lord Cornwallis, till he was removed from it in 1806, had never been lost sight of in the intervals of other professional and public engagements. The *Dufter of the Deccan*, the *Hakekut Hindoostan*, and the History of *Kafee Khan*† (an author of credit, little known hitherto), with other authentic MSS., have been translated from the Persian, Mahratta and other native languages, and now form a body of materials designed to assist a work descriptive of the geography, history and statistics of the Deccan, which has been in its progress communicated to several respectable authorities well qualified to estimate its design and approved of. These were also designed to be aided by a series of maps, charts and drawings.

IX. *Antiquities and History of the early Hindoo Dynasties.*—The history and antiquities of the earlier dynasties, of which notices are daily casting up, are more unconnected and obscure. Yet sufficient matter appears in inscriptions, ancient buildings, sculptures, coins, in addition to traditions, poems, &c., to give materials for a sketch of the early dynasties and sovereigns of these countries previous to the Christian era, and era of Sallivahah, such as, *viz.*:—

1*st.*—The Kings of Banawassie‡ in the N. W., whose ancient inscriptions and characters confirm the tradition of the country that a great kingdom was once established there.

2*nd.*—The Kings whose capital was Amrawutty on the Kistna, where the singular fragments and remains, lately discovered, exhibit specimens of beauty

* His correspondence on literary subjects was exempted from postage in India, by order of Government, and the measure was approved of by the Court of Directors.

† The History of Kafee Khan includes the annals of the celebrated Aurungzebe's reign, hitherto a desideratum in Indian History, excepting the first ten years.

‡ The position of Banawassie is laid down in Ptolemy's Tables.

and taste in design and execution seldom found in Hindoo sculpture: drawings of these are taken.

3*rd*.—The ancient Coorumber Kings, and the pastoral, hunting, or Nomadic tribes, who occupied this country previous to the introduction of the doctrine of the Védes by the Chola Kings: to them, several antiquities, buildings, sculptures, establishments and coins, of late brought to notice, are supposed to belong.

X. *Drawings, Maps, Plans and Sketches.*—These are arranged into,

1*st*.—Maps and Charts.

1. Atlasses.
2. Portfolios.
3. Folio and quarto volumes.
4. Miscellaneous rolls, &c.; containing geographical, general, and provincial maps; political and statistic maps and plans; mineralogical and orological maps; to which was proposed to be added, a philological map, descriptive of the extent of the various languages, spoken in the fifty-six desums or Hindu divisions of the Bharut Candum, or India.

2*nd*.—Drawings.

1. Views and sketches of remarkable places.
2. Plans of cities, fortresses, battles, sieges, &c.
3. Ditto, of ancient cities and temples, &c.; as Beejanuggur, Halla, Bede, and other ancient capitals.
4. Elevations and sections of ditto.
5. Collections of drawings, illustrative of the state and progress of the arts of design, of sculpture, &c., &c., among the Hindus: two volumes, large folio.
6. Ditto of ditto, of various plants, trees and flowers, executed during the survey: four volumes, folio.
7. Ditto of ditto, of the costume of the various classes of inhabitants of India, the different sects of religion, &c., &c.: three volumes, folio.

Collections of Translations.

The following collections of translations, which have gradually increased from the constant accession of original materials of late years, are bound and arranged in volumes, chiefly folio, either provincially or according to languages, &c., in the following order, *viz.*:—

I. *Southern Provinces*; containing History, Antiquities, Institutions, &c.—Ancient Chola Mundalum and Pandya Mundalum or Timevelly, Madura, Tanjore, Coimbatore, &c.

II. *Western Provinces.*—Ancient Kerala and Chara Mundalum or Travancore, Malabar, Canara, Conkan, Bednore, Soonda, &c., &c.

III. *Central Provinces.*—Upper Carnatica; Mysore, Chittledroog, Raidroog, Nabobship of Serah, Harponelly, Pennaconda, Baramahl, &c., &c.

IV. *Eastern Provinces.*—Ancient Tonda Mundalum; Modern Arcot, Soubah Payen Ghaut or Lower Carnatica (erroneously) Nellore, Ongole, Palnaud, &c.

V. *Ceded Districts.*—Nunda Mundalum, comprehending Canoul, Cuddapah, Cummum, &c., &c., extending to the Kistna.

VI. *Northern Districts.*—Comprehending the Andra, Mutsya and Calinga Dasums; the Modern Circars of Guntoor, Masulipatam, Condapilly, Chicacole, &c., &c., and the Odia Dasum or Modern Orissa or Ganjam Circar and Cuttack.

VII. *Mahomedan History.*—Comprehending the history of the several States or Sovereigns of this religion, since the 13th century.

VIII. *Mahratta History.*—Comprehending materials either relating to this nation or its Sovereigns of modern origin, under Sevajee Sambajee, Ramraj, &c., &c., till the permanent establishments of the present, or modern Mahratta State under a Peishwa.

IX. *Carnatic and Beejanuggur.*—Translations of original works, illustrative of the history of that empire under its several dynasties, of Carnatic, Tellinga and Coorumber Sovereigns, with reference to their grants and inscriptions, &c., &c.

X. *Tellinga and Oria (or Northern Circars).*—Comprehending the materials of the history of Warungole, and the several dynasties of these languages or nations. The Cuttack Ballalls; the Rajas of Callinga, of Rajahmundry, Bezoada, &c.

XI. *Cholla and Pandya.*—Comprehending the materials translated of these ancient dynasties, confirmed and compared by their inscriptions still remaining by books, poems and various works of their ancient sages and cavisars.

XII. *Sassanums or Hindoo Inscriptions, Grants, Edicts, &c.*—These are of three kinds; *viz.*, the 1st, comprehends copies of the original Sassanums, transcribed in all parts of the country from stones generally, more rarely from copper-plates: it is supposed above three thousand have been at least collected by intelligent natives, reared and formed for this purpose: estimated at four volumes, folio; 2nd, Fac-similes and drawings of the most ancient and curious of the above, being those that are in antique characters; some obsolete now, some read with difficulty, others entirely unknown, it was thought right to preserve fac-similes of them, to authenticate the materials: three large volumes, folio; 3rd, Translations of the most interesting and curious of the inscriptions from the different languages: estimated at two volumes, folio. Besides several not yet bound, and much the greater part still untranslated on cadjans, country paper, &c.

N. B.—The materials from which the above are taken are in fifteen different languages, and twenty-one different alphabetical characters; and it was necessary to employ persons conversant in each, sometimes with great difficulty, to extract the materials of these collections from the following languages:—

1. *Sanscrit.*—1, Obsolete Character; 2, Devanagri or Baulobund; 3, Grundum.

2. *Tellinga.*—1, Ancient Tellinga, very old, obsolete; 2, Ditto; 3, Modern Tellinga.

3. *Canara.*—1, Ancient Canara, undeciphered, from Banawassie and from Mavellipooram; 2, Poorwad-Halla-Canara; 3, Halla or Ancient Canara; 4, Modern Canara.

4. *Mahratta.*—1, Mo'd'hi, no inscriptions on stone in this, but there are several grants on paper.

5. *Ellacannum Tamil.*—1, Ancient Tamil or Ellacannum.

6. *Modern Tamil.*—2, Modern Tamil.

7. *Malayalum.*—3, Tamil of the Malabar Coast.

8. *Toolva.*—1, Toolva, language and character of Lower Canara.

9. *Wodia.*—1, Wodia, character and language of the Wodia or Orissa, or Ganjam and Cuttack.

10. *Bengallee.*—1, Bengallee.

11. *Hindwee, Hindoostani or Moors.*—No peculiar character.

12. *Persian.*—The grants and edicts of the Mogul Emperors and Viceroys are on paper, and in Persian. These belong to the period since the 17th century.

13. *Arabic,* } 1, Arabic.
14. *Malays.* }

15. *Javanese.*—1, Ancient Javanese; from inscriptions; 2, Modern ditto.

N.B.—There are also fac-similes of several inscriptions and characters still undeciphered, some daily coming to hand—such as the inscriptions at Delhi, at Allahabad; from Java, from Ceylon, from Mavellipooram, from Banawassise, &c., &c.

XIII. *Stalla Mahatmams, or Stalla Pooranums.*—These comprehend the legends, pooranums, or traditions; accounts of the several Stallums or holy places of Hindu worship. As every temple has or ought to have its pooranum, those of the present establishments are evidently founded on the legends of the followers of the Védes. The pooranums of the principal Stallums are procured, as Canchee Trinamulla, Triputty, Sreerungam, Ramiseram, &c.; and a few are translated, and more are proposed to be so, as specimens: translated, two volumes, folio, bound: originals, four ditto, bound.

XIV. *Laws, Institutions, &c.*—These parts embrace the several Codes of laws received among the Hindus.

XV. *Sects of Religion.*—Account of the origin, history and opinions of the different sects of religion among the Hindus; the followers of the Védes; the Jain, Samanaul, or Sravaks; the Buddhists; the Saiva Muttum, &c., &c., &c.

XVI. *Miscellaneous.*

XVII. *Extracts from Foreign European Authors.*—Translated; regarding Indian history, antiquities, literature and geography, ancient and modern.

The collection already transmitted to Calcutta, and bound in folio volumes (upwards of forty), may be classed under the following heads:—

1. *History, Antiquities and Institutions* of the empire of the Carnatic or *Carnata* (called Narsinga erroneously by early European writers), under its several dynasties of Ballalls, Wodiars, Coorumbers, Tellingas and other Princes, and extracted from authentic documents from about 1600 up to about 500 A.D., and more obscurely still to near 80 A.D., when the eras (or mode of reckoning used in inscriptions in these countries) were changed, and lost sight of; corroborated also by collation with European and Mahomedan authorities.

2. Ditto ditto of the dynasties that reigned in the South with more or less extent of power and territory, previous to the former, under the several names of *Cholla, Pandia, &c.*, confirmed by actually existing inscriptions and records.

3. History of the more obscurely known dynasties of *Tellinga* and *Wodia* kings, of Warancole, Anamaconda, Bezoada, Rajahmundry, Cuttack, &c., illustrated by inscriptions, plans, drawings and MSS., terminating in the 14th century.

4. Ditto of the empire of *Canara*, whose capital was at *Calliani*, till its decline by a schism of religion; and, finally, by the first Mahomedan invasion of Alla-ud-deen in the early part of the 14th century.

5. The history, &c., of the kings of *Deogeery* or *Deevageery* (now Dowlutabad), terminating at the same time. Little is yet known of this dynasty, though it is hoped considerable materials may be obtained to illustrate this chasm in Hindu history, which involves in obscurity the origin of the celebrated sculptured caves of Ellora, which it is to be noticed are close to the site of the ancient capital of Devageery.

6. The history of the remains of the *Beejanuggur empire*, from the fatal battle wherein Ram-raj fell, Anno 1536, till the fall of Chandrageery; the establishment of the Mahomedans in the Carnatic; the conquests of the States of Beejapore and Golconda, by the Moguls; and the establishment of European factories and settlements on the Coast, in the commencement of the 17th century. The origin and history of the several families of usurpers of Mysore, Bednore, Chitteldroog, Madura, Rydroog, Harponelly, Gingee, Tanjore, the northern Vemlavar petty chiefs, &c., for which considerable materials in original family books, records, histories, inscriptions, grants, &c., are collected, translated and arranged, forming a necessary prelude to the development of

the distracted state of the country about, or soon after, the period of the settlement of the European nations in India, a clear understanding of which is necessary perhaps at this day.

7. The ancient history of *Malabar* or *Kerala*, and its singular institutions, from materials, MSS., and inscriptions collected in that country.

8. The history of the Deccan, under the Mahomedan governments, since the 13th century; and a commencement made in opening avenues to its earlier history under the Hindu Princes. The present state of these countries is still unfavourable to minute investigation.

9. *The Ancient Geography of India* derives considerable lights from these progressive enquiries; and several explanations are obtained of the connection and extent of commercial relations between the Eastern and Western Continents, from ancient traditions, remains of establishments, MSS., sculptures,* coins, and the remains of Antiquity scattered in different parts of the country.

10. The *Institutions, Laws, and peculiar Customs* of the various tribes that inhabit India: the early pastoral or Nomadic tribes; the agricultural race; the introduction of arts, sciences and letters; the colonies of Brahmins and other tribes successively arriving from the north—from the same unquestionable authorities.

11. These are more particularly explained by (what has been hitherto unavoidably overlooked) collections of the *Ancient Sassanums* or *Inscriptions* on stone, copper and other metals, still existing in all parts of the country, which prove, by dates and regular formula, the early existence of established tenure, and all the regulations of a civilized and cultivated state of society.

12. Collection of *Coins*, Hindu chiefly, in different parts of the country. The most remarkable of these are Roman, Chinese and a singular square kind of silver coins, specimens of which have been found in Hindoostan as well as in the South.

13. Collection of *Ancient Sculptures*, illustrative of the state and cultivation of the arts and sciences, aided by drawings from ancient remains, hitherto unnoticed throughout the Peninsula, and in the Oriental Islands of Java, Bali, *&c.*

14. Drawings and views of *Buildings*, explaining the style and various kinds of architecture.

15. Drawings of the *Costume* of the inhabitants of India, and of the Islands, illustrative of descriptions of the several tribes and castes, their peculiar manners, customs, *&c.*, *&c.*

16. The population and sub-divisions of castes, ascertained and illustrated by enumerations, by houses and by families, through the late dominions of Mysore, and in the Island of Java, the authenticated tables of which are annexed to the descriptive memoirs of provinces.

(A.)

General View of the Results of Investigations into Geography, History, Antiquities, and Literature in the Island of Java, by Colonel MACKENZIE, *in the years* 1811, 1812 *and* 1813. (*Extracted from a short View of Researches in Java.*)

I.—In the *Geographical* and *Hydrographical* branches, complete registers have been taken of the numerous atlasses, plans, charts and memoirs belonging to the Dutch Government, since its establishment, from 1612 till the year 1811. Among these are to be found detailed regular surveys of several of the Eastern Provinces, on a plan which Colonel Mackenzie recommended to our Government in Java, to be gradually carried on at no great expense. This

* In the ruined city of Mavelliporo, in this vicinity, specimens of the Roman and China coinages are found at present, together with other ancient unknown kinds.

was intended to be the subject of a particular report, which he proposed to accompany with a detailed register* of these documents, and of numerous charts of different descriptions, supposed to be in depôt with the present Government.

II.—Of *Military* Plans, numerous pieces exists still, though some of them, particularly connected with the views of the late Government, are unattainable, and supposed to be lost in the confusion attending the victory and retreat of Cornelis: those remaining appear in the register. There is reason to think that much of the contents of the depôts at the *Bureau de Génie*, and the plans of military movements, were lost at the period referred to, or carried off.

III.—Of the *Resources* and *Revenues* of the Island: the whole, it is believed, are saved of the numerous memoirs, reports and productions, arising from the discussions and plans of reform of late years, where the opinions and sentiments of the most intelligent and experienced men in India and Holland are to be found, the result of their reasoning, with a vast body of information in memoirs, reports and documents† in the Depôts of Archives, which, previous to the late Government of Marshal Daendels, were preserved on a regular systematic plan. The indexes, or rather abstracts of the proceedings and resolutions of the Government from its first establishment, were particularly curious; under the heads *Realia*, *Secret Realia*, *Personalia* and *Miscellanea*, reference might be made with ease to any subject that had ever occupied the deliberations and orders of Government. There is reason to believe the *Miscellanea*, consisting of eight volumes, were lost; at least they could not be found on enquiry, since the reduction of Java.

1. The reports of the Committee of Archives, translations of which it is believed have been sent to India, will fully explain the number and description. Colonel Mackenzie, confining himself more particularly to the geographical and hydrographical parts, only brought copies of the reports relating to them, and of the register of reports and memoirs from the dependencies, particularly such as regarded India.

2. It may be proper here to notice, that in the course of inspection of the Archives and library of the late Government, he casually lighted on a series of memoirs or reports of the Dutch Governors and Directors in Coromandel, from 1612 to 1771, carried regularly on from one Director or Governor to another. One of the most material to us is a collection or register of all treaties, contracts, perwannahs, and grants between the Dutch Government and the Native Powers of the South of India: a copy‡ of this volume was taken, as it was conceived to be useful in fixing dates, facts, privileges and claims. The other volumes, besides the instructions of the first Governors, give a view of the nature of the commerce, and concise views of the political state of the different countries at the time, though not all equally interesting—as the memoirs or reports of the Governors or Directors of Ceylon, Surat and Hooghly in Bengal, and of the Spice Islands, &c., &c.

3. In the same deposits are a complete series of the Despatches and Letters of the Government of Batavia to Europe, consisting of many volumes, which undoubtedly contain many interesting facts and documents regarding the policy and history of these once opulent establishments. As these volumes are in the Bibliothèque, and it is doubtful whether they are included in the report of the Committee of Archives, they are particularly adverted to here.

* This Register was presented to the Government at Fort William of the 18th February 1815.

† The whole of the voluminous Minutes, Correspondence and Proceedings of the Commission sent from Holland in 1793, of which Mr. Nedenburg was President, and which terminated in 1800, are deposited in a great Almirah, or cabinet. Mr. Nedenburg afterwards returned to Holland, and was one of the leading members of the Secret Committee on India affairs that sat at the Hague, whose final report, in 1807, seems to have been the basis on which the plans adopted by the late Government of Holland for their Oriental colonies was founded.

‡ This is one of the works translated at Serampoor since January last, and sent to Government, April 1816.

It was a peculiar trait of the Dutch Government that complete memoirs, or memories, were usually given in by the Governors-General, and those of the dependencies, to their successors, on being relieved; and as the whole of them were furnished with very complete indexes, reference was ready and easy to any particular subject or fact before the Archives were thrown into confusion, and many lost on their removal from the castle of Batavia in 1808; and afterwards from the events attending the reduction of Java. To restore them to some order would be desirable to the future historian of Oriental commerce and possessions; if not, in a political point of view, to the British Supreme Government of India.

IV. Of the *History* and *Antiquities* of the Island of Java, considerable materials have been obtained by Colonel Mackenzie's immediate exertions. Little indeed had been done in Java by Europeans in regard to such enquiries, since the time that Valentyn published his useful but voluminous work on the Duch East India Company's Settlements, in six folio volumes, in 1724; and although a Society of Sciences had been established a few years previous to ours, in 1780, but little progress had been made in developing the history of the Eastern Islands, and the Society itself had fallen into decline (although not absolutely extinct) since the commencement of the revolution. Of the laudable efforts to revive it since the British Government was established, this may not be the appropriate place to speak. Under the patronage of the Supreme Government, should Java remain a British colony, it may be hoped still to contribute essentially to the general culture of science, of commercial economy and of useful knowledge in these parts.

1. Colonel Mackenzie's first efforts were particularly directed to this object of investigation, the progress and actual state of knowledge, and of the history and antiquities of the Island; and it is due, in justice to several respectable individuals in Java, British and Dutch, to say, that much ready and cordial aid was furnished in the prosecution of these researches.

2. Some of the colonists, who had paid attention to these subjects, a circumstance not very general in Java, very readily communicated the aid of their knowledge and experience in directing the pursuit, and pointing out the sources and individuals that could farther assist. To conciliate the minds of men, and remove difficulties arising from prejudices of education and religion, and from the variety of languages, the experience acquired in India was found of great advantage; but the powerful aid of the penetrating, acute genius of the Brahmins, which had been of such importance in India, was here wanting; and the languages presented obstacles of no common degree. It was necessary not only to employ translators from the Dutch, French and Malay, but it was extremely rare to find persons capable of rendering Javanese MSS.* into either of these languages previous to an English version. The difficulty of procuring any of the colonists capable of acting as interpreters was considerable, from the rarity of these necessary qualifications, and from a repugnance to travelling and fatigue, arising from indolence, and from habits widely dissimilar from ours. In the interior, the Malay language was of little use, and the Javanese, in its several dialects, had been little studied by the European Colonists in Java. These few were in the service of Government, and there were but few on the Island capable of rendering a letter from the Javanese into Dutch.

3. Notwithstanding these obstacles, and the discouraging prospect held out by those who had the best pretensions, from long residence, to know the native character and their literary attainments, it is satisfactory to observe, that the conclusion of this journey produced an accession of knowledge and of lights that had been by no means hoped for, even in the most sanguine expectations.

4. The colonists were found willing to assist and produce their stores, and

* An ingenious native of Java has since this accompanied me to India, and has already made some progress in translating from the Javanese.

the natives were soon reconciled, even the class whose interests might be presumed to traverse, if not oppose these enquiries. The Regents and their dependents were, though at first shy, ultimately cordial assistants in regard to the objects of investigation; and on the eve of leaving the Eastern districts, and to the last moment of Colonel Mackenzie's stay at Batavia, materials, MSS., and Memoirs, in copy or original, with letters in reply to the questions circulated, were transmitted from the most distant parts: in fact, as in Mysore, and other parts of India, the same causes had the same effects. Enquiries before little known, and at first held in suspicion, being found to have no other object than a laudable research into History, Laws, Customs and Literature, to assist the rulers to protect the subjects, and ameliorate their condition, by a more perfect knowledge of their own institutions; all ranks appeared to concur in supporting what they found attended by no deviation from good faith, and tending to conciliate their feelings and prejudices.

To conclude: what is intended is a general view of the results of these enquiries, until the arrangement of the materials enable a more detailed report to be made up. The following may be considered an abstract of a collection of materials formed for illustrating the History, Antiquities and Institutions of Java.

One hundred and seventy-one sections,* rather than volumes of paper MSS., written in the characters of Java and of the Malay, but all in the Javanese language. Catalogues of them are made out; but difficulties occur in getting them translated, that can only be removed by the interposition of Government. Most of them are on paper: some were saved from the wreck of the Sultan's library at the storm of the Craten of Djocjacarta, by the permission of the prize agents, and the concurrence, indeed, of all the military present. Others were purchased and collected on the tour through the Island. Some were presented by Dutch Colonists and by Regents, and others are transcripts by Javanese writers, employed by Colonel Mackenzie to copy them from the originals in the hands of Regents, and with their permission. Several of these are historical. A few of the lesser and more curious tracts, were translated into the European languages during his stay in Java. A considerable number of papers, containing a series of *Voyangs*, or Javanese Dramas, which are still a popular and expensive subject of exhibition with the native chiefs of Java.

Twenty-four MSS., written on Cadjan leaves in the Hindu manner: most of them are in the Javanese character, and some are in a character yet undeciphered. From explanations of the titles of some, they appear to belong to the *ancient* (*or Dewa*) *religion* of these Islands; but though a native of superior intelligence was found capable of reading them, the prejudices of religion prevented any further information of the contents of books supposed to be adverse to the Mahomedan tenets. This difficulty might, however, have been got over. These MSS. are apparently ancient, and were brought by the civility of a Regent from a long deserted house in the distant forests, where they had lain neglected for years.

Thirty-five volumes of Dutch MSS., in folio, quarto and octavo, consisting of Historical works, Memoirs and Reports; some translated from the Javanese into Dutch. Some of these are original; others were copied, by permission, from MSS. in the hands of private individuals, and a few of the most valuable were purchased.† Some of the most remarkable of them are,

1. A complete History of Java, in three quarto volumes, translated into

* Several of these here enumerated are in paper sections, quarto and octavo; and Colonel Mackenzie has got them bound up at Calcutta into portable volumes for their better preservation; probably the whole may amount to forty volumes.

† It is necessary to observe, that all these are exclusive of the Memoirs and Reports belonging to the Committee of Tenures, which are official, and belong to Government, though every liberal indulgence was granted by the Governor, Mr. Raffles, and access given to official records. The collection here specified is wholly distinct from these, and entirely private property.

Dutch; giving its history from the first colonization to the year 1807, the original apparently written by a native. This is now nearly translated into English.

2. Ancient History of Java; containing its fabulous history, in two volumes quarto, in Dutch. This appears to have been compiled from the ancient Mythological Poems, Voyages, or Dramas of Java; and communicated by the liberality of a Dutch gentleman, by whose desire they were translated.

3. A Dictionary* of the Javanese language into Dutch, communicated by its author, still living at Samarang.

4. Several other abridged memoirs and historical materials relating to Java; descriptions and reports relating to Batavia, and to the Island in general, and its climate; with memoirs on commercial and political subjects.

5. Copy of a Grammar in the ancient Tamil, in Grundum character, written in India, with copies of some ancient inscriptions, transcribed from the original in the library of the Society of Sciences at Batavia; and a variety of memoirs illustrative of the Statistics and Geography of Java, composed at Colonel Mackenzie's request.

6. Extracts and copies of some memoirs and abridgements addressed to the Honorable the Lieutenant-Governor, Mr. Raffles, who liberally communicated them. They are in answer to queries and suggestions recommended to particular persons more conversant in the customs and history of the country, by Colonel Mackenzie.

Ancient Inscriptions, Coins and *Sculptures* in every country, assist materially in developing the ancient history and origin of nations, of institutions and of the arts and sciences. In India the pursuit has been so successful that it could scarcely be omitted in Java.

Inscriptions.—Setting modern inscriptions out of the question, about twenty inscriptions or Sassanums in ancient characters have been discovered in Java, only one of which had been noticed, and that slightly, by European authors, (the *Batoo Toolis*).† Fac-similes have been taken of them, and copies are intended to be communicated to the Society at Calcutta, and to any other desirous of the communication. Three different characters are used in them, all yet undeciphered. One alone in the Deva Nagri character was found on the visit to Prambana.

Ancient Coins.—A small collection has been made. A few are Chinese and Japanese; most of them of a kind hitherto unnoticed by any European collector, perforated in the centre by a square opening, and bearing a variety of figures, resembling those of the Voyangs or Javanese plays; none of these coins are to be found, even in the collection of the Batavian Society. They are usually dug up with other vestiges of antiquities, near places that have been destroyed by volcanic eruptions. It is singular that a few coins of the same Chinese kind were found some years ago in a distant part of the Mysore country; and one also among the ancient coins recently discovered at Mavellipooram, near Madras, a circumstance that points at early commercial communication between the Oriental Islands and continents with India.

Ancient Sculptures and images are frequently met with in Java; some indicating the existence of the Hindu Mythology at a certain period: most of them relate to the Buddhist and Jain doctrines. Some few specimens of the small copper images dug up were obtained, and drawings have been taken of all the remains of architecture and sculpture that were discovered in the tract of this tour. Several of these drawings relate to the interesting remains of Prambana, said to be a very early, and the most ancient capital of the dominion, arts and literature of Java; a particular memoir of its present state was

* Attempts are making to form a Javanese and English Dictionary from this, but for want of assistants this work is delayed; Colonel Mackenzie brought one Javanese with him, who has been assisting to render it, by means of the Malay, into the English language.

† Thunberg's Voyages.

communicated to the Society of Batavia, and has been published in the seventh volume of their transactions, but without the drawings of curious sculptures, as no engraver was to be found at Batavia.

Colonel Mackenzie has thus attempted to convey a hasty, but, he trusts, correct idea of some of the objects that have occupied much of his time in Java; for besides those observations, in a military and political view, that might be expected from his professional situation on the late expedition, it was also necessary to pay attention to the enquiries and objects of the commission on tenures and lands, &c., in Java, to which he was appointed in January 1812, when on the journey to the eastward.

In conclusion, he apprehends that ample materials are collected to give a pretty clear view of the present state of Java; and if the materials, now considerably increased, should assist in affording any illustration of the ancient history and Geography of that Island, it will be gratifying if his exertions have in the least degree contributed to such result, or should yet stir up a spirit of enquiry, that may be usefully applied to fill up the outlines he has ventured to trace.

FORT WILLIAM, *November* 10, 1813.

(B.)

Extract of a general Letter from England, in the Public Department, dated 9th February 1810, *to the Government of Fort St. George.*

1. In our Despatch of the 11th February 1809, written in the regular course of reply to letters from you in this Department, we were prevented by the pressure of other affairs from entering into the consideration of the subject which occupied your letter of the 14th March 1807, namely, the services of Lieutenant-Colonel Colin Mackenzie, in the survey of Mysore, and certain provinces adjacent to it.

2. Having now reviewed with attention the whole of that subject, as it is detailed in the letter just mentioned, and the papers which accompanied it, and in the various documents which are referred to in your subsequent advices of the 29th February, 21st, 24th and 26th October 1808, we feel it to be due to Lieutenant-Colonel Mackenzie, and it is great pleasure to us to bestow our unqualified and warm commendation upon his long continued, indefatigable and zealous exertions in the arduous pursuits in which he was employed, and upon the works which those exertions have produced. He has not confined his labors to the leading object of his original appointment, in itself a very difficult one, the obtaining of an accurate geographical knowledge of the extensive territories which came under the dominion or protection of the Company, in consequence of the fall of Tippoo Sultan in 1799; but has carried his researches into two other very important branches, the statistics and the history of those countries; and in all of them he has succeeded to an extent which could not have been contemplated at the commencement of his undertaking.

3. The actual survey, upon geometrical principles, of a region containing above 40,000 square miles (1), generally of an extremely difficult surface, full of hills and wildernesses, presenting few facilities or accommodations for such a work, and never before explored by European science, in a climate very insalubrious, is itself no common performance, and the minute divisions and details of places of every description, given in the memoirs of the survey, with the masterly execution upon a large scale of the general Map and its striking discrimination of different objects, rarely equalled by anything of the same nature that has come under our observation, form altogether an achievement of extraordinary merit, adding most materially to the stores of Indian Geography, and of information useful for military, financial and commercial purposes. For such purposes we shall wish the many materials furnished by Lieutenant-Colonel

Mackenzie to be used by our Government, and a set of his memoirs ought, with that view, to be lodged in some of the public departments, particularly that of the Revenue Board, together with the sections of his map, which he purposes to form into an Atlas. But, desirous as we are that the public at large should have the gratification, and himself the credit which would result from a general knowledge of his work, we entertain considerable doubts of the propriety of publishing it (2) at this time, and would wish no measure to that end to be taken without our further consideration and authority; therefore no copy of his map, or of the division of it, further than for the public offices just mentioned, ought to be permitted to be taken.

4. On a full review of these labors, and of others which were not so immediately within the scope of Lieutenant-Colonel Mackenzie's commission, we must admit that his merits have not been merely confined to the duties of a geographical surveyor, and finding that his representations on the subject of the inadequacy of his allowances are seconded by very strong recommendations from you, we direct that you present him with the sum of nine thousand (9,000) pagodas, as full remuneration for his past labors, and as a mark of our approbation of his work.

5. We next proceed to notice the Statistical Researches, in which also Lieutenant-Colonel Mackenzie employed himself. These are nearly allied to enquiries of a geographical kind, and answer the same end in an improved degree; they have, too, the merit of being in India much more uncommon, and though they were adverted to in the original instructions given to Lieutenant-Colonel Mackenzie, the ample and successful manner in which he has pursued them, in the midst of other arduous labors, proves the zeal by which he has been actuated, and adds to the value of his services and his discoveries.

6. This observation applies with at least equal propriety to his superadded enquiries into the *History*, the *Religion*, and the *Antiquities* of the country: objects pointed out, indeed, in our general instructions to India, but to which, if he had not been prompted by his own public spirit, his other fatiguing avocations might have been pleaded as an excuse for not attending.

7. Real History and Chronology have hitherto been desiderata in the literature of India, and from the genius of the people and their past Government, as well as the little success of the enquiries hitherto made by Europeans, there has been a disposition to believe that the Hindus possess few authentic records: Lieutenant-Colonel Mackenzie has certainly taken the most effectual way, though one of excessive labor, to explore any evidence which may yet exist of remote eras and events, by recurring to remaining monuments, inscriptions and grants, preserved either on metals or on paper; and his success in this way is far beyond what could have been expected. The numerous collections of materials (3) he has made under the different heads above noted, must be highly interesting and curious, and the specimens he has adduced in the manuscript volumes he has sent us abundantly answer this character. Whether the grants, which are generally of lands to Brahmins, are all authentic (4) (which we mention not to assert a doubt, but to suggest a reasonable point of enquiry), or whether the whole of the materials shall be found to form a connected series of historical facts, respecting a country which seems to have been always subject to commotions and changes, and unfavorable to the preservation of political records; still it must be allowed that this effort promises the fairest of any which has yet been made to bring from obscurity any scattered fragments which exist of true history, and undoubtedly encourages the expectation of obtaining at length both considerable insight into the state of the country and its Governments, in more modern periods, and some satisfactory indications of its original institutions and earlier revolutions. We are, therefore, very desirous that Lieutenant-Colonel Mackenzie should himself digest and improve the materials he has collected; and we hope the office (5) which you have conferred on him in Mysore will afford him leisure for this work. After he has accomplished it, the original materials are to be transmitted to us, to be deposited

in our Oriental Museum. In the meantime, we wish to indemnify him for the disbursements he has made in procuring this collection of materials, trusting that it will not amount to any large sum; and we desire that he will state to us an account of it, which, from his character, we are persuaded will be correctly done: but not to suspend all payment till the arrival of such an account. We permit you, on receipt of the present letter, to make him a reasonable advance on this score.

(Signed) D. HILL,
Head Asst. to Chief Secy.

Remarks.

(1.) In addition to this, the Ceded Districts have since been completed on the same plan, containing about 30,000 square miles, with maps, &c., and sent home to England in January 1816.

(2.) Colonel Mackenzie did not intend such a publication, without some prospect of encouragement to so extensive a work, but materials have been since added that will nearly complete the Peninsula. He conceived, however, that the publication of the work would be ultimately economical to the East India Company, exclusive of its advantage to the public and to science. The great expense incurred by the Company of late years in copying maps without end for their several Departments in India, would be saved by the publication of an Atlas of this kind, of which Colonel Mackenzie submitted specimens in 1808, and which may be now fully completed; but he could not undertake the publication of it without express sanction and encouragement.

(3.) This collection has been augmented in a quadruple proportion since 1808, both in the Peninsula and Hindoostan, and ultimately extended to a new field, the Oriental Islands, Seas and Coasts of Asia.

(4.) There can be no doubt of their authenticity; not an instance of forgery has been discovered, or even suspected, save one (and that rather assists history): as they are all previous to 1620, there is no inducement to fraud, and no one has yet adduced any claims upon them.

(5.) This office was done away by the time this order arrived in India.

January 27, 1817.

*** The foregoing article is loosely written, but is so valuable in every other sense of the word, that its perusal must be highly gratifying to every lover of Oriental research. In his appropriate office of Surveyor-General, the exertions of Colonel Mackenzie are beyond all praise, and he has probably never been surpassed, whether we regard his patient industry or the accuracy of the results. His exertions, however, were not confined to the immediate duties of his office; but his penetrating genius was ever on the watch for the promotion of general science. On the borders of his province he made numerous discoveries; and, perhaps, it may be also said, that nothing which his mind could reach, whether in near or distant prospect, escaped his observation. Let it not be objected that Colonel Mackenzie has rather devoted his attention (excepting in the peculiar duties of his office) to the collection of materials for other writers, than employed them himself in any laborious undertaking. He has done more than could reasonably have been expected from human industry, and there is something so vast in the discoveries he has made, that they remind us of the protracted age of an antediluvian, and seem totally unsuited to the limited span allotted to our present existence.—*Ed.*

The Pimberah, or Poisonous Snake, of Ceylon.

"This snake is the largest species in Ceylon, and the only one that grows to a great size. I have seen a specimen of it about seventeen feet long, and proportionably thick. It is said by the natives to attain a much greater magnitude, and to be found occasionally twenty-five and thirty feet long, and of the thickness of a common-sized man. The colour of different specimens that I have seen has varied a little: it is generally a mixture of brown and yellow; the back and sides are strongly and rather handsomely marked with irregular patches of dark brown, with dark margins. The jaws are powerful, and capable of great dilitation; and they are armed with large strong sharp teeth reclining backwards. As the muscular strength of this snake is immense, and its activity and courage considerable, it may be credited that it will occasionally attack man; there can be no doubt that it overpowers deer, and swallows them entire.

The natives have many ridiculous stories respecting this snake. They say, that when young, it is a polonga, and provided with poisonous fangs; and that when of a certain age and size, it loses these fangs, acquires spurs and becomes a pimberah. They suppose its spurs are poisonous, and that the animal uses them in striking and killing its prey. They imagine that parturition is always fatal to the female, owing to the abdomen bursting on the occasion; and that the males, aware of this circumstance, out of regard for the females of their species, avoid them, and choose for their mates female noyas."

The Leeches of Ceylon.

"This animal varies much in its dimensions; the largest are seldom more than half an inch long, in a state of rest; the smallest are minute in deed. It is broadest behind, and tapers towards the forepart; above, it is roundish; below, flat. Its colour varies from brown to light brown; it is more generally the latter, and rarely dark brown. It is marked with three longitudinal light yellow lines, extending from one extremity to the other; one dorsal and central, two others lateral. The substance of the animal is nearly semi-transparent, and, in consequence, its internal structure may be seen pretty distinctly. A canal appears to extend centrically the whole length of the body, arising from a crucial mouth at the smaller extremity, and terminating in a small circular anus at the broader extremity, on each side of which are two light spots.

This leech is a very active animal; it moves with considerable rapidity; and it is said occasionally to spring. Its powers of contraction and extension are very great; when fully extended, it is like a fine cord, and its point is so sharp that it readily makes its way through very small openings. It is supposed to have an acute sense of smelling; for no sooner does a person stop where leeches abound, than they appear to crowd eagerly to the spot from all quarters.

This animal is peculiar to those parts of Ceylon which are subject to frequent showers; and, consequently, it is unknown in those districts that have a long dry season. It is most abundant among the mountains: not on the highest ranges, where the temperature appears to be too low for it, but on those not exceeding two or three thousand feet above the level of the sea. It delights in shady damp places, and is to be seen on moist leaves and stones more frequently than in water. In dry weather it retires into the close damp jungle, and only in rainy weather quits its cover, and infests the pathways and roads and open parts of the country.

Whether it is found in any other country than Ceylon is not quite certain; perhaps the leech of the mountainous parts of Sumatra, noticed in Mr. Marsden's History of that Island, is similar to it; and it is not unlikely that it occurs amongst the damp and wooded hills of the South of India. Those who have had no experience of these animals, of their immense number in their favorite haunts, of their activity, keen appetite and love of blood, can have no idea of

the kind and extent of annoyance they are of to travellers in the interior, of which they may be truly said to be the plague. In rainy weather, it is almost shocking to see the legs of men on a long march, thickly beset with them gorged with blood, and the blood trickling down in streams. It might be supposed that there would be little difficulty in keeping them off: this is a very mistaken notion, for they crowd to the attack, and fasten on, quicker than they can be removed. I do not exaggerate when I say that I have occasionally seen at least fifty on a person at a time. Their bites, too, are much more troublesome than could be imagined, being very apt to fester and become sores; and, in persons of a bad habit of body, to degenerate into extensive ulcers, that in too many instances have occasioned the loss of limb, and even of life."

A Carnatic Veteran who died lately at Madras at the advanced age of 79.

Serjeant Thomas Shell, of the Honorable Company's Pension Establishment: he was one of the few survivors of the detachment under Colonel Baillie, when it was cut off by Hyder. In various engagements he had received 23 wounds, some of these in the battle with Hyder's army. His wife, who followed the detachment, and was then far advanced in pregnancy, was killed by a cannon-ball on that disastrous day. His eldest son was destroyed in the massacre at Kandy; his second son had not been heard of many years, and is supposed to have perished at sea: of thirteen children only the two youngest survive him. This hardy Veteran never spoke of the battles and services in which he had been engaged but when urged to it; this, with his modest and inoffensive manners, obtained for him the respect of his acquaintance and associates. He would boast that he was never in debt, and that in his old age he was independent. He had the highest respect for his honorable employers, whose bounty conferred this independence upon him; and by whose paternal care those valuable institutions were upheld, which fostered and educated his children, as well as those of his companions in arms.—*Madras Government Gazette.*

Narvallum Cotta, or Croton Oil.

To the Editor of the Asiatic Journal.

Sir,—There has been lately brought from the East Indies an article which promises to occupy a distinguished place in the Materia Medica; I allude to the *Narvallum Cotta* oil, as it is called, which is obtained from the seeds of the *Croton Tiglium*, or *Grana Molucca*. The former is a dark yellow or brownish liquid, rather viscid than otherwise, possessing little scent; the latter are whitish unctuous kernels, each about the size of a coffee berry, enclosed in a slight husk or shell.

The efficacy of this oil in producing evacuations is astonishingly great. A very small quantity operates almost immediately upon the strongest constitutions; but such is the potency of the medicine, that unless it be administered with caution, serious consequences ensue.

In a printed *circular*, containing a letter from Mr. Conwell, of the Honorable Company's Medical Establishment, Fort St. George, and some extracts and opinions respecting the Croton oil, it is stated that it was not heretofore used in Europe; but I find, by a communication from Dr. Nimmo of Glasgow, published in the *Quarterly Journal*, No. 25, that the Croton seeds were known as a purgative medicine centuries ago, but were disused by reason of their excessive acrimony, the violence of their operation, and the danger arising at times from employing them.

Mr. Conwell states, in the *circular*, that one drop of the oil is the usual dose

for a grown person, which, according to circumstances, is increased to two or three. It may be formed into pills, with any proper substance, or rubbed with sugar, adding ten drachms of peppermint water to make a draught. He adds that he has used the oil for eighteen months, and can conscientiously recommend it as the speediest, most effectual and safe purge he ever employed. It further appears that an excess in the dose acts by vomiting, especially in foul stomachs; that it is a powerful evacuent of the bile, and is administered successfully by the Malays as an hydrogogue (in dropsical cases). Two grains of the extract of catechu are sometimes used in the dose, to correct its acrimony.

Several experiments are detailed by Dr. Nimmo, in the communication referred to, made by him upon the oil, and also upon the seeds, which he treated with alcohol and purified oil of turpentine. The result evinced that the alcoholic solution was the best mode of administering the active principle of the Croton oil, and furnished the means of readily proportioning the dose to the various circumstances of the cases under treatment. He adds a prescriptive formula, adapted to counteract the uneasy feelings produced by the medicine in the mouth and throat. In most of the numerous cases in which it was thus administered by Dr. Nimmo, no vomiting or even nausea followed; and purging was induced in a space of time between half an hour and three hours after the dose was administered.

Among the cases mentioned by Dr. N., is that of a lady who had used the most powerful medicines, and undergone a course of mercurial inunction, for the cure of abdominal dropsy, and who was relieved from almost a hopeless condition, and ultimately cured, by the alcoholic solution of the Croton oil. In cases of mania, arising from intemperance and other causes, it has been found equally efficacious.

In the course of the paper, Dr. Nimmo introduces the following observations, which may be serviceable to the purchasers of the oil, and to medical practitioners:

"From the difference of effect which has been noticed by those who have examined the action of the Croton oil, there is room for suspecting that, in many instances, additions have been made to the real oil, and to such practices it is manifest there is a strong temptation, from the high price at which it is sold, and the facility with which adulteration can be practised, without any apparent means of detection. The observations and experiments stated, it is hoped, will be found to furnish the ready means of detection. Let a very light phial be counterpoised in an accurate balance; pour into it fifty grains or more of the Croton oil; add alcohol which has been digested upon olive oil, of which it dissolves so little, as not to injure in the smallest degree the alcoholic solution for subsequent use; agitate well; pour off the solution and add more alcohol in the same manner, until the dissolved portion is diffused in such a proportion of alcohol, that each half-drachm measure shall contain equal to one dose of the Croton oil for an adult: by placing the phial over the fire to evaporate what remains of the alcohol in the bottle; if the remainder be to that which has been abstracted by the alcohol as fifty-five to forty-five, the oil is genuine: if olive oil or any other oil little soluble in alcohol has been added, the residuum will be in larger proportion; but if castor oil has been employed, the proportion of the residue will be smaller than in the genuine solution."

Mr. Marshall, Assistant Surgeon at Baricheur, near Surat, estimates the dose of one drop of the oil contained in two pills, as equal in power to a drachm of jalap, or six grains of calomel, and an ounce of Epsom salts. He says that the great advantage of the purge appears to be the smallness of the bulk necessary to obtain the desired effect. In two cases he mentions, it would have been impossible for the patient to swallow a sufficient quantity of any other purgative. He concludes, "none of the drastic purges are so certain, none so rapid in their action, and none so little annoying, by griping or nausea. I found the dose of one drop very successful in cases of diseased spleen, where the patients were obliged to have their bowels daily emptied:

an omission of this precaution being almost inevitably followed by a paroxysm of fever. By managing the exhibition of the medicine so as to ensure its operation an hour or two before the time of the expected attack, it was almost certainly obviated."

As I am convinced that you will rejoice with me at any prospect of the productions of our eastern empire becoming more beneficial to the parent country, especially in a point so interesting as the art which diminishes the physical evils of existence, I make no apology for sending you this, and am, Sir, &c., &c.,

Ⓔ.

PICTURE OF SHAH ALLUM (THE GREAT MOGUL) PRESENTING THE GRANT OF THE DEWANNEE TO Lord CLIVE.

The superb picture, now forming the chief ornament of the principal Committee Room in the East India House, was presented to the Court of Directors by the Right Honorable Earl Powis, on Wednesday the 25th day of October 1820; as more particularly appears by the following extract from the Court's Minutes upon that occasion:

"The Chairman (George Abercrombie Robinson, Esq.,) acquainting the Court, 'that Earl Powis had been pleased to authorize him to intimate a wish, on the 'part of His Lordship, to present to the Court a copy by Mr. West of his 'original painting, representing his father (the late Lord Clive) receiving the 'grant of the *Dewannee* from the Mogul:

"RESOLVED.—That the Chairman be requested to convey to Lord Powis the "Court's acknowledgments for his obliging offer, and to assure His Lordship "that the Court will have great pleasure in accepting a picture, which repre- "sents one of the most important events in the administration of his distin- "guished ancestor, and in the history of the East India Company."

It appears from the annals of the time, that Robert Lord Clive, the father of the present Earl Powis, returned to India, as President and Governor of Fort William, at the latter end of the year 1764, and took his seat at the Council Board on the 3rd of May in the year 1765; and that, on the 25th June in the same year, he commenced his journey to the Upper Provinces, to pay His respects to the Emperor Shah Allum (commonly called the Great Mogul), and to negotiate for grants of certain privileges to the Company from that monarch, in return for the very expensive and acknowledged services rendered his Majesty, in rescuing and defending his person from the power of his enemies, and in securing to him, under the Company's guarantee and protection, the full possession of the province of Cora, and a portion of that of Allahabad, being a cession to His Majesty, as a royal demesne for the support of His royal dignity.

His Lordship arrived at the city of Allahabad, where the Emperor then held his Court, about the beginning of August 1765, and by the 19th of that month he had succeeded in obtaining from His Majesty, under his sign manual, the undermentioned documents, called *Firmauns*, granting or confirming to the Company, in perpetuity, the several advantages therein particularized.

1. A *Firmaun* for the *Dewannee* of Bengal, Behar and Orissa, dated 12th August 1765; the ceremony of presenting which by the Emperor to Lord Clive is the subject of the picture.

2. A *Firmaun* confirming to the Company the reversion of Lord Clive's *Jagheer*, agreeable to the Nabob's *Sunnud* before obtained, dated 12th August 1765.

3. A *Firmaun* confirming to the Company the possession of Burdwan, Midnapoor, Chittagong and the Zemindary of the twenty-four Pergunnahs in Bengal, dated 12th August 1765.

4. A *Firmaun* confirming the Company's possessions in the Carnatic.

5. A *Firmaun* confirming to the Company their possession of the five Northern Sircars in the Deccan.

His Lordship also, during his stay at Allahabad, entered into a treaty of peace with Sujah Dowlah, dated 16th August 1765, which was sealed and approved by the Emperor. By one article of this treaty Sujah Dowlah agrees to pay fifty lakhs of Rupees to the Company, in consideration of the great expense incurred in carrying on the war. This peace was proclaimed in Calcutta the 9th September 1765; on which day His Lordship, having resumed his seat at the Board, laid before his Council an extract from the proceedings of a Select Committee held on the 7th September, upon his return to the Presidency, accompanying the copy of the treaty of peace concluded by him and General Carnac on the part of the Company, and by the Nabob, with Sujah Dowlah, and ratified by the Emperor, together with the translation of the grant of the *Dewannee*, and of an agreement subscribed by the Nabob in consequence; also translations of the *Sunnuds* from the Emperor, confirming to the Company their former possessions, and securing to them the reversion in perpetuity of His Lordship's *Jagheer*.

Lord Clive, in his letter to the Court of Directors, dated the 30th of September 1765, writes thus:

"The *Dewannee* is the superintendency of all the lands, and the collection "of all the revenues of the provinces of Bengal, Behar and Orissa. The "assistance which the Great Mogul had received from our Arms and Treasury, "made him readily bestow the grant upon the Company, and it is done in the "most effectual manner you can desire. The allowance for the support of the "Nabob's dignity and power, and the tribute to His Majesty, must be regularly "paid; the remainder belongs to the Company."

RUSSIAN TRADE WITH CHINA.

To the Editor of the Asiatic Journal.

SIR,—The depressed state of British commerce compared with its condition previous to the year 1814, when the cessation of war let loose upon us a variety of competitors in the most profitable branches of our trade, has directed the attention of the mercantile world to every avenue where there is supposed to exist a possibility of extending it, especially throughout the vast and opulent regions of the East. The traffic carried on between the interior of Russia and the western provinces of China, through the town of Kiachta, situated on the borders of the two empires, which, from its comparative insignificance, was till lately almost overlooked, has, owing to this natural and laudable solicitude, attracted considerable notice. I propose, Sir, to occupy a few pages of your Journal with some observations upon this trade, and the prospect it affords of benefiting, at least in any material degree, the commerce and manufactures of the United Kingdom.

In the evidence collected by the respective Committees of the Lords and Commons on Foreign Trade, in the years 1820 and 1821, from whence many of my facts will be derived, mention is made of *another* channel of trade between the two countries at the town of Mai-mai-tchin, which is said in one part of the evidence to be falling off, and in another to be less considerable than that of Kiachta, as the latter is preferred. But it is remarkable that these apparently distinct branches of trade are, in fact, one and the same: the town of Kiachta being built by the Russians on one bank of the stream, or rather brook, of that name, which is the boundary of each empire, and the village of Mai-mai-tchin by the Chinese on the other. The latter, as its name imports,* is only used as a medium of communication with the Russian traders, who call it by

* Mai-mai-tchin signifies place or village of buying and selling. A late traveller states that it contains three hundred men, and not a single female. The garrison consists of Mongols; the Governor is a Mandarin changed every three years.

another name, signifying in the Russo-Tartar tongue, *the village of the Chinese*, which it would not be easy to write accurately, and is ill-adapted to our organs of pronunciation.

Before the Muscovites had finally conquered Siberia, and whilst the Nomadic tribes of Tartars were spread over the vast tracts to the westward of the Chinese territory, the former had no connection with, and indeed little knowledge of, the Empire of China, until they heard that the Tartars had obtained possession of it, and their Khan was seated upon the throne. The commercial intercourse between the two countries has been traced by Mr. Coxe,* and it would appear that a very considerable time elapsed before the trade subsided into a regular and authorized channel. The encroachments of the Russians upon their neighbours the Mongols provoked the jealousy of the Chinese, who endeavoured to check their progress by building towns, and peopling them either with Chinese or Tartars. An open rupture took place between the two Governments during the reign of the Chinese Emperor Cam-hi, about the year 1680: this was followed by the treaty of Nershinski in 1689. Subsequent to this period, the traffic between the two nations became more regular than formerly; and in 1692, Peter I, obtained from the Chinese Government the liberty of trading by caravans, as well as by individual merchants. This trade by caravans was a monopoly of the Russian State, and the persons composing them were, probably on that account, maintained at the expense of the Chinese Court whilst they continued in the empire. The conquests of the Russians continued to be a subject of uneasiness to the Chinese; but political jealousy was not the only ground for the disputes which occurred between the two Governments. Various altercations arose from the customary chicanery of the Chinese dealers, who (according to Bell) were in the habit of purchasing goods on credit from the caravans, and when the money became due, refusing to pay. In 1719, in consequence of some differences which interfered with the Russian trade, an embassy was sent from the Muscovite Court to that of China, and M. de Lange, the envoy, remained at Pekin as the Agent of Russia, during part of 1721 and 1722.† In the year 1727, Commissioners from Russia and China met at the frontiers, and concluded a treaty on the spot where the village of Kiachta was afterwards built, by which it was arranged that a caravan consisting of two hundred persons only (instead of at least five times the number) should be sent to Pekin once in three years, and the trade on the frontiers, hitherto indiscriminate, confined to the future village of Kiachta, and that of Zuruchaitu. The caravan trade appertained to the Russian Government until 1755, when it was renounced by Catherine II; and the royal monopoly of the fur-trade, by which it was supplied with its chief articles of barter, was abolished in 1762.

An academy for the instruction of Russian youths in the Chinese tongue was established at Pekin before the time of Peter the Great. This establishment still subsists, and the youths so educated are afterwards employed at Kiachta as interpreters and agents.

The route of the caravan from Siberia to Pekin seems to have been the same as that of the present Kiachta trade, which has constituted the sole overland commerce between Russia and China since the year 1800, when a kind of commercial treaty was entered into between the two Governments, and the trade strictly limited to the town of Kiachta. Bell, of Antermony, who traversed this route in 1720,‡ proceeded from Tobolsk (the capital or one of the capitals of Siberia) to Tara, crossed the Baraba, which he represents to be, as its name implies, a marshy plain, passed the Oby, and reached Tomsk. Thence he proceeded to Yeniseyski, and afterwards to Elimski, on the River Elim, where the road to China diverges to the south-east (another to the northward leading to the icy regions) towards Irkutsk. Leaving this place, he crossed

* Account of Russian Discoveries between Asia and America, Part II.

† His account of the transactions at Pekin during his residence is appended to Bell's Narrative, vol. II.

‡ Travels from St. Petersburgh to various parts of Asia, vol. I.

Lake Baikal to Selingenski. The boundary between the Russian and Chinese Empires he states to be a rivulet (doubtless the Kiachta) at Saratzyn. From hence, after passing the Tola, he entered the desert, and pursuing a south-easterly direction, reached the Chinese wall, and arrived at a city which he calls Siangfu.

An interesting narrative of a journey from Ochotsk to Kiachta, performed by Captain Peter Gordon, in the year 1819, appeared in your Journal for July 1821: and the route followed by that gentleman corresponds, so far as he travelled, with the brief abstract which I have given of Bell, whose description of Selingenski, and the manners of the Boriats, Captain Gordon pronounces to be perfectly correct, and applicable to their present condition.

With the exception of the water-carriage across Lake Baikal (or the *Holy Sea*, as it is termed), the navigation of which is not only tedious, but dangerous, owing to the rocky borders, the want of harbours, and the insecurity of the vessels, merchandize is transported from St. Petersburgh to Pekin chiefly by land, except heavy goods of small value. The distance between these two places is reckoned at 8,040 versts, or 5,330 English miles, namely,

	Versts.
From Petersburgh to Moscow	734
Moscow to Neishney Novogorad	390
Neishney Novogorad to Tobolsk	1,995
Tobolsk to Irkutsk	2,918
Irkutsk to Kiachta	471
	6,508*
Kiachta to Pekin	1,532†
	8,040

The latter road lies through a flat desert country before it reaches the Chinese wall; the former traverses in some places a difficult one, which for a portion of the year is obstructed by the weather. The temperature between Tomsk and Tobolsk, Captain Gordon says, was, in January 1820, 46 of Reaumur, the mercury freezing; that of Kiachta, in November preceding, was 30 of Reaumur, equal to 35½ degree below the freezing point of Fahrenheit.

The trade of Kiachta is thus stated by Mr. Coxe, for the year 1777:

	Rs.	Cop.
Value of imports from China	1,484,712	3¾
Value of exports to China	1,313,621	35
Duties collected	481,460	59½

This statement he represents as exhibiting an imperfect view of the trade; because the year 1777 was an unfavorable one, and the goods comprehended are those only which paid duty, excluding the contraband articles, the traffic in which he says is large. He estimates the average gross amount of the trade (including the contraband) at four millions of roubles. In the year 1798, the value of the exports was estimated at the same sum; namely, four millions of silver roubles: as the trade is almost entirely one of barter, the amount of the imports will be nearly the same. In 1813, the value of imports and exports is stated at 5,407,300 roubles, and the trade is represented as increasing. In 1816, the amount is calculated at about six millions of roubles by Mr. Weguelin, in his evidence before the Select Committee of the Commons.‡ In a general statement of the commerce of Russia, laid before the Lords' Committee on Trade, in 1820 and 1821,§ the commerce of Kiachta, during the years 1818 and 1819, is thus exhibited:

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* Or 4,315 English miles.
† Or 1,015 English miles.
‡ Report on Foreign Trade, 1821, p. 207.
§ Appendix Q.

	Rs.	Cop.
1818—Value of goods imported	3,169,116	18⅛
1818—Value of goods exported	3,169,116	18⅛
Duty collected	2,969,266	50⅛
1819—Value of goods imported	4,142,485	72
Value of goods exported	4,142,485	72
Duty collected	4,369,336	92½

According to another statement given in evidence before the Lords, the total value of European manufactures bartered at Kiachta in the year 1819, amounted to a million sterling. It is, however, extremely difficult to fix the exact value of the goods exchanged, from the mode of barter employed by the two people, who are actuated by a mutual desire to defraud their respective Governments of the duty due on their transactions. A Chinese says, "here is a chest of tea worth so much," fixing an arbitrary price upon it. The Russian says, "I have so many furs, or so much cloth," which he barters for the tea; so that the nominal sum upon which the duty is paid may be much less than the actual value of the commodities.* This circumstance, and the extent of the trade in contraband articles (of which raw silk on the part of the Chinese, and British cloths on the part of the Russians, are examples), make it probable that the aforegoing statements are less correct than that of Captain Gordon, who says that the value of the imports on either side may be estimated at not less than twelve millions of roubles.

The articles of barter on the part of the Russians are; first, furs and peltry, sea-otter, fox, sable and squirrel skins; secondly, woollen-cloths, Russian, Polish and German; latterly, a large proportion of English woollens was added: this branch of the trade having increased in consequence of the scarcity of skins. Captain Gordon also mentions metals, cattle and corn, besides gunpowder and bullion, which were smuggled. The returns from the Chinese consist of tea, silk, raw and manufactured (the former is prohibited by the Government), silk and cotton goods, porcelain, sugar-candy, tobacco, rhubarb, musk, &c.

In the year 1800, a quantity of English cottons was purchased by Russian merchants at Leipsic, and sent to Kiachta. This circumstance, it would appear, led to a further introduction of British goods; and in the year 1819, the quantity of British manufactures exported to China through the Russian territories, according to a statement from St. Petersburgh, was as follows:

Woollen cloths (in imitation of Saxon) camlets, and bombazets, about 400,000 yards.

Chintz, and imitations of Bandana handkerchiefs, a large quantity.

Muslins and white cottons, 200,000 yards.

Manchester velveteens, 120,000 yards.

Manchester velverets, 40,000 yards.

The trade of Kiachta is most active during the fair, which begins in February, and lasts two months. The commodities obtained in barter from the Chinese are conveyed to Neishney Novogorod on the Wolga, near to its confluence with the Ocka, where there is an annual fair in the month of August, formerly held at Alakarief, on the same river, but removed from thence on account of the inundations to which the latter place is subject. At this fair, merchants from St. Petersburgh and Moscow meet the dealers from Siberia and Tartary, bringing teas, silks, rhubarb, &c., from Kiachta. The goods purchased by these dealers at Neishney Novogorod, in August, are transported in carts or sledges to Kiachta, where the demand commences in November, and lasts till March. The quantity of tea brought through Kiachta is calculated by Mr. Rickards' Russian correspondent at from forty to fifty thousand chests: Captain Gordon states it at 66,000 chests, which, averaging each chest at

* Evidence of Mr. Weguelin.

seventy-four pounds (the East India Company's chests usually average seventy-six pounds), amounts to nearly five millions of pounds, only less by about a sixteenth of half the quantity imported from Canton by the Americans in 1818-19, for the supply of their own market and the European continent. Only half the quantity is sold at the fair of Neishney Novogorod; the other moiety is probably disposed of at the intermediate places between that town and Kiachta. It is universally asserted, that the tea brought from China through the Tartar frontier is of a far superior quality and flavour to that which is procured at Canton. Is this superiority to be ascribed to an intrinsic quality of the plant, arising from difference of soil or mode of treatment at the place of its growth, or are the properties of the article less injured by a long land carriage, than by a sea voyage? Bell states that the tea commonly sold at Pekin is preferable to that which is brought from Canton. Captain Gordon remarks that the Russians are very careful of the tea whilst in the packages, and are at great pains to drink the infusion in perfection. The proportion of black and green tea obtained through Kiachta are nine-tenths of the former, and one-tenth of the latter. The black tea sells at 420 roubles the chest; the green from 500 to 600 roubles.* The duty on tea paid to the Emperor of Russia is about a rouble the pound.

It appears from the evidence of Mr. Rickards,† and also of Mr. Tate,‡ who seem to have derived their information from the same source, that the journey from St. Petersburgh to Kiachta occupies upwards of five months; and if, as is usually the case, the commodities are interchanged at Neishney Novogorod, nearly a year is consumed. The Chinese merchandize is likewise slow in reaching the market. In June last, 785 carts, of about half a ton each, arrived at Mai-mai-tchin from Pekin, in fifty-one days. This period accords with the computation of M. Pallas, who assigns four or five days for the journey from Pekin to the wall of China, and forty-six days for the passage across the desert to Kiachta.§ In most cases a commercial operation between St Petersburgh and Kiachta consumes more than two years before it is finally realized.

The rhubarb, which is one of the articles bartered by the Chinese, they chiefly procure from their Mongol subjects, and is the same known in Europe by the name of Russian or Siberian rhubarb. It is of the finest quality, and very scarce and dear. Bell speaks of this drug, and adverts to the injury the root sustains from the practice among the Mongols of boring a hole through the pieces for the convenience of drying them; causing its frequent decay. He also states that the Mongols give themselves no concern about propagating the plant, which is left to accident, or the office of birds that distribute the seeds. This is remarkable, because these people were acquainted with the medicinal virtues of this root, at a period when it was entirely unknown in Europe, as is demonstrated by Rubruquis, who, in the course of his mission to these parts, expresses his astonishment and *awe* at witnessing its wonderful effects. "I thought," says the simple friar, who was probably a sincere believer in the efficacy of relics, "that it had been some holy relic brought from the holy land of Jerusalem." The musk is obtained from the Kustooree, or muskdeer, which inhabits the mountainous portion of Tartary called Thibet, over which the Chinese authority extends, to the barriers opposed by nature.

My design has been to comprehend, in the aforegoing sketch, the origin, extent and nature of this trade; and I shall now proceed to consider how far British merchants can avail themselves of it, so as to reap any material advantage.

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* These roubles are paper money. The silver rouble is equivalent to 360 copecs, or three roubles and six-tenths in bank paper.

† Commons Rep., p. 339. ‡ Ibid., p. 362.

§ In returning from Pekin, the Russian Embassy, to which Bell was attached, were seven days in reaching Kalgan, three miles short of the wall, and only twenty-eight days before they arrived at Saratzyn, or Kiachta, including a delay of two days, during which they provided necessaries for passing the desert.

It is obvious, at the first view, that a direct traffic between Chinese and British traders cannot be carried on securely, if at all, through the territories of an intermediate State like Russia. The consequence of an extension in the effectual demand for British manufactures on the Chinese borders would be to make them more acceptable commodities in Russia. These articles, when sent on commission to St. Petersburgh, must change proprietors at Neishney Novegorod, long before they reach their ultimate destination. The returns would be made to England, either in Russian produce, or in bills from St. Petersburgh: the latter mode would, from the state of the exchange, be often a serious evil to the British merchant. But there are considerations of greater importance, which present insuperable obstacles to the enterprize of the British trader.

In the first place, this trade is regarded with scrupulous jealousy by both Governments. On the part of the Chinese it is confined to certain privileged merchants, nine in number, who compose an association resembling the Hong or Security Merchants at the port of Canton. On the other hand, the Russian Government restrains all persons from engaging in the Kiachta trade, but native-born subjects of wealth and respectability, namely, Copets of the first guild or class, who pay £500 per annum for their patent. Their number is about forty-five. This regulation is calculated to throw obstacles in the way of employing even British capital in this branch of commerce.

Secondly, it is essentially a barter trade: no money passes between the parties; skins and teas, cloth and musk or rhubarb, are respectively interchanged; so that this species of traffic is governed by different laws from commerce in general. Supposing the Chinese to be eager for British manufactures, and willing to take off a larger proportion than formerly (which though affirmed in the evidence before the Committees, appears irreconcileable with the apathy with which they regard these articles at Canton), the sellers must be prepared to receive a greater portion of Chinese productions, especially tea. Now the quantity of the latter article brought from Kiachta is at present so large, that the Russian home consumption could scarcely be expected to absorb an additional quantity; and to stimulate its distribution throughout the continent by the Russians, cannot be a politic measure on our part, to say nothing of the prejudice it would cause to the interests of the English East India Company.

Thirdly, supposing the two former obstacles were removed, or modified, so as to allow of the introduction of British goods to an extent that would offer a stimulus to our manufacturers, the enormous carriage expenses (besides the various imposts) attending their transportation to Kiachta, swell the price of the articles to such a degree, that, according to Mr. Rickards,* velveteens which sell here at 2*s.* to 2*s.* 2*d.* per yard, cost at Kiachta from 8*s.* 6*d.* to 9*s.* Exorbitant profits, arising from the monopoly of the trade and its slow returns, do not appear to be considered in this calculation; for in the letter from Russia before adverted to, the expense of carriage on British goods sent to Kiachta is estimated at three times the original cost of the articles. The novelty of some of these goods to the Chinese dealers, may perhaps have attracted purchasers at these extravagant prices; but it is ridiculous to suppose that the Chinese would continue to buy at their Tartar frontier *velveteens* at a price for which they are able to supply the best *velvet*, manufactured by themselves, to European traders for exportation, at Canton. That they can do so is asserted by Mr. Elphinstone, who adds that very fine velvets are manufactured in the middle provinces of China. Mr. Tate estimates that the same sort of goods which could be delivered at Canton for 2*s.* 6*d.* per yard, would cost at Kiachta 8*s.* 6*d.* The ulterior charges are probably nearly similar in both cases. Mr. Drummond states that the imposts on goods passing through the interior of China are heavy, and the carriage expenses very considerable.

In the last place, a still more formidable obstacle exists in the natural

* Evidence before the Lords' Committee, 1820.

anxiety of the Russian Government to check the importation of such of our manufactures as are likely to interfere with their own. With this view, they encourage the introduction of Polish, Saxon and Prussian cloths in preference to ours, probably until their own arrive at a greater degree of perfection. The imitations of chintz and Bandana handkerchiefs, mentioned in the preceding account of British goods exported to China through Kiachta, in the year 1819, it appears, were smuggled (which is probably the reason that no precise estimate of the quantity is given), and Mr. Rickards states that the British manufactures sent to Kiachta are almost all contraband; British woollen and cotton goods being, generally speaking, not allowed to be entered for transit: a privilege which is not, however, denied to Prussian manufactures. The latter are, moreover, subject to less duty on importation. The following was represented to the Lords' Committee as the scale of duties chargeable on cloths imported into Russia:

British woollens of all widths are subject to a duty of 2*s.* 2*d.* per pound, or 4*s.* per yard, and are not permitted to be entered for transit. Prussian and Saxon woollen cloths are allowed to be so entered, and in that case pay a duty of 2½*d.* per pound, or about 4½*d.* per yard. If the latter are intended for Russian consumption, they are chargeable with a duty of 1*s.* 4*d.* per pound, or about 2*s.* 6*d.* per yard, provided they be narrow; but if they are above the width of thirty-six inches, they are subject to the same duty as British woollens of all widths, namely, about 4*s.* per yard.

It appears, however, by late information from St. Petersburgh, that a new Russian tariff has just been published (and is now in operation), prefaced by some observations upon the commerce of the empire; wherein it is set forth, that the importation of foreign wrought goods has been found to be detrimental to the national manufactures, which still stand in need of protection. Under this ostensible plea, the increased duties are made chiefly to fall upon British manufactured goods. The Government professes indeed to be actuated not by jealousy towards any individual country, but by a general principle, which the non-concurrence of other Governments in the liberal system pursued heretofore by Russia in its commercial policy, has forced the latter to adopt. Accordingly, the privileges conceded to Prussia by treaty of 19th December 1818, relative to the importation of certain of its manufactures, and for the transit of Prussian cloth to Asia, are to cease at the end of the year. Meanwhile the quantity is limited: an excess of 600,000 arsheens (466,000 yards) sent to Asia will be subject to duty according to the present tariff.

Such being the impediments offered to British merchants in Russia, it would be idle to hold out encouragement to them to persevere in attempts to insinuate the manufactures of this country into the Empire of China, through the Russian frontier; and I have little doubt that, under the circumstances stated, your readers will acquiesce in the opinion, or rather admission, given by Mr. Tate in his evidence before the Lords' Committee, that "such an overland trade can never be of national importance." In 1820, the trade in British manufactures to China through Kiachta had not increased, according to the letter from Russia before quoted; and in the Report from the Select Committee of the Commons, which lays little stress upon this branch of trade, it is observed, that "the difficulty of thus introducing British manufactures into China through Russia is increasing; a circumstance," it is added, "which, coupled with the evidence which the partial success of that circuitous traffic affords of the extent of the provincial market of China, ought to stimulate this country to every measure by which a more ready and direct intercourse with that great empire may be accomplished."*

There is another point I cannot forbear adverting to, and which is by no means to be overlooked in considering a subject of this nature, namely, the administration of justice, and state of Government, in the vast extent of country through which the commerce of Kiachta passes before it reaches its

* Third Report, page 208.

destination. The state of affairs in Siberia has long been a reproach to the Government of Russia. The abuses existing in almost every department, and the rapacity of the various authorities, from the Governor-General to the Director of Commerce, must have been as unfavorable to the trade and industry, as to the character and improvement, of the inhabitants of that neglected province. The late Governor-General, Pestel, is represented by Captain Gordon as receiving 50,000 roubles per annum from each of his three Governors: he adds, "we may trace the evil to the Emperor and his Ministers, who appoint Governors to provinces, but do not pay them; who omit to enquire into the state of the different Governments, and debar the subjects from making known their grievances, either by petition to the throne, or by a free press. The voice of the people is stifled, because the Emperor cannot be troubled." The pay of the Director of Commerce at Kiachta is about 2,000 roubles (his predecessor received but 800), and he lives at an expense of 6 or 8,000, and may make 12 or 20,000 more. "When the Boriats and others apply for passes to take their cattle to the Chinese market, it is usual to delay until they are glad to sell to the first bidder, who afterwards pays the sum required for a *douceur*." The Emperor seems at length to have paid some attention to the Government of Siberia; and Captain Gordon speaks highly of the character and measures of M. de Speranski, the new Governor-General. It appears that he was Secretary of State at the period of Buonaparte's invasions; but "being a man of humble origin, though of the most splendid talents, the nobles took that opportunity of effecting his ruin: he was banished to Siberia; but having been lately (1819) appointed Governor-General of that province, he may be considered as restored to favor." The temporary disgrace of M. de Speranski may be regarded as an event as fortunate to himself as it has been to the province to which he was banished; and Captain Gordon will be gratified to hear the result of that officer's efforts at reformation. A German newspaper lately contained an account of an Ukase, published at St. Petersburgh on 26th January 1822 (O.S.), respecting the abuses and mal-administration of Siberia. Upon M. de Speranski's Report, an investigation took place, which ended in the removal, punishment, or censure, of 678 civil officers, among whom is Captain Gordon's old acquaintance the Governor of Irkutsk, M. Treskin (Turkin, as the German Editor writes his name), who is given over to justice; M. Illeschewsky, Governor of Tomsk, is dismissed, and referred with his defence to the Senate. The late Governor-General of Siberia, Privy Councillor Pestel, is discharged from the service, "because he had remained twelve years absent from the scene of his official duties, and by his long absence, left ample room for these evil practices." An Imperial Edict appeared at the same time respecting the new division of Siberia.

Upon the whole, although our merchants deserve every commendation for their diligence in catering for information, that will enable the legislators of this country to devise measures for giving greater scope to its external trade; and although the latter deserve every praise for readiness in receiving and ability in digesting these details, we must in this instance lament the failure of success in their joint efforts; and we moreover discover new reasons to deplore the continuance of that jealous, hostile feeling, which governs the conduct of the Chinese Government in matters of trade. Against this distrustful policy, every art of attack seems to fail. Persuasion has often been tried, assisted by the audible voice of self-interest, which, however, seems to lose all its efficacy upon the government of the Celestial Empire. Force, it is ridiculous to think of; and time seems only to confirm that obstinate adherence to ancient prejudice,

——— Quod nec Jovis ira, nec ignis,
Nec potuit ferrum, nec edax abolere vetustas.

I am, Sir,

Your very obedient servant,

T.

SELECTIONS FROM THE ASIATIC JOURNAL.

VOL. XIV, *July to December*, 1822.

SEVASAMMOODRA BRIDGE OVER THE CAUVERY.

The Island called Sevasammoodra is remarkable for the much admired falls of the Cauvery: it was formerly a place of very great importance; the ruins of a town, a fortress, and a palace, and more particularly of two fine stone bridges over each branch of the river, are still to be traced there. According to traditionary accounts, some centuries have elapsed since the town was destroyed, and the bridges broken down; and although Sevasammoodra is considered a place of great sanctity, both by Hindus and Mussulmans, and is an object of attention to European travellers, no attempt was made to redeem it from the state of savage desolation into which it had fallen, until the grant of the Island by Government gave a spur to individual enterprise, which has been crowned with complete and most extraordinary success.

A bridge has been erected across the eastern branch of the river, a thousand feet in length, thirteen in breadth and twenty-three in height; it is supported on four hundred pillars of stone, which form a hundred and thirteen arches: many of the pillars, which are from eight to seventeen feet in length,* are let into the rock to the depth of five feet. Attempts were made to bring the stone pillars of the original bridge into use; but from the effect of fire, they were found to crumble to pieces in the hands of the workmen, and it became necessary to carry almost every block of stone from a considerable distance to the site of the bridge. The river has considerably enlarged its bed since the original bridge was built, which consisted of eighty-seven arches. The new bridge was commenced on the 1st March 1819, and completed on the 31st March 1821, within the short space of two years.

This really magnificent structure is the work of a single individual; it was planned by him, and built entirely at his own expense, not only without assistance, but in defiance of general opinion, which had pronounced the projector to be little better than a madman.

As this is in a great measure a work of charity, the author of it is disinclined to declare what it cost. It is within the knowledge of the writer that the "Wellesley Bridge," at Seringapatam, which is not more than two-thirds the length of the new bridge, with all the facilities afforded to the work, by its vicinity to the populous town of Seringapatam, and by the resources which were brought into play at the command of a despotic Government, cost the Mysore Treasury from seventy to eighty thousand pagodas.

* From the water mark.

The bridge at Sevasammoodra is built in a jungle, at a distance from every populous place, and it was necessary to bring all the laborers employed in the work from Mysore, a distance of forty miles.

Not a single bridge has been built by the British Government over the river Cauvery, which runs for a distance of nearly two hundred miles through the centre of their Southern Provinces, and the only safe passage over it, at all seasons of the year, is by the bridges which lead from the Mysore dominions, over the Island of Seringapatam, into the Mysore dominions again.

A glance at the map will show how much trade and military movements would be benefited by the erection of a bridge forty or fifty miles to the south and east of Seringapatam. The direct route for commerce, and for troops, would then be from Hydrabad to Bellary, Bangalore, Malavelly, across the Cauvery to Sityal, either through the Cauveripooram or Guzzlehutty pass to Trichinopoly, Madura, Tinnevelly and Quilon, &c. It is computed that a distance of from forty to fifty miles at least, would be saved to troops marching from Quilon, Tinnevelly, upon Mangalore and Bellary, by taking this road. It would always be the shortest and most eligible road for troops moving from Trichinopoly to Seringapatam, the distance being less, and the Cauveripooram pass capable of being made much easier for the passage of guns, &c., than the Guzzlehutty; and it would secure a passage across the river at all seasons to troops destined from Trichinopoly to Bangalore and Bellary, without taking them much out of their direct route.

The name of this meritorious individual is Ramasawmy Moodelly. He was brought up by Colonel Wilks, and was employed under him for twenty-four years: he is now an inhabitant of Mysore. The idea of the work originated with him when he visited the Island of Sevasammoodra with Colonel Wilks, in the year 1805.

ASSAY REPORT,

Showing the Mint Standards of Bombay, Calcutta, Madras and England, and the Weight, Purity and intrinsic Value, by Assay, of all the Coins, either current in the Hon. Company's Territories under the Presidency of Bombay, or imported as Bullion.—August 4, 1821.

NAMES OF COINS.	ASSAY.			Value of 100 in Bombay Currency.	REMARKS.
	Weight.	Touch.	Pure Metal.		
GOLD.	Grs. dec.	Per ct. Dec.	Grs. dec.	Rs. dec.	
Bombay Mohur.....	179·00	92·00	164·68	1500·000	Mint Standard. In the Coins of these Mints, 1 part of Gold represents 15 of Silver. In the English Coins, 1 part of Gold represents 14·281 dec. of Silver.
Calcutta do., new.....	204·71	91·66	187·65	1709·2233	
Madras do., do	180·00	91·66	165·00	1502·914	
English Guinea.....	129·50	91·66	118·70	1081·187	
Venetian or Seguin.....	53·00	99·25	52·60	479·011	Imported as Bullion. Full Weight 54 Grs. — Current in Persian Gulf.
Gubber or Dutch Ducat	53·25	98·25	52·31	476·500	Do. do. 53¾ „ — Do. do. do.
Goanese or Portuguese Dollar.....	220·75	91·50	201·98	1839·805	Do. do. 222½ „ — Principally from Rio Janeiro.
Persian Toman.....	73·50	97·25	71·47	651·06	..... — Current in the Persian and Arabian Gulfs.
				Poona Treasury Rate.* Rs. Q. rs.	
New Ekairee Pagoda...	52·85	84·00	44·39	404·390	387 2 00 — This Coin was struck by Kishun Raj Wadder, Rajah of Mysore, in the Mint at Mysore. It is chiefly current in the Mysore and the Southern Districts of the Carnatic.
Old do. do.....	52·62	84·38	44·40	404·452	387 2 00 — This Coin was struck by Rajah Boodee Bussapa at Biddunoor about 100 years ago.
Bhol do. do.....	52·69	84·50	44·52	405·50	000 0 00 — Current in the Southern Mahratta country.

* These Rates of Exchange were established previous to the Assay which was made in the year 1819, and may have been since corrected.

ASSAY REPORT—*continued.*

NAMES OF COINS.	ASSAY.			Value of 100 in Bombay Currency.	REMARKS.			
	Weight.	Touch.	Pure Metal.		Poona Treasury Rate.*			
GOLD.	Grs. dec.	Per ct. Dec.	Grs. dec.	Rs. dec.	Rs.	Q.	rs.	
Bhoolpuddee Pagoda ...	52·77	85·00	44·85	408·585	387	2	00	This Coin denominated Bhoolpuddee, or head of the Idol, is of the same coinage with the stamp, a little different.
Bahandry do.....	52·72	84·50	44·54	405·768	387	2	00	This Coin was struck by Hyder Ally about 50 or 60 years ago at Seringapatam.
Funokee do.....	52·80	84·63	44·68	407·037	387	2	00	This Coin was struck by the Sultan about 30 years ago. The above six Coins are usually received into the Poona Treasury from the districts of Rannee Biddanoor Koda Bunkapoor, Savanoor Gudduck, Dummull Kanghulla, Andoor Kanigull and Nowlagund, &c.
Guddapuddee do.....	50·97	76·38	38·93	354·625	375	0	00	These Coins were struck by Esajee Ram, Mumleedar of the Peishwa, about 60 years ago at Darivar and Nurgoond, but the coinage has been discontinued for the last 25 years.
Fudduck do.....	50·77	76·38	38·77	353·234	375	0	00	
Kudvanajee do.....	50·75	76·38	38·76	353·095	375	0	00	
Hallee Sicca do.....	50·90	76·38	38·87	354·139	375	0	00	
Modapuddee do.....	50·55	75·25	38·038	346·500	375	0	00	
Rajaram Ekaire do.....	52·80	84·13	44·42	404·632	381	1	00	These Coins have little or no currency in this Province, but as they are circulated in the Camp Bazaar to a small extent, they are inserted in the list.
Bhatoree do.....	50·50	75·00	37·87	345·003	325	0	00	
Tomancien do½. ...	26·12	84·63	22·105	201·359	203	0	50	
Bangalore do ...	52·82	84·25	44·50	405·363	375	0	00	This Coin was struck during the Government of Hyder, in the Mint at Bangalore. It has no very general circulation, but is occasionally received from individuals in payment of revenue.
Mahomed Shaie do ...	51·50	78·75	40·55	369·431	337	2	00	These Coins have little currency in these Provinces. Their exchange has now been fixed with reference to the rates of the Bellary Treasury, and to their estimated value by the Shroffs.
Ventrataputkee do ...	51·50	76·38	39·33	358·313	337	2	00	
Herponhilee do ...	50·75	77·50	39·33	358·272	343	3	00	

Pavan Tharokee Pagoda	*52·89*	*84·38*	*44·62*	*406·496*	*Received for Assay from the Collector in the Doab. Current in the Southern Mahratta country.*
Nagar Tharokee do...	*52·90*	*85·13*	*45·03*	*410·186*	
Gharava Tharokee do...	*53·85*	*85·25*	*45·18*	*411·543*	
Bhut Badee do...	*52·90*	*84·75*	*44·83*	*408·355*	
Baha Tapee do...	*54·00*	*84·75*	*45·76*	*416·853*	
Joona Elaye do...	*52·50*	*84·38*	*44·29*	*403·500*	
Navee Ekee do...	*53·00*	*84·50*	*44·78*	*407·92*	
Centeroy Fanams.....	5·82	59·00	3·43	31·278	
Sultana Fanams	5·87	58·00	3·40	31·012	
SILVER.					
Bombay Rupee.....	179·00	92·00	164·68	100·00	Mint Standard. Current at Bombay, Surat, Kaira, Canara and Soonda.
Calcutta do	191·916	91·66	175·923	106·827	New currency.
Madras do	180·00	91·66	165·00	100·194	Do. do.
English Crown	436·36	92·5	403·63	245·101	In this new Coinage, the pound weight troy of standard silver is divided into 66*s.* (instead of 63) as before, making the relative proportion as above stated, *viz.*, 1 of Gold to 14·281 of silver.
Spanish Dollar	415·02	89·38	370·95	225·25	Full weight 416 Grs. / Do. do. 433 „ *Imported as Bullion.* Current in the Persian and Arabian Gulfs, and, to a certain degree, over the greater part of the known world.
German Crown.....	430·25	83·38	358·74	217·84	
† Ankoos or Chinsoree Rupee.	172·50	91·75	158·26	96·105	Standard Coin at Poona ; current throughout the Deccan and the Northern and Southern Konkan.
† Chandore do...	172·25	91·50	157·608	95·705	Coined at Chandore, and is the Standard Coin of Kandeish ; passes equivalent with the Ankoosee Rs. : current also in the Northern Konkan.
† Thoora do...	170·00	91·50	155·55	94·425	Current in Kandeish.
† Jeereeputka do...	171·6	91·25	156·58	95·083	Coined at Nassuck ; bears a discount of eight and twelve annas per cent. ; current in the Northern Konkan and Kandeish.
† Belapooree do...	171·82	85·00	146·04	88·685	Coined at Bellapoore ; current at Poona, Ahmednuggur, the Konkan, &c., &c.
Batoree do...	171·3	87·00	149·03	90·495	Coined at Bhatoore near Ahmednuggur ; current in the Deccan ; is inferior to the Ankoosee one per cent.*

* These Rates of Exchange were established previous to the Assay which was made in the year 1819, and may have been since corrected.

† These Coins, in the course of circulation, frequently receive numerous marks or chaps, and when thus disfigured, are called chapee, &c. and bear a discount, greater or less according to circumstances.

ASSAY REPORT—*continued.*

NAMES OF COINS.	ASSAY.			Value of 100 in Bombay Currency.	REMARKS.
	Weight.	Touch.	Pure Metal		
SILVER.	Grs. dec.	Per. ct. Dec.	Grs. dec.	Rs. dec.	
Shree Sicca Rupee.	172·00	91·50	157·38	95·567	Coined formerly at Poona, and is esteemed better than the Ankoosee Rupees by one per cent.*
Hallee Sicca do...	174·75	96·25	168·19	102·128	Coined at Poona for mercantile purposes.
Waubgaum do...	172·55	91·50	157·88	95·872	Coined at Waubgaum; bears a discount with the Ankoosee Rupees of eight annas per cent.*
Purkee do...	178·88	94·25	168·59	102·376	Current in Candeish. Coined by Scindiah, and is, perhaps, the same coin as assayed under the name of Berhanpoor Sicca.
Chambagoondee do...	171·00	84·75	144·92	88·000	Coined at Chammergoondee, and bears a discount with the established Ankoosee of two per cent.*
Mullarshie or Bagulcota do...	172·3	89·00	153·34	93·118	Coined at Bagulcota; current in the Doab, Malwan, &c.
Shapooree do...	174·00	87·00	151·38	91·924	Coined at Shapoor, and produces 102 Ankoosee per cent. at Poona.*
Kittoor Shapooree do...	174·00	86·25	150·07	91·013	This Coin was struck originally at Kittoor, this Mint has continued the coinage during the last 25 years; it is current in the district of Bittikerra, Belgaum and Padshapoor.
Ougien do...	173·00	90·25	156·13	94·000	Coined at Ougien and Chullemaishhwar; passes in Poona at a premium of two per cent. for Ankoosee Rupees:* current throughout Malwa.
Indore do...	174·50	92·50	161·41	98·000	Coined at Indore; current throughout Malwa.
Govind Buksh do...	171·16	78·00	133·50	81·066	Coined at Aurungabad; is issued in payment to the Troops at 120 for 100 Company's Rupees.
Nagpore do...	166·73	86·5	144·22	87·575	Coined at Nagpore, and is inferior at Poona to the Ankoosee Rupee by four per cent.*
Broach do...	177·5	87·62	155·52	94·440	The only currency at Broach; current also at Surat, Kaira, &c., &c.

Old Broach	*do...*	*177·06*	*94·25*	*166·88*	*101·335*	*Coined formerly at Broach, now disappearing.*
Cambay	*do...*	*179·50*	*81·88*	*146·97*	*89·247*	*Current in the Nabob's Districts, Kaira, &c.*
Babasye	*do...*	*177·00*	*84·88*	*150·75*	*91·540*	
Walkersye	*do...*	*177·39*	*87·75*	*155·65*	*94·532*	
Ashasye	*do...*	*176·50*	*86·5*	*152·68*	*92·705*	*Coined at Baroda, also current at Kaira, &c., &c.*
Mukunsye	*do...*	*176·62*	*87·5*	*154·54*	*93·842*	
Wullubsye	*do...*	*175·56*	*85·00*	*150·07*	*91·217*	
Ahmedabad Sicca	*do...*	*179·92*	*84·00*	*151·13*	*91·772*	*Coined formerly at Ahmedabad.*
New do	do...	180·75	85·00	153·63	93·292	Present currency there; current also at Anjar and throughout Cutch.
Hallee do	do...	174·77	96·25	168·21	102·147	Coined at Ahmedabad, current within the walls of the city only.
Cutch Kowrie	do...	72·15	60·75	43·83	26·615	Coined at Anjar, current throughout Cutch.
Porebunder do	do...	74·50	69·75	51·96	31·553	Do. at Porebunder.
Persian	do...	159·12	94·50	150·36	91·309	Imported as Bullion; current in the Persian Gulf.
New Persian	do...	141·3	94·50	133·52	81·083	Do. do. do.
Goa	do...	168·50	86·00	144·91	87·995	Do. do.
Mysore or New Holker	do...	173·56	94·25	163·58	99·390	Coined formerly at Mysore, now disappearing.
Mulkapoor	do...	173·2	71·75	124·27	75·461	Coined at Mulkapoor, and bears a discount of 12 per cent. with the Ankoosee.*
Meritch Hookaree	do...	172·6	84·00	144·98	88·039	Coined at Meritch, bears a discount in Poona of five per cent.*
Narrainpet	do...	172·5	80·50	138·86	84·321	A species of Hyderabad Rupee coined at Narrainpet, but little known at Poona; rate uncertain, from 9 to 12 per cent. discount.
Timbourne	do...	171·3	85·50	146·46	88·936	Ditto, coined at Timbourne by the late Sadaser Monkaiser; is inferior to the proper Ankoosee Rupee.
Waye Sicca	do...	171·8	89·50	153·76	92·760	Ditto, coined at Waye, and bears at discount in Poona of one per cent.*
Jumkundee	do...	175·00	92·00	161·00	97·765	Coined at Jumkundee, and passes at a discount of 2 per cent.*
Berhanpoore	do...	178·8	94·75	169·41	102·87	Coined by Scindiah in Kandeish.
Phoolsheree	do...	171·7	91·50	157·10	95·397	A species of Ankoosee Rupee, coined at Phoolsheph, but inferior to the regular Ankoosee by 8 annas per cent.*
Pertabghur	do...	170·40	87·25	148·67	90·278	Coined at Pertabghur, a species of Ankoosee Rupee, but 19 per cent. inferior to it.*
Emaumee	do...	175·00	95·50	167·12	101·484	The Emaumee coin was struck by the Sultan, but is not current in this province, and is seldom received by the Shroffs or Sabookars.

* These Rates of Exchange were established previous to the Assay which was made in the year 1819, and may have been since corrected.

ASSAY REPORT—*continued.*

NAMES OF COINS.	ASSAY.			Value of 100 in Bombay Currency.	REMARKS.
	Weight.	Touch.	Pure Metal.		
GOLD.	Grs. dec.	Per. ct. Dec.	Grs. dec.	Rs. dec.	
Rajah, Pondicherry Rupee	176·16	94·75	166·91	101·354	This Coin was struck at Mysore during Poorneah's administration; it is current, but not generally, in the Rannee Biddanoor district.
Punlee, old do...	170·60	63·00	107·47	65·264	This Coin was struck by Karweekur Maharaj at Panallee about 50 or 60 years ago, the Mint still continues, the coin has very little currency in these districts.
Nepanee Perkanee do...	173·00	75·75	131·00	79·548	This Coin was struck by Siddowjee Row Naik Nembalkur at Nepanee about 15 years ago; it is current in the districts of Padshapoor and that vicinity.
Semboo do do...	172·75	79·75	137·76	83·658	Current in the Southern Mahratta country.
Moodhole do do...	173·00	57·50	99·47	60·405	This coin was struck by Malajee Row Modholkur about 30 years ago; it has a very limited circulation.
Old Semboo do do...	174·00	89·75	156·16	94·829	This Coin was struck by the Bhosla family of Sawantawdy about 200 years ago. It is but little current.
Toragul Nelkantee do...	170·00	62·00	105·4	64·00	This Coin was struck by Bhalasaheb of Toreegull Synakhurga, 50 years ago). It is but little current, not very generally.
Tokoshaie do...	173·16	94·00	162·77	98·84	
Jyenuggree do...	172·68	90·00	155·41	94·37	Current in the Ahmednugger districts.
Mannashic do...	169·50	90·00	152·55	92·634	
Delhi do...	174·50	97·65	170·57	103·578	
Perkanee, newest do (1820)	177·9	88·75	157·88	95·875	Coined in the Sawant State; received for Assay from the Political Agent there.
Spanish Independent Dollars...	420·5	89·50	376·34	228·532	Coined at Chili in 1817, by the Independents.

BOMBAY, ASSAY OFFICE, 4th *Aug.* 1821.

By order of the Honorable the Governor in Council,
(Errors excepted.) J. FARISH, *Secy. to Government.*

VERSES BORROWED FROM A PERSIAN ODE OF HAFEZ.

Ai bad nesîmi yâr dari
Zan nefheï mushedâr dari, &c.

O sweet gale! thou bearest the fragrant scent of my beloved: thence it is thou hast this musky odour: beware; do not steal, &c.

O fragrant gale! that balmy breath
From my beloved's lips you bore;
The theft is plain: go, range the heath,
And steal from her sweet lips no more.

O pine! the goddess of the grove!
Thy graceful form enchants the eye:
But what art thou beside my love?
Where is thy grace when she is nigh?

O rose! long wilt thou strive in vain,
Ere thou canst with her bloom compare;
Thorns mar thy buds, and cankers stain;
But she is spotless, soft and fair.

O radiant star! thy distant gleams
Ne'er with her sparkling looks can vie:
Cold, faint, and dull, thy brightest beams,
To the warm lustre of her eye.

O wisdom! if thy choice were free
Throughout the universe to rove,
What could the wide world offer thee
More precious than Eliza's love?

Be calm, my throbbing heart!—how well
Thou know'st that long-loved, much-lov'd name!
Thy wishes cannot time impel,
Which soon will crown thy faithful flame.

E. R.

CAPTAIN HODGSON'S JOURNAL OF A SURVEY TO THE HEAD OF THE GANGES, &c., IN 1817.

(From the Asiatic Researches, Vol. XIV.)*

Prefacing, that having pursued the course of the Ganges, a considerable way beyond *Gangotrí*, "and to the place where its head is concealed by masses of snow which never melt." Captain Hodgson (who was joined at *Reital* by Lieutenant Herbert of the 8th N. I., and of whose skill and zeal honorable mention is made), states, that he deems it unnecessary to say anything about his survey before reaching *Reital*, having nothing to add to Captain Raper's account of Captain Webb's Survey in 1808, which was discontinued at *Cajani*, near *Reital*, in consequence of serious impeding obstacles. He observes:

"I shall, therefore, only give an account of the course of the river above the village of *Reital*, where I halted to make arrangements for my progress through the rugged regions before me, in which I found I had no chance of getting any supplies of grain for my followers. I was consequently obliged to buy grain, and to send it off before me, so as to form little magazines at the places I intended to halt at; and as I learnt that several of the *Sangas* or spar-bridges over the river had been destroyed by avalanches of snow, I sent a large party of laborers to re-establish them."

* As abstracted in the *India Gazette*. The fourteenth volume has not yet been published in this country.—*Ed.*

Considering *Reital* as the point of departure, Captain Hodgson took pains to ascertain its latitude and longitude. By a series of observations with the reflecting circle of Troughton, and also by his astronomical circular instrument, he found the former to be 30° 48′ 28″ N. By two observations of immersions of the first satellite of Jupiter, and one of the second, he thinks the longitude of *Reital* may be taken at 5h. 14m. 20s. 6, or 78° 35′ 60″ 7‴ East of Greenwich. The telescope used in observing the satellites was a Dollands 42-inches achromatic refracter, with an aperture of two and three-quarter inches, and power of about 75 applied, having a tall stand and rackwork for slow motion. The watch was a Marine chronometer, made by Molineux, of London.

"A snowy peak, called *Srí Cánta* is visible both from *Reital* and *Seharanpúr*."

"*Reitál* contains about 35 houses, and is esteemed a considerable village; as usual in the upper mountains, where timber is plentiful, the houses are large, and two and three stories high. When a house has three stories, the lowest serves to shelter the cattle by night; the second is a sort of granary, and in the upper the family dwells; round it there is generally a strong wooden gallery or balcony, which is supported by beams that project from the walls. The roofs of the houses are made of boards or slates: they are shelving, and project much beyond the top of the walls, and cover the balcony, which is closed, in bad weather, by strong wooden shutters or pannels. These houses are very substantial, and have a handsome appearance at a distance: but they are exceedingly filthy within, and full of vermin. The walls are composed of long cedar beams and stone in alternate courses; the ends of the beams meet all the corners, where they are bolted together by wooden pins. Houses of this construction are said to last for several ages, for the *Deodar* or *Cailon* pine, which I suppose to be the cedar of *Lebanon*,* is the largest, most noble and durable of all trees.

"The situation of the village on the east side of a mountain, the summit of which is covered with snow, and the foot washed by the *Bhágirat'hí* is very pleasant. It commands a noble view of the *Srí Cánta* and other adjoining peaks of the *Himálaya*, on which the snow for ever rests. Snow also remains until the rains, on all the mountains of the second order, which are visible hence, both up and down the river. Many cascades are formed by the melting of the snows on the foot of the surrounding mountains. One, in particular, descends in repeated falls of several hundred feet each, from the summit of a mountain across the river, and joins it near *Batheri*.

"The azimuth of the *Srí Cánta* peak (determined from the elongation of the pole star) is 59° 49′ 29″ N. E., and its altitude 9° 14′ 3″ 5‴. It is needless here to insert the observations of azimuth and altitudes of the other peaks seen hence, and at other places on the route. In the following account of my progress up the river, I have put down such remarks as occurred at the time, and they were written on the spot, and are here inserted with very little alteration. Though I am aware that such minute descriptions of localities must appear tedious, and that many repetitions occur, I hope they will be excused by those who, feeling interested in the subject, may have the patience to read the detail. To give general descriptions of such rude regions is difficult, if not impossible; and I trust that particular ones, though often tedious, will be found more faithful, and to give more precise ideas of those remote recesses of the *Himálaya*, which I visited. For this end, and that those who are so inclined may be able to know the position of the places of my journey, I have put down the bearings and distances in paces of each portion of the route, with the remarks noted at the time, and also the latitudes of the halting places: and these simple data will enable any one to trace the distance and direction from *Reital* to the end of my journey. I have only put down the bearings in single degrees; they are reckoned from north, which I call 360: thus 180° is South, 270° West, and so on: except in very steep ascents and descents, the paces may be taken at 30 inches.

* It is the Pinus Deodára of Roxburgh; the Dévadáru of Sanscrit writers.—H. H. W.

"On the 19th May, I was joined at *Reital* by Lieutenant Herbert of the 8th Regt. N. I., who had been appointed my Assistant; and from his skill and zeal the Survey has received much benefit. Mr. Herbert came direct from Calcutta, and brought for me a pair of mountain barometers, but the tubes filled in England had been broken ere they arrived in Calcutta. There were some spare empty tubes which we filled and used as hereafter mentioned; but we could not succeed in boiling the mercury in the tubes, to free it entirely of air. The height of *Reital* above the sea, as indicated by our barometers, is 7,108 feet.

"Having received reports that the *Sangas* were repaired, and that the grain I sent forward was lodged in the places I directed, I left every article of baggage I could possibly do without; and having given very light loads to the coolies, that they might proceed with less difficulty, we marched from *Reital* on the 21st May, as follows:"

May 21st.—The travellers proceeded from *Reital* to *Tuwarra*, crossed the *Soar* river on a *Sanga* five paces in length, observed some *micaceous* iron ore on the Salang Mountain. From *Soar* river to above *Tuwarra* the path is exceedingly rugged. The mountains are of granite, with various proportions of quartz and feldspar. Water boiled at 198°.

May 22nd.—Marched in five hours and 48 minutes from *Tuwarra* to *Dangal*, a very laborious journey. The thermometer at sunrise was at 48°. Crossed the *Elgie Gárh* torrent by a *Sanga* 15 feet long. On the opposite side of the Ganges observed hot springs, for the first time. Crossed the Ganges to *Dangal* by a *Sanga*, made of two stout pine spars, laid from rock to rock. Water boils at 202°; mean latitude of *Dangal* 30° 54′ 30″ 8‴.

May 23rd.—Reached *Súci* after a very long and laborious march, in seven hours. Crossed the river by three *Sangas*. Scenery in general grand, and particularly sublime at the falls of *Lohari Naig*, where there is a frightful granite cliff of solid rock above 800 feet high. Observed in their route pines of various kinds, and the true deal fir; and near *Lohari Naig* a calcareous rill, which encrusts everything it touches with pure lime: this is singular in a region of granite. *Súci*, a small decaying village, surrounded on all sides by the *Himálaya* rocky precipices, covered with snow.

May 24th.—Marched to *Deráli* by a generally excellent mountain path. Thermometer O. R. 45°. Crossed the Ganges on a good *Sanga*: crossed, also, the *Til Ghár*, a large torrent, with a beautiful cascade of 80 or 100 feet over a rock. Crossed also the *Kheir Gádh*, a large rivulet, by a *Sanga*, at *Deráli*, a small deserted village. The north bases of the mountains on the route were clothed with noble cedars and various sorts of large pines, generally denominated *Cshír* and *Rhai* or *Rher*. Captain Hodgson was much delighted with this day's march, the climate being pleasant, the weather bright, and the scenery interesting. Mean latitude of *Deráli*, 31° 2′ 16″ 5‴.

May 25th.—Marched to *Bhairog'háti*. Thermometer at sunrise, 54°. Road generally level on the banks of the river; perpendicular rocky precipices rise immediately from the river bed, to the height of 1,500 or 2,000 feet. After crossing *Lucunga*, a small river, on a *Sanga*, came to an exceedingly steep ascent; no vegetation. In front *Decani*, a snowy peak, rising immediately from the bed of the Ganges: scenery very grand; very large cedars. A sweep from S. to E. brought them to that most terrific and awful place called *Bhairog'háti*. The *Sanga* there was the most formidable they had yet met with. Turned to the left, and pitched their tent at *Bhairog'háti*. Latitude 30° 10′ 38″ 7‴. Water boiled at 198°.

"Which is in a very strange place for a tent to be in, and one of the most curious sights among many here is to see a little tent pitched under vast overhanging masses of rock, at the confluence of these two rivers, the *Bhágirat'hí* and its foaming rival the *Jáhni Gangá*, or as more properly called, the *Jáhnevi*: the strange and terrific appearance of this place (*Bhairog'háti*) exceeds the idea I had formed of it; no where in my travels, in these rude mountains, have I seen anything to be compared with this, in horror and extravagance. Precipices composed of the most solid granite, confine both rivers in narrow chan-

nels, and these seem, to have been scooped out by the force of the waters. Near the *Sanga*, the *Bhágirat'hí* has in some places scolloped out the rock which overhangs it. The base of these peaks is of the most compact sort of granite: it is of a light hue, with some small pieces of black sparry substance intermixed. From the smoothness of the rocks which confine the stream, and which appear to have been worn so by water, I think the stream must have formerly flowed on a higher level, and that it is gradually scooping its channel deeper: for it does not appear that the walls which confine the rivers are masses fallen from above, but that they are the bases of the peaks themselves. Enormous blocks have indeed fallen, and hang over our heads in threatening confusion; some appear 200 feet in diameter: and here are we sitting among these ruins, by the fireside at noon: thermometer 52°. What are these pinnacles of rock, 2 or 3,000 feet high, which are above us like! I know not. To compare small with great, I think the aptest idea I can form of anything that might be like them, would be the appearance that the ruins of a Gothic Cathedral might have to a spectator within them, supposing that thunderbolts, or earthquakes had rifted its lofty and massy towers, spires and buttresses; the parts left standing might then, in miniature, give an idea of the rocks of *Bhairog'háti*.

"The great cedar pines, those gigantic sons of the snow, fringe these bare rocks, and fix their roots where there appears to be very little soil; a few also of the larger deal pine are seen, but inferior trees do not aspire to grow here. The day is dull and rainy, and I cast my eyes up at the precipice overhead, not without awe; a single fragment might dash us to pieces. Avalanches of snow and rock, such as we have passed to-day, and indeed for these three last days, show by their effects their vast powers of destruction, for they bring down forests in their overwhelming course, and dash the cedars into splinters. These avalanches have all fallen this season; they have in places filled up the dells and water-courses to a great depth with snow, and extend from the peaks to the margin of the river.

"A painter wishing to represent a scene of the harshest features of nature, should take his station under the *Sanga* of *Bhairog'háti*, or at the confluence of the *Bhágirat'hí* and *Jáhnevi*: here it is proper to take some notice of this latter river, hitherto little known. Though the *Bhágirat'hí* is esteemed the *holy and celebrated Ganges*, yet the *Jáhnevi* is accounted to be, and I think is, the larger stream. From a Brahmin who officiates at *Gantotri*, and who has been up it, I collected some particulars, which, though perhaps, far from correct, may serve to give an idea of it. By the course of the river is a pass to *Bhoat* or *Thibet*, by which the people from *Reital* and the upper villages of *Rowaien* go to get salt, blanket, cloth and wool, in exchange for grain. The trade is trifling, and not more than a hundred people go yearly; in the latter end of the rains, the road is open. They carry their goods on sheep and goats. The Brahmin has been at the frontier village called *Neilang*: it is four long, and very difficult days' journey. The first three days are up the course of the river, high above its bed, for the most part, but occasionally descending to it. It is exceedingly steep and difficult."

May 26th.—Marched to *Gangotri*; climbed rocks, and passed over chasms by means of ladders and scaffolding of decayed planks.

"The path to-day was of the worst description, and is, on the whole, I think, the most rugged march we have hitherto had, though there are not any long ascents. Nothing can be more unpleasant than the passage along the rotten ladders and inclined scaffolds, by which the faces and corners of the precipices, near *Bhairog'háti* are made. The rest of the way lies along the side of a very steep mountain, and is strewed with rocks. The views of the snowy peaks which are on all sides, were very grand and wild.

"The rocks are of granite, but of a lighter colour than usual, and specks of a bright black sparry substance are interspersed in them, at the distances of from one to three inches.

"The river's-bed, from *Bhairog'háti* to *Gauricund* was between mural precipices of from 2 or 300 feet high: above them was the steeply inclined

ground along which our path lay. Though very rocky, there were many places with soil where the cedars grew, but not large. Above the path to our left were bare rocky precipices, on the summit of which the snow lies: at *Gaurícund* and *Gangotrí* the river's-bed becomes more open. The temple of *Gangotrí* has a *mundup* of stone of the smallest kind: it contains small statues of *Bhágirat'hí*, *Gangá*, &c., and it is built over a piece of rock called *Bhágirat'hi-Síla*, and is about twenty feet higher than the bed of the *Ganges*; and immediately above its right bank there is also a rough wooden building, at a short distance, for the shelter of travellers. By the river side there is in some places soil, where small cedars grow; but in general the margin is strewed with masses of rock, which fall from the precipices above: the falls do not appear recent. Too much tired to attempt to boil mercury in the tubes to-day. At night, having prepared the instruments to take the immersion of one of Jupiter's satellites, we laid down to rest: but between 10 and 11 o'clock were awakened by the rocking of the ground, and on running out, soon saw the effects of an earthquake; and the dreadful situation on which we were pitched, in the midst of masses of rock, some of them more than 100 feet in diameter, and which had fallen from the cliffs above us, probably brought down by some former earthquake.

"The scene around us, shown in all its dangers by the bright moonlight, was indeed very awful. On the second shock, rocks were hurled in every direction, from the peaks around to the bed of the river, with a hideous noise not to be described, and never to be forgotten. After the crash caused by the falls near us had ceased, we could still hear the terrible sounds of heavy falls in the more distant recesses of the mountains.

"We looked up with dismay at the cliffs over head, expecting that the next shock would detach some ruins from them: had they fallen, we could not have escaped, as the fragments from the summit would have flown over our heads, we should have been buried by those from the middle.

"Providentially there were no more shocks that night. This earthquake was smartly felt in all parts of the mountains, as well as in the plains of the N. W. Provinces of *Hindoostan*.

"In the morning we removed to the left bank of the river, where there is a bed of sand of about 150 yards wide; then is a flat of soil, with trees of about 20 yards wide, and immediately above it are precipices with snow on them. Here we were much more secure; in the afternoon, indeed, the effects of the snow melting often caused pieces of rock to fall from above to near our station: but we could avoid them by running over the sand to the river side, which could not be done on the right bank; besides only comparatively small pieces fell there, and in daylight; so that this is much the best side to encamp on. We had the curiosity to measure trigonometrically the height of the cliff at the foot of which we were during the shock, and found it to be 2,745 feet.

"This day, the 27th, we had a slight shock of an earthquake, as also on the 28th.

Barometers.

"Filled a new and full-length clean tube with pure mercury: immediately after filling (unboiled), it stood at 20 in. 890.

Thermometer attached.....87°
Do. detached.....68°

"Having hung the barometer up in the tent, and allowed it to acquire the temperature of the air and adjusted zero, the following heights we observed:

Thermometer attached ..... 77½° / Do. detached ..... 63°	Upper surface of the Mercury, inches 20,8320.			
Second reading an hour afterwards, mercury upper convex surface	20	8065	At Th.	60°
Lower part of head of column	...	7335	Det. do.	67°
	...	7410		
An hour afterwards, upper convex.	20	8255	Ther.	72
Lower line.....		8080	.....	61

Afternoon, outside of the tent, three hours after filling the tube: mean at 5 o'clock, 29, 7842...57°.

"There were very few, and but small (air) bubbles in the column, and the vacuum was evidently pretty good, as shown by the smart cracking of the mercury against the top of the tube.

Water boils.....196°.

"We soon began to boil the mercury in the tube. The tube as usual broke. None but a professed artist can expect to succeed in this difficult business, once in ten times. With this unboiled mercury there must be an error, but it should not, I think, affect the heights more than 200 feet, and generally not 100 feet; and as, under the present circumstances, we cannot do more, we must be content with such approximate altitudes; and I reckon it of some consequence to have the heights of these places, even within 200 feet, as hitherto no idea could be formed on the subject.

"When a tube is filled with unboiled mercury, which, of course, contains air, it stands at first higher than it ought, from the air dilating the column; but after a short time, much of the air escapes into the upper part of the tube, where the vacuum ought to be, and there expanding, presses down the mercury in the tube: thus making it lower than it should be. The mean height will not differ very much, perhaps not more than two-tenths of an inch, in moderate heats, from that shown by a boiled tube.

"The barometers I had were two out of six sent from England, to the Surveyor-General's Office; they were made by Berge, and are very fine instruments, but so little attention had been paid to their packing, that the tubes of them all were found to be broken when they arrived in Calcutta, as well as most of the thermometers belonging to them: there were spare, but unfilled tubes, sent with them, and some of these would not fit.

"Whenever barometers are sent, there should be to each at least six spare tubes, filled in England by the maker, and hermetically sealed, and these should be carefully packed in separate cases of copper or wood, lined with flannel, and the scale downwards should go to 13 inches: the scale of these barometers only reaches to 19 inches. In instruments intended for India, solidity should be considered: we want those which will do their work effectually, and are not anxious that they should be small and easily portable, as we can always here find means of carrying them. The mean height of the column, by such observations as I thought most to be depended on, is 20 inches 837′; the temperatures of the air and mercury being 73° and 65°. From which the height of *Gangotrí* above the sea, calculated by

M. Raymond's method, is.....feet	10319-4		
By Dr. Hutton's method..... „	10306-6		
Latitude observed 27th and 28th May 1817:			
By me, reflecting circle, alternate faces, mean by A and B, Libra.....	30°	59′	29″
Large Sextant, by Berge, Lieut. Herbert, four sets, ditto...			35″ 5‴
By me, reflecting circle, eight circummeridional altitudes of Spica, being twenty-four indexes, on alternate faces...			27″ 1‴
Mean lat. of *Gangotrí*	30°	59′	30″ 5‴

"These were good observations, and refraction is allowed on the altitudes, according to the barometer and thermometer; and all other corrections for precession, aberration, mutation, &c., are applied as usual.

"The pole star could not be seen on account of the height of the cliffs, nor any star to the south lower than those observed. The same cause most unfortunately prevented our being able to observe any eclipses of Jupiter's satellites here, or the occultation of the star Libra by the moon; and I was sorry to find that my chronometers could not be depended on to show the difference of longitude in time, though they are of the best kind, and hung in gimbals:

no method of carriage that I had then adopted could prevent them feeling the effects of the short and continually repeated jerks they received from the uneven steps, which the man who carried them on his back was obliged to make. Nothing except a staff can be conveniently carried in the hands, as they are so frequently employed in assisting the feet in difficult places.

"The mean breadth of the *Ganges* at *Gangotrí* was (measured by the chain) 43 feet, depth 18 inches, and nearly the same depth at the sides, as in the middle: the current very swift, and over large rounded stones. This was on the 26th May; the stream was then in one channel, but the effect of the sun in melting the snow was at that season so powerful, that it was daily much augmented; and on our return to *Gangotrí* on the 2nd June, the depth of the main stream was two feet, and it was a few feet wider (but I did not then measure the width); several shallow side channels had also been filled in the interval, and, on the whole, I estimate that the volume of water was doubled.

"Though the frequency of the earthquakes made us very anxious to get out of our dangerous situation in the bed of the river, we resolved, as we had come so far, to leave no means untried to trace the stream as far as possible, and accordingly set out in the morning of the 29th of May, hoping to arrive at the head of the river in the course of the day. The two *Gangotrí* Brahmins could not give any information as to how far it might be distant; they had never been higher than *Gangotrí*, and assured us that no persons ever went further except the *Múnshi*, who appears, by the account in the *Asiatic Researches*, to have gone about two miles.

"Mr. James Frazer visited *Gangotrí* in 1815, and was the first European who did so."

May 29th.—Proceeded forward up the *Ganges*, over snow and rocks. The Brahmins never heard of any rock, or place called the Cow's Mouth, or *Gao Muc'h*. Pitched on a sort of bank formed by the left margin of the river. Our traveller's words are:

"This being the only convenient or safe place we could see, we halted here. The river is perceptibly diminished in bulk already, and we hope that to-morrow we may see its head. The march to-day was most toilsome and rough, through the loose fragments of rock which daily fall at this season from the peaks on either side of the river in the afternoon, when the sun melts the snow. Travellers should contrive to gain a safe place by noon, or they may be dashed to pieces. It was very cold at this place, and froze all night: but we had plenty of firewood from the *Bhojpatra* trees. The soil was spongy and full of rocks. The silence of the night was several times broken by the noise of the falling of distant avalanches.

"By the barometer it appeared we were 11,160 feet above the sea. Water boiled at 193° of Fahrenheit.

"A little tent, which one man carries on his back, came to us; but in this trip we ate and slept on the ground, and were well pleased to have got so far beyond *Gangotrí*, hitherto the boundary of research on the *Ganges*.

"Latitude observed.....30° 58′ 59″."

May 30th.—Proceeded onwards. Thermometer at sunrise 32°. Crossed a high avalanche of snow. Gradual ascent. This also being a route entirely new, we quote the traveller's own words:

"Gradually ascending among rocks. To the left high cliffs of granite, but not so steep as before: to the right snowy peaks, their summits above 6 or 700 feet high, distant about two miles. The river-bed is here about two furlongs wide, and full of stones. River certainly diminished in size; it is very rapid, its bed being an ascent. We are now above the line of vegetation of trees, and past the last firs. The birches remain, but they are only large bushes; laurels are also seen, and a sort of, I believe, *litchen* (quere *lichen?*) which grows in the rocks. The noble three-peaked mountain shines in our front, and is the grandest and most splendid object the eye of man ever beheld. As no person knows these peaks or their names, we assume the privilege of naviga-

ters, and call them St. George, St. Patrick and St. Andrew. St. George bears 129°; St. Patrick 132° 30.' On going further, we saw another lower peak between St. George and St. Patrick, which we called St. David, and the mountain collectively the Four Saints."

Halted near the *débouche* of the *Ganges*. Our author resumes:

"This is an excellent and safe place, no peak can fall on us; five companies, or even a battalion, might encamp here. Sublime beyond description is the appearance of the snowy peaks now close to us. The Four Saints are at the head of the valley of snow, and a most magnificent peak, cased in snow and shining ice, stands like a giant to the right of the valley: this we named Mount *Moira*. The snow valley, which hides the river, appears of great extent.

"We experienced considerable difficulty in breathing, and that peculiar sensation which is always felt at great elevations where there is any sort of herbage, though I never experienced the like on the naked snow-beds, even when higher. Mountaineers, who know nothing of the thinness of the air, attribute the faintness to the exhalation from noxious plants, and I believe they are right: for a sickening effluvium was given out by them here, as well as on the heights under the snowy peaks, which I passed over last year above the *Sutlej*, though on the highest snow the faintness was not complained of, but only an inability to go far without stopping to take breath.

"Barometer. The tube heated, and then gradually filled with mercury, half an inch at a time, and the bubbles which were perceptibly driven out by gently beating against the places they were seen at. The mercury stood at...in. 18,854.

Detached thermometer..... 55°
Attached do..... 53

Height of the place above the level of the sea, 12,914 feet.

"Water boils at 192¼°; which, according to Mr. Kirwan's table, answers to a barometer of 19 in. 5.

"We are about 150 feet above the bed of the river. By day the sun is powerful, although we are so surrounded by snow; but the peaks reflect the rays. When the sun sunk behind the mountains, it was very cold; at night it froze. High as we are, the clouds yet rise higher. The colour of the sky is a deep blue. What soil there is, is spongy. A few birch bushes are yet seen; but a large and strong ground-tree or creeper overspreads the ground, somewhat in the manner of furze or brambles; and it is a curious fact that the wood of this is, we think, that of which the cases of black-lead pencils are made, being of a fine brittle, yet soft red grain; and the smell is the same as of that used for the pencils, and which has hitherto been called by us cedar. I have specimens of this wood; it is called, I think, *Chandan:* I saw it on the summit of the *Chour* peak, and in the snowy regions of *Kunaur*, but did not then examine it. It will be found, probably, that the *Pinus Cedrus*, or *Cedar* of *Lebanon* is the *Deodar* (or, as it is called to the westward, the *Kailou*), and no other. Nor do our mountain cedars (24 feet in circumference) yield in size or durability to those of Lebanon. But this *Chandan* (mis-called cedar) is not even a tree: it may be called a large creeper, growing in the manner of bushes, though it is very strong, and some of its arms are as thick as a man's thigh: of this, and also of the great cedar (*Deodar*), and of other pines, I will send specimens.

Latitude.

Lieut. Herbert, five observations, by Sextant, of Meridian Altitude, Pole Star, and β minoris	30° 56′ 37″ 5‴
My observations, reflecting circle, reversed faces, M. Alt. Polaris	0 0 32 5
Mean.....	30 56 34 5

"*All good Observations.*—The particulars of them, as well as of all others, I have preserved."

Our traveller resumes:

"We had brought very few followers upwards from *Gangotrí*, but here we sent every one we could possibly dispense with, that our small stock of grain might subsist the remainder, who were a few trusty fellows (Mussulmans), two *Gorka sepoys* and a few *coolies*, for two days, or three, if possible, in the event of our being able to get over the snow in front; and I sent orders to the people at *Gangotrí* to leave grain there, if they had any to spare, and if they did not hear of any supply coming from *Reital*, to make the best of their way back till they met it, and then to halt for us, and send some on to us. Having made all the arrangements we could on the important head of supplies, and made observations, we had leisure to admire the very singular scenery around us, of which it is impossible to give an adequate description.

"The dazzling brilliancy of the snow was rendered more striking by its contrast with the dark blue colour of the sky, which is caused by the thinness of the air; and at night the stars shone with a lustre, which they have not in a denser atmosphere; it was curious too to see them, when rising, appear like one sudden flash, as they emerged from behind the bright snowy summits close to us, and their disappearance, when setting behind the peaks, was as sudden as we generally observed it to be in their occultations by the moon.

"We were surrounded by gigantic peaks, entirely cased in snow, and almost beyond the regions of animal and vegetable life, and an awful silence prevailed, except when broken by the thundering peals of falling avalanches; nothing met our eyes resembling the scenery in the haunts of men; by moonlight, all appeared cold, wild and stupendous, and a Pagan might aptly imagine the place a fit mode for demons. We did not even see bears, or musk deer, or eagles, or any living creature, except some small birds.

"To form an idea of the imposing appearance of a snowy peak, as seen here, under an angle of elevation of nearly 33°, and when its distance is not quite three miles, and yet its height is 8,052 feet above the station, one should reflect, that if even viewed from the plains of *Hindoostan*, at angles of elevation of one, and one and a half degrees, these peaks, towering over many intermediate ranges of mountains, inspire the mind with ideas of their grandeur, even at so great a distance; how much more must they do so, when their whole bulk, cased in snow, from the base to the summit, at once fills the eye. It falls to the lot of few to contemplate so magnificent an object, as a snow-clad peak, rising to the height of upwards of a mile and a half, at the short and horizontal distance of only two miles and three-quarters."

May 31*st*.—Started forward from last halting place, and reached a most wonderful scene, thus described:

"The *Bhágirat'hí*, or *Ganges*, issues from under a very low arch at the foot of the grand snow bed. The river is here bounded to the right and left by high snow and rocks; but in front, over the *débouche*, the mass of snow is perfectly perpendicular, and from the bed of the stream to the summit, we estimate the thickness at little less than 300 feet of solid frozen snow, probably the accumulation of ages; it is in layers of some feet thick, each seemingly the remains of a fall of a separate year. From the brow of this curious wall of snow, and immediately above the outlet of the stream, large and hoary icicles depend; they are formed by the freezing of the melted snow-water of the top of the bed, for in the middle of the day the sun is powerful, and the water produced by its action falls over this place in cascade, but is frozen at night. The *Gangotrí* Brahmin who came with us, and who is only an illiterate mountaineer, observed, that he thought these icicles must be *Mahádéva's hair*, from whence, as he understood, it is written in the *Shastra* the *Ganges* flows. I mention this, thinking it a good idea; but the man had never heard of such a place as actually existing, nor had he or any other person, to his knowledge, ever been here. In modern times they may not, but *Hindus* of research may formerly have been here: and if so, I cannot think of any place to which they might more aptly give the name of a Cow's Mouth, than to this extraordinary *débouche*. The height of the arch of snow is only sufficient to let a stream flow under it. Blocks

of snow were falling about us, so there was little time to do more here than to measure the size of the stream. Measured by a chain, the mean breadth was 27 feet; the greatest depth at that place being knee deep, or 18 inches, but more generally a foot deep, and rather less just at the edges, say nine or ten inches; however, call the mean depth 15 inches. Believing this to be (as I have every reason to suppose it is) the first appearance of the famous and true *Ganges* in day light, we saluted her with a bugle-march, and proceeded (having to turn a little back to gain an oblique path) to the top of the snow-bed, having ascended it to the left."

Proceeded to ascend up an inclined bed of snow, till it became perilous to go farther. We quote again the author's words:

Paces. Deg.

"Ascent of the same kind, general acclivity seven, but we pass over small hollows in the snow, caused by its irregular subsiding. A very dangerous place: the snow stuck full of rubbish, and rocks imbedded in it. Many rents in the snow appear to have been recently made; their sides shrinking and falling in. A man sank into the snow, and was got out, not without some delay. The bed of the *Ganges* is to the right, but quite concealed by the snow..... 509 144

"In high hope of getting on to what may be at the top of the acclivity, we have come on cheerily over the hollow and treacherous compound of snow and rubbish, but now with bitter regret, we both agree that to go on is impossible! The sun is melting the snow on all sides, and its surface will not bear us any longer. I have sunk up to my neck, as well as others. The surface is more and more rugged, and broken into chasms, rifts and ravines of snow with steep sides. Ponds of water form in the bottoms of these, and the large and deep pools at the bottoms of the snow hollows, and which were in the earlier part of the day frozen, are now liquid. It is evident, from the falling in of the sides of the rents in the snow, that there are hollows below, and that we stand on a treacherous foundation. It is 1 o'clock, and the scene full of anxiety and awe. The avalanches fall from Mount Moira with the noise of thunder, and we fear our unsteady support may be shaken by the shocks, and that we may sink with it.

St. George..130° 45′ alt. 17° 49′
Pyramid ...255 33 do. 26 49

"Inclination of the snow-bed about 7°, what appears the highest part of snow-bed, ahead 155° Altitude 7°.

"No time to take more..... 1,427 155

"And here we were obliged to return! Had it been possible to have got across the chasms in the snow, we should have made every exertion, so anxious were we to get forward; but onward, their sides were so steep, and they appeared of such great depth, that I do not think it would be possible to pass them (this year at least), even if the snow were not, as at this hour, soft, and the bottoms of the chasms filling with water: be that as it may, they are now utterly impassable. At this season snow must fall here whenever it rains below; so that it does not acquire such hardness on the top, as it does on the avalanches we have hitherto passed, where no new snow at present falls. We now set out on our return, and not too soon, as we found, for the snow was so soft, and the increase of the water so great, that though we went with the utmost possible expedition, it was only by two hours and a half hard labor of wading, and floundering in the snow, and scrambling among rocks, where they would give a footing, that we reached the turf, tired and bruised with falls, and the skin taken off from our faces and hands, by the sun and drying wind of these elevated regions."

(To be continued.)

Gold Ore of Colar,* Mysore Province.

Observations on the Golden Ore found near Woorigum and Maarcoopum, in the Pergunnah of Colar, and on the Banks of the Paul-our River, near Booksaggur, in the same Pergunnah.

(By an Officer.)

As I was employed in surveying the eastern boundary of Mysore, I heard a vague report that gold had been found in the earth somewhere near a small hill about nine miles east of Boodicatta,† and on which the frontier I was then describing was shortly to take me. I accordingly directed my people to make every enquiry which might tend to establish the fact, and offered a reward to whoever would communicate any information respecting it.

This being held out throughout the country within my reach, a riot of a small village called Woorigum (lying about four miles and a half S. W. of Battamungullum) presented himself, and offered to show the place, which he asserted was close to his village.

Being unwilling to interrupt the service which then commanded my time and attention, unless I had sufficient reasons to think the riot's assertion to be true, I had proposed in the first instance that he should bring me a certain quantity of the impregnated earth, that it might be tried in my camp; as, being then convinced of the truth of his assertion, I might think of enquiring more minutely into the subject.

On the 11th of February‡ this man returned to Battamungullum, where I then was, accompanied by about twenty women, each carrying a load of earth, which they washed off before me in the water of the river, showing me the golden ore, amidst a quantity of iron-dust, which remained at the bottom of a hollow board (their usual utensil for clearing the metal from the earth). This gold soon after was extracted by the riot abovementioned, with the help of about a couple of grains of quicksilver, and consolidated by means of ignition.

The first part of this operation I had an opportunity of causing to be repeated shortly after before Dr. Anderson, at the same place, and by the same people.

Having thus satisfied myself that there actually was in the neighbourhood a certain spot where the earth was impregnated with gold, I resolved on visiting the place itself, and accordingly set off for Woorigum on the 17th of February, leaving my camp and baggage at Battamungullum, and being conducted by the riot who originally gave the information.

On my arrival at Woorigum, my guide assembled all the women in the village (who alone attend to this part of the business), and each being provided with a small broom, a vaning basket, and a hollow board to receive the earth, they all moved to a thin jungle which lies close west of the village.§ These women, on arriving at the ground, separated, and took to small nullahs, or rather ruts, and breaks in the ground, into which the course of the water is most likely to drive the ore during the rainy season; and removing the gravel with their hand, they swept the earth underneath, first into their vaning basket, by the help of which they again cleared the earth of the smaller stones, and lastly threw it into the hollow board abovementioned.

Having collected a sufficient number of loads to procure a result at all considerable, they removed to a neighbouring tank, where they proceeded in

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* In the eastern extremity of the Rajah of Mysore's territories.

† Yerra Baterine Hill.

‡ The year is not mentioned in the copy.—*Ed.*

§ This tract is limited north by the road from Battamungullum to Tiacull, west by a range of very small hills extending north and south from a small hill near Dassra-Cottapelly on the road down to Malapunbetta Hill (one in the range of the south-eastern Ghauts); south by Yerra Baterine Hill; and east by the cultivated tract which runs along this jungle parallel to the above small hill, at about a distance of two miles from them.

washing off the earth, which was done by placing the hollow board which contained it in such a situation as to be just overflowed when resting on the ground, and no more. They then with great dexterity stirred the earth about with the hand, so as to keep it as much as possible over the centre of the board, that the metal should fall in the pit of it by its own weight, and that the earth should wash off over the edges.

This operation (which generally lasts a few minutes) being performed, they return the metallic substance (which they have thus cleared) into a piece of a broken chatty, examining before-hand whether there was any gold in the result. This is performed by inclining the board, and throwing water with the hand on the top of the metallic sediment which adheres to it, so as to drive it gently down; a method which, from the superior specific gravity of the gold, drives the iron particles before it, and leaves the heavier metal behind just at the edge of the sediment, where (from the contrast with the dull colour of the iron) the golden ore appears perfectly distinct, however small the quantity.

I also caused these women to take up some of the earth at the higher places, and having seen it washed as above described, a nearly equal quantity of gold was obtained, which evidently shows that the ore is homogenous to that soil, and not fortuitously driven into the nullahs from any distant place by a casual fall of rain.

As I arrived at Woorigum, I heard that this tract was by far the least productive of any where gold was to be found in the neighbourhood, and that considerable quantities of that metal were formerly extracted from the mines near Maarcoopum, a village about three miles south of Woorigum. I accordingly moved on the same evening to that place.

On the next day (18th), having collected a sufficient number of the men,* who gain their livelihood by this apparently unprofitable trade, I went to the pits digged, for the purpose of extracting the stones which contain the golden ore.

These pits lie about one mile west of Maarcoopum, in a thin jungle connected with that near Woorigum, and situated alike with respect to the range of small hills above described.

I descended into the first mine which was shown me, preceded by two of the miners with lighted lamps, applying my feet against the sides of the well in small holes made for that purpose.

Having descended about twenty feet perpendicular, the mine branches off in a southerly direction, still descending gradually, and being just high enough to admit of a man and the use of a pick-axe or a mamooty. It measured from its remotest recess nineteen of my walking sticks, that is, about fifty feet in distance and thirty feet in perpendicular depth.

I remained long enough in this mine to see some of the stones extracted and passed from hand to hand in baskets by the miners, who were stationed at different stages of the mine for the purpose of conveying it above ground.

Having procured about four cooly loads of stones out of this pit, I removed to a second mine, which proved to be about ten feet deeper than the former, and branched off to a much more considerable extent. The extreme heat which then prevailed, and which almost prevented the lamps burning in the mine, precluded my descending into it.

Having caused the people to extract a sufficient quantity of stones from this second pit, I then returned to Maarcoopum, in order to try the materials I had just collected.

Here the women resumed their part, and having taken charge of the stones, they took them to a large rock, where they pounded them into perfect dust,

* The extracting of the ore from the bowels of the earth being attended with considerable danger, owing to casual falls of the earth which they have neither the means nor the skill to support with props as is usual in mines; also the bodily strength which the breaking of the stones requires, makes it necessary that men alone should attend to this part of the business.

the which being placed in the hollow boards abovementioned, they took it to a well, where the stoney substance being washed off (as in the first case), a sediment likewise remained, which yielded an equal quantity of gold as would have been extracted from an equal bulk of the earth near Woorigum, but evidently of an inferior quality, being of a colour between green and yellow, whereas the former exhibited a beautiful orange colour, such as is generally observed in the finest gold.

I then tried the earth at the surface near the mines in several places, and also that which was extracted along with the stones. The former yielded a very small quantity of metal, of the same quality as that which was obtained from the stones; the latter contained nothing but iron.

Having thus convinced myself that a considerable tract in those parts was impregnated with gold, as had been reported, I returned to Battamungullum on the 19th, where having been met by the Amildar, I enquired of him whether he had heard of these mines before?

His answer was "that they had been known many years since, and that Tippoo had formerly sent a Brahmin (named Rajah Ramchunder) to enquire into the merits of them; but that as it was found, after a trial of several weeks, that the produce just balanced the expense, and left no profit to the Circar, it was dropped as a bad concern."

This account exactly corresponded with that given me by the riots at Woorigum (near to which place the Rajah Ramchunder had carried on his investigation). However, having enquired more particularly of them how he had proceeded to business, it appeared that, "for his own conveniency, he had caused a pit to be dug close to his tent, and tried the contents of the other mines by the produce of that under his immediate inspection;" the riots assured me that he never visited the mines at Maarcoopum.

Having traced this golden ore (however thinly spread) through an extent of about ten square miles, I thought it probable that more of it might still be discovered at a greater distance; I accordingly continued my enquiries, when an old woman (inhabiting a small village near Booksaggur,*) gave an account that gold ore was occasionally found on the banks of the Paul-our River, near that village, and that she had frequently attended to the extracting of it.

My other public calls requiring that I should at some period or other visit that part of the pergunnah, I resolved on moving immediately to that place, for the purpose of verifying this new intimation.

I arrived at Booksaggur on the 22nd of February, and soon collected a sufficient number of persons to carry on the enquiry. They took me to the southern bank of the river, and I saw them gathering the earth at the surface, about three inches deep, the which (being washed off as before) yielded a produce fuller than that collected near Woorigum, the grain of the ore proving of a much larger size, and the colour being equally beautiful with the best I had yet seen realized.

The only difference which I observed was, that the earth being washed off, there appeared hardly any iron mixed with what remained, and that I frequently perceived the golden ore, though in very small quantity, adhering by itself to the board into which it had been collected.†

Any metal found in the ore on the bank of a river, may fairly be supposed to have been driven and deposited there by the moving stream; and most rivers in Mysore, deserving hardly any better name than that of torrents, which swell and fall rapidly during the rains, I was induced to suppose that this ore was not homogenous to the soil where it was found; and in order to convince myself of it, I examined the stratum on the course of the river about

* A village on the north bank of the Paul-our River, five miles east of Battamungullum, eight miles from Woorigum, under the same parallel of latitude with the latter.

† The banks of the large tank which is now constructing S. E. of Booksaggur, is made up partly with the earth containing the ore.

one mile higher up, towards its source, and found it equally impregnated with the ore.* I then returned to the spot where it was found in greatest abundance, and having extracted earth from about two feet depth, the same being tried, yielded nothing but iron ; I then concluded that the quantity of ore procurable from any particular spot on the banks of the river, for any short period of time, would prove but extremely trifling,† as it could only be obtained at the surface of the earth, and the ore could only be renewed by a new rising of the river.

I have preserved the different specimens which were extracted under my eyes at the places abovementioned, and have sent a proportion of them to a friend in Madras, to have them assayed.

Being by no means qualified for any scientific investigation of the different strata which contain this ore, I must leave it to a more skilful hand to disclose this interesting subject. I must, however, give it as my humble opinion, that, from what I have seen, these mines will never prove any farther deserving of notice than as a matter of mere curiosity.

In forming such an opinion, I neither ground myself on the expense which I have been at for causing the ore to be extracted, nor on my personal observations on the richness of these mines, much less on Rajah Ramchunder's investigations.

In the first place, I was obliged to bribe the people to let me into their secret, and invite them to come to me by paying them a cooly hire above that allowed them by the Circar for carrying on the public works.

In the second, my knowledge in Mineralogy is by far too limited, and the time which I had at command much too short, to enable me to determine any thing conclusive on the subject.

And, in the third, the account which the Amildar and the riots gave me of Rajah Ramchunder's investigations is by much too unsatisfactory to lead to a conclusion that he knew, when he made his report, all that could be done and expected, were these mines to be searched.

But I rest my judgment on this general observation, that whenever men have an interest in any pursuit, they become extremely keen and sagacious ; and that a riot, who commands the labor of his family at a much cheaper rate than any speculating individual, or even Government, can that of any hired laborer, such a man, I say, has every advantage on his side when exerting himself in an undertaking of this sort.

Now these mines, which are entirely left at the mercy of the public, unclaimed by Government, find hardly a hand to collect their undisputed treasure. It may then fairly be concluded, that they only remain thus neglected, because their real contents are not worth (in a revenue sense) the trouble and expense which would attend the exploring of them, and because the well known indifference of all descriptions of Indians for any subject of science or curiosity, divested of any pecuniary consideration, suggests not a thought in them to expend labor and money in a pursuit, which ultimately would only prove gratifying to the understanding.

Camp near AWNEE.

John Bull in the East.

* The natives had positively assured me, that none was to be found but near and east of the bank of the tank.

† On a medium of four days' labor, six women constantly at work, from 8 o'clock in the morning till 6 in the evening, procured three grains of fine gold per diem, being something better than their hire.

SELECTIONS FROM THE ASIATIC JOURNAL.

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CAPTAIN HODGSON'S JOURNAL OF A SURVEY TO THE HEAD OF THE GANGES, &c., IN 1817.

(*Continued from page* 524.)

IT now remains to give some account of this bed or valley of snow, which gives rise to the *Ganges*. It appears that we passed up it somewhat more than a mile and a half. From our last station we could see onwards, as we estimated, about five miles, to where there seemed to be a crest or ridge of considerable elevation, though low when compared with the great peak which flanked it. The general slope of the surface of the snow valley was 7°, which was the angle of elevation of the crest, while that of the peak St. George, one of those which flanked it to the left, was 17° 49′. In the space we had passed over the snow-bed, the *Ganges* was not to be seen; it was concealed, probably, many hundred feet below the surface. We had a fair view onward, and there was no sign of the river; and I am firmly convinced that its *first appearance in day* is at the *débouche* I have described: perhaps, indeed, some of those various chasms and rents in the snow-bed, which intersect it in all sorts of irregular directions, may occasionally let in the light on some part of the bed of the stream, but the general line and direction of it could only be guessed at, as it is altogether here far below the broken snowy surface. The breadth of the snow-valley, or bed, is about a mile and a half, and its length may be 6½ or 7 miles from the *débouche* of the river to the summit of the slope which terminated our view. As to the depth of the snow, it is impossible to form a correct judgment, but it must be very great. It may easily be imagined, that a large supply of water is furnished at this season by the melting of this vast mass in the valley, as well as by the melting of that of the great peaks which bound it. From their bases torrents rush, which, cutting their way under snow, tend to the centre of the valley, and form the young *Ganges*, which is further augmented by the waters which filter through the rents of the snow-bed itself. In this manner all the *Himálaya* rivers, whose heads I have visited and passed over, are formed; they all issue in a full stream from under thick beds of snow, and differ from the *Ganges*, inasmuch as their streams are less, and so are their parent snows. On our return down the snow-valley we passed nearer to its north side than in going up, and saw a very considerable torrent cutting under it from the peaks; this was making its way to the centre; at times we saw it through rents in the snow, and at others only heard its noise. As there must be several more such feeders, they will be fully sufficient to form such a stream as we observed the *Ganges* to be at the *débouche* in the space of six or seven miles. I am fully satisfied, that if we could have gone further we should not have again seen the river, and that its appearance at *Mahádeva's hair*, or whatever we may choose to call it, was the real and first *débouche* of the *Bhágirathí*. All I regret is, that we could not go to the ridge to see what was beyond it. I suspect there must be a descent, but over long and impassable wastes of snow, and not in such a direction as would lead direct to any plains, as the course to bring one to such plains would be to the N. E. or N., whereas the line of the river's course, or rather of the ridge in front, was to the S. E., parallel to the run of the Himalaya, which is generally from S.E. to N.W. Immediately in front of the ridge no peaks were seen, but

on its S.E. flank, and at the distance of about eighteen miles, a large snowy peak appeared, so that, I think, there can be no plain within a considerable distance of the S.E. side of the ridge: if there be streams from its other side they must flow to the S.E. After all, I do not know how we should have existed if we had been able to go to the ridge, for we could not have arrived there before night, and to pass the night on these extensive snows, without fire-wood or shelter, would have cost some of us our lives; but of that we did not then consider much; if we could have gone we should. We had only a few trusty men with us, and a short allowance of grain for them, for this and the following day, and had sent orders to the people left at *Gangotri* to make their way back towards *Reital*, leaving us what grain could be spared, and to forward on what they might meet, as I expected some from *Reital*, from whence we were supplied, during our absence from it, of altogether twenty-eight days. I cannot suppose that, by this way, there can be any practicable or useful pass to the *Tartarian* districts, or doubtless the people would have found it out, and used it, as they do that up the course of the *Jáhnevi*. While I give it as my opinion, that, under any circumstances, the crossing of the ridge must be difficult, I would by no means wish to be understood to assert that I should think it impossible, under more favorable circumstances, and in a year when less snow has fallen than in the present; but I seriously declare, that, situated as we were, it was not possible for us to go further than we did, and that it was with great difficulty we got back.

It is now to be considered whether the supplies of water, produced as above described, are sufficient to form a stream of 27 feet wide, and 15 inches (mean depth) at the *débouche*. It has been stated, that at *Gangotri*, the breadth of the river, on the 20th May, was 43 feet, and its depth 18 inches. The distance thence to the *débouche* was 22,620 paces, which I reckon about eleven British miles. In that space it received some supplies, as mentioned in the notes, but they were not abundant. Thus the quantity of water is diminished nearly one-half; but it is to be remembered that on our return to *Gangotri*, on the 2nd of June, the bulk of the river was considered as being doubled, it being two feet deep, and also much wider; so that on the 31st May, we may suppose it to have been 21 inches deep, and perhaps 48 feet wide at *Gangotri*. It is with this mean size that the comparison of the difference of its bulk at *Gangotri* and the *débouche* must be made, the proportion thus is, that the body or quantity of water would be at *Gangotri* almost treble to that at the *débouche*; but allowing it to be only double in this space of eleven miles, it will be evident, that in five or six miles further there can be little or no water in the bed under the snow, and, consequently, that the most remote rill which contributes under the snow to the first formation of the *Ganges*, cannot be more distant than the ridge; so I think it may be allowed, that such first formation is on the hither side of the ridge, and not at any lake, or more distant place beyond it.

"Indeed, considering the large supplies which the snow-valley furnishes, I rather wonder that the stream was not larger when I measured it at the *débouche*. Whether there are any boiling springs under the snow, as at *Jumnotri*, I do not know, but suppose there are not, as I did not see any smoke; a steam, however, there may be, and the steam may be condensed ere it can appear. I imagine that the season of the rains would be, in one respect, the most proper to attempt the passage of the great snow-bed; it may at that time be reduced in thickness, but I have no idea that it ever melts away; yet, in the rains, it perhaps will not be possible to ford the river above *Gangotri*, which must frequently be done, if the smaller avalanches on which we very frequently crossed it are melted. In the rains, also, there must be greater hazard from the falling of the rocks and slips of the mountain, for the melting snow forms many rills which undermine the rocks, and set them loose, and it is not possible to avoid a large fall of the mountain's side if one should unfortunately be in the line of its direction when it comes down.

I have preserved specimens of the rocks of which these peaks are composed,

also of the different sorts of pines which grow at their bases. Above *Suc'hí* and *Jhala*, the country is not inhabited, nor is it habitable beyond those places, except at the small village of *Durâli*, which is now deserted. *Tuwarra*, *Suc'hí*, and *Jhala*, are very small and ruinous villages. *Reital* is a pretty good village, of about twenty-five houses, as is *Salung*, and there are two or three more in that neighbourhood: I found the inhabitants civil and obedient.

The people of *Rowaen* are, in general, much inferior in appearance to those of *Jubul* and *Sirmour*, and the more western mountains; indeed, with few exceptions, they are an ugly race, both men and women, and extremely dirty in their persons. They complain much of the incursions of the banditti from the western parts of *Rowaen* and *Busahir*, who carry off their sheep in the rains; but from what I can learn, they in turn plunder their eastern neighbours, of the *Cédar-nat'h* districts, and they pride themselves on the long journeys they make in their sheep stealing expeditions. The proper time for those forays is the latter end of the rain, when the snow is much reduced. The women have not here, as to the west-ward, a plurality of husbands. I saw no fire arms among the inhabitants, nor swords or war-hatchets; their weapons are bows and arrows. The climate of *Reital* is at this season very pleasant, and the price of grain is not high, but it is not abundant. The corn is cut in the beginning of June.

No volcanoes were seen or heard of in these mountains, whose composition is granite of various kinds and colours. No shells nor animal remains were seen. The magnetic variation was small, and differing little, if at all, from what it is on the plains of the upper provinces; it is from 40′ to 1° and 2°, according to different needles, and is easterly, by which I mean that the variation must be added to the magnetic azimuth. The diurnal small changes in the barometer were perceptible, the mercury always falling a little before noon, as in the plains.

Having received new thermometers from *Calcutta*, both long and short, I found that they gave the same boiling point, but the thermometer I had last year, in *Busahir*, &c., showed the boiling point 2° or 2¼° below the new ones. I always suspected the thermometer, but had not then a better. It boiled in the *Panwei* pass, in the *Kunaur* and *Busahir* snowy mountains, at 188° at my camp a little above the lower line of snow, on the 24th June last, so that it should have been 190°, or 22° lower than at the sea side. Bears abound in the higher mountains, also the *goorul* or *boorul*, an animal between the deer and goat, and the *pheir*, a larger animal of the same kind; I have preserved the skin, horns and bones of the head of one, shot near *Jumnotri*. Near the villages where snow lies a great part of the year, there is abundance of the *Monaul* pheasants and *chakors*. In the lower mountains, there are black partridges, and tigers, leopards and bears. I never saw any snakes in the cooler regions.

It was remarked above, that the snow on the great bed was stuck, as it were, with rock and rubbish in such a manner, as that the stones and large pieces of rock are supported in the snow, and sink as it sinks. As they are at such a distance from the peaks as to preclude the idea that they could have rolled down to their present places, except their sharp points had been covered, it appears most likely that the very weighty falls of snow, which there must be here in the winter, bring down with them pieces of rock in the same manner as a large snow ball could collect gravel, and carry it on with it in its course. Masses of snow falling from the high peaks which bound the snow-bed, if they chance to collect mere, and to take a rounded form, would have a prodigious impulse, and might roll to the centre of the snow-valley loaded with the pieces of rock they had involved.

It is not easy to account for the deep rents which intersect this snow-bed, without supposing it to be full of hollow places. It struck us, that the late earthquakes might have occasioned some of the rents. I never saw them before on other snow-beds, except at *Jumnotri*, where they are occasioned by the steam of the extensive range of boiling springs there; perhaps there may

be such springs here also; they are frequent in the Himalaya, and one might suppose they were a provision of nature to insure a supply of water to the heads of the great rivers in the winter, when the sun can have little power of melting the snow above those deep recesses.

I will now proceed to give some account of the course of the river *Jumna* within the mountains, and of its spring at *Jumnotri*, which I also visited this year; the above remarks respecting the *Ganges* having already swelled this paper to too great a bulk, I will make those regarding the *Jumna* in as few words as possible. In the maps published ten years ago, the *Jumna* is laid down as having a very long course, from the latitude of 34½°; from what authority it is difficult to guess, for much as has been surmised and written respecting the head of the *Ganges*, I cannot find any accounts of that of the *Jumna*. It was not known until the year 1814 that the *Jumna*, properly so called, was a comparatively small river above its junction with the *Tonse* in the *Dún*, and I believe the existence of the latter river, though fully treble the size of the *Jumna*, was unknown to Europeans.

The junction of the *Tonse* and *Jumna* takes place at the N. W. end of the *Dún* valley, in latitude 30° 30′, where the river loses its name in that of the small one, and the united stream is called the *Jumna*. The course of the *Jumna* from *Jumnotri*, which is in latitude 30° 59′, being generally south 50° west. It is fordable above the confluence, but the *Tonse* is not. Not having yet visited the sources of the *Tonse*, I am not certain whether it rises within the *Himalaya*, as the *Bhágirat'hí* does, or at its S. W. or exterior base, like the *Jumna*; but the latter I believe to be the case. I apprehend that three considerable streams, which, like the *Jumna*, originate from the south faces of the *Himalaya*, in the districts of *Barasa*, *Leulowari*, and *Deodara Kowarra*, join to form the *Tonse*; and it receives a considerable accession of water from the *Paber* river, which I imagine to be equal in size to any of the three abovementioned feeders. Respecting them, I have at present only native information to guide me, but of the *Paber* I can speak with more confidence, for when, in June 1816, I penetrated within the *Himalaya*, by the course of the *Setlej*, I found that the north bases of many of the snowy peaks seen from the plains of *Hindoostan* were washed by that river. Its course, in the province of *Kunaur*, in latitude 31° 31′, and longitude 78° 18′, being from east 25 south to 25 to the north of west. In this position the *Setlej* is bounded both to the north and south by high and rugged snowy mountains, from which many torrents descend, and increase its bulk. Leaving the left bank and bed of the river, I ascended the snowy range, of which it washes the north base, and crossed over it on the 21st June 1816, at 40 minutes past 11 o'clock in the forenoon, during a heavy fall of snow, being the first *European* who effected a passage over the grand *Himalaya* ridge in that direction.

On surmounting the crest of the pass, I found that the *Indravati* river, which is a principal branch of the *Paber*, originated from the snows, on which I descended on the S. W. or hither side of the ridge, and I followed its channel to the place where it joins the *Paber*, which river must have its beginning in like manner, on the same side of the ridge, as I was informed by the people of the country it had, and I am nearly certain it is the case; and it is most probable that all the streams which form the *Tonse*, do, in like manner, descend from the south-west side of the fronting snowy range, the north-east base of which is washed by the *Setlej*, as abovementioned.

However, I intend to explore the sources of the *Tonse*, as well as of the *Setlej* and *Jáhneví* rivers. But to return to the *Jumna*.

The route from its confluence with the *Tonse* in the *Dún* is thus: to *Calsi* four miles, a large village immediately within the mountain of *Jaunsar*, of which district it is esteemed the capital. It is situated between two high and steep mountains, and on the *Omla*, a small river which joins the *Jumna*. *Calsi* is a place of some little trade, as the people of the neighbouring mountains bring to it their productions, and exchange them for cash to pay their rents,

and a very small quantity of the produce of the plains. On the march, the *Jumna* is forded above its confluence with the *Tonse*. Carriage cattle may go to *Calsi*, but further within the mountains every article is carried on men's backs. Latitude of *Calsi* 30° 31′ 24″.

Calsi to *Birat Fort*, total distance 24,511 paces. 6,000 paces of exceedingly steep ascent of the mountain, on the left bank of the *Omla*; 2,600 easier, to the village of *Khuny* on the ridge; remainder along the mountain side, with occasional ascents and descents, to the foot of the peak of *Birat*, which rises conically above the ridge; 1,800 paces of the steep ascent up it to the fort, which is a small double enclosure. It was abandoned by the *Gorc'ha* garrison on the approach of a force under Colonel Carpenter.

The height of *Birat* above *Sehaxanpur* (which is visible from it), is 6,508 feet; it commands a noble view of the snowy mountains, and the various intermediate ranges, as well as of the *Dún* valley, and the plains on both sides of the *Jumna*.

Invalids from the plains requiring a change of climate may find it at *Birat*.

In the winter the fort is almost buried in snow, which remains in shady places, and on the northern side of the peak, till the beginning of April; but snow seldom falls later than the last week of March, at which season, while I was in the fort, there was a shower which covered the ground to the depth of two inches; the peak is a bare slaty rock, with some quartz intermixed.

March 29th, 1817.—*Birat* to *Murlang*. Total distance 4 m. 6 f. 2 m. 5 f. narrow path along the mountain's side, then a steep descent of 2 m. 1 f. to *Murlang*, a small village in a glen on the *Silgad* rivulet, which falls into the *Jumna* three miles to the east. No grain here. Latitude observed 30° 36′ 53″. Thermometer at noon 78°. It was yesterday at noon, at *Birat*, 50°.

March 30th.—*Murlang* to *Cot'ha*. Total distance 9 m. 5 f. Proceed 2½ miles down the bed of the *Silgad* to the *Jumna*, then leave it, and cross a ridge, and go up the bed of the *Jumna* to the confluence of the *Cunti* river, which joins it from the *Keinah* peak to the west. That river is about 60 feet wide, and 1½ and 2 feet deep. The *Jumna* is 90 feet wide, 3 to 5 feet deep, rapid, and not fordable. The rest of the path is a long ascent of the mountain above the right bank of the *Jumna* to *Cot'ha*, a village of ten houses, about 3,000 feet above the level of the river. A fatiguing march; heavy rain; no grain here.

March 31st.—*Cot'ha* to *Lak'ha Man'dál*. Total distance 8 m. 7 f. For 6 m. 7 f. the path lies generally along the side of the mountain, with occasional strong ascents and descents: 1 m. 5 f. of very steep descent into a dell, the rest lighter descent, flat and ascent from a rivulet to *Lak'ha Man'dál*, on the right bank of the *Jumna* and about 300 feet above it.

Lak'ha Man'dál is a place of some celebrity in *Hindu* story, as having been one of the temporary residences of the *Pan'dás*; and tradition says that formerly there were a great number of statues and temples here, but I imagine the greater part to have been buried by the slip of the side of the mountain at the foot of which it is situated. Several pieces of cornices, entablatures, and other ornamental fragments of buildings, are seen projecting above the soil, which buries the remainder; they are of black stone, and the carving of the ornaments is very well executed. There are also two statues of *Bhim* and *Arjun*, of the size of life, which are half-buried in the soil; and a prodigious number of small idols is deposited in a little temple, which is the only one now remaining, and which does not appear to be of any remote antiquity. The ignorant *Brahmin* could give no account of the building, he declared, as they all do when consulted on such subjects, that it is not of human workmanship, but was built by *Bhim* countless ages ago.

It does not appear that pilgrims now resort here; the place is nearly desolate; it is surrounded by high rocky peaks, and may have been chosen as a fit seat for gloomy and recluse superstition.

Within the temple there is a large slab of blue stone, inscribed with *Hindu*

characters; I cleaned it and took off a reversed impression, as well as circumstances would allow, and sent it to Colonel Mackenzie. Latitude of *Lak'ha Man'dál* 30° 43′ 24″.

Lak'ha Man'dál to *Bancauli*. Distance 3 m. 5 f. Gradual descent 1½ miles to the *Ricnar* river, which is the boundary between *Sirmour* and the *Rowaen* district of *Gurhwal*. It has a course of about 10 miles from the N. W., and joins the *Jumna* here. From the river a very steep ascent of 1¼ mile up the mountain, to a crest called *Géndá Ghát*, there obliquing to *Bancauli*, a village of twenty houses, with a temple; it is on the mountain's side, and about 3,000 feet above the *Jumna*. No grain to be had here as at other places. I planted potatoes. Rainy weather; no latitude.

April 3rd, 1817.—*Bancauli* to *Paunti*. Total distance 11 m. 1 f. by the wheel, in paces 23,108. To the bed of the *Jumna* 3 m. 3 f. mostly oblique descent, though steep in some places above the right bank of the river. Here are very high and steep precipices, from which large blocks of granite have fallen into the bed of the river, which forces its way through and over those obstructions with much violence and noise. After passing over the rocks by the river side for half a mile, we leave it, and climb the right bank by an exceedingly steep ascent, to the *Toem Ghátí*, which overhangs the stream, and is about 1,000 feet above it. Hence descend a mile to the *Camaulda* river; cross it on trunks of trees laid across, a little above its junction with the *Jumna*. The *Camaulda* is the largest river which the *Jumna* receives above the confluence of the *Tonse;* its course is from N. 10° west, down the *Ráma Serái* district, which is a small valley, and is reported to be in some places a mile wide, but is now overrun with *jungles*, full of wild beasts. The *Camaulda*, now swollen by the rain, is about 70 feet wide and 2½ feet deep, and very rapid. Immediately on crossing it, the country up the *Jumna* assumes a more pleasing appearance; the mountains which bound it, though very lofty, do not rise so abruptly, and several small villages are seen on their lower slopes. On the right bank of the river there is a slip of level ground 3 to 500 yards wide. The summits of the mountains are covered with cedars and other pines, and the snow yet lies on them. Proceed by the river side to *Paunti*, a village of twenty houses, pleasantly situated about 400 feet above the *Jumna*. The march was long and fatiguing, as it rained the whole way; the loaded people did not arrive till after dark. At this village I got supplies of grain. The country I have passed through from *Calsi* is nearly deserted, on account of famine, caused by the crops of last year having been destroyed by the hail in October. Aware of this circumstance, I have brought grain with me from *Calsi*, and subsisted my followers with it. Latitude of *Paunti* 30° 48′ 08″.

April 5th, 1817.—*Paunti* to *Gíra*. Total distance 7 m. 1½ f. 2⅔ miles parallel to the *Jumna*, and descend to its bed, where the stream from the *Banaul* glen joins it. Leave the *Jumna* and proceed three miles N. W. up the *Banaul* river. Then ascend the south face of the mountain to *Gíra*, a village of ten large houses, pleasantly situated, and sheltered from the northern blasts. This district of *Banaul* is about seven miles in length; the N. W. end is closed by a high rocky mountain, where the stream arises which waters the bottom of the glen. Several villages are seen placed in advantageous situations on the sides of the mountains, the soil of which is fertile; wood, water and grain, are abundant.

"As I learnt that much snow yet remained on my route forward, I halted here some days to give it time to melt, and to refresh my people, who were harrassed by the journey from *Calsi*, for it had rained every day, and they had been sparingly and ill-fed, and also to take the rate of my chronometers. I took two immersions of Jupiter's satellites, as follows:

	h.	m.	s.	
April 9th.—2d Sat. Observed immersion at mean time.....	14	41	55	5
The same was observed at the *Madras* Observatory, at.....	14	49	35	8

Differences of the meridians		07	40	3
Longitude of *Madras*	5	21	14	0
Ditto of *Gira*	5	13	33	7

The observations at both places are rated as clear and good.

April 10th.—1st Sat. Observed immersion, but not a good observation, mean time	14	09	27	
Same at *Madras* Observatory	14	17	25	4
		07	58	4
	5	21	14	
Longitude by 1st Sat	5	13	15	6
Ditto, 2d do		13	38	7
Mean by immersions	5	13	24	6

Latitude of *Gira*, 30° 52′ 08″.

April 12th, 1817.—*Gira* to *Thánno*. Total distance eight miles. Down the N. side of the glen, and pass through the villages of *Bisát* and *Déváli* to *Dakiát*, a large village, 4 m. 6 f. Proceed parallel to the *Jumna*, but above it, 1 m. 6 f., and descend to the *Badál* river, which comes from a glen similar to that of *Banál*, but is longer, and contains more and larger villages.

The river joins the *Jumna* here; it comes from the *Cédára Cánta*, a large mountain covered with snow, and its course is from N. 15° west; breadth about 40 feet, depth 1½ and 2 feet. Proceed 1½ miles further to *Thánno*, a small village 400 feet above the right bank of the *Jumna*.

The road to-day chiefly on a gradual descent; path good and pleasant. The *Jumnotri* snowy peaks, seen up the river, have a noble appearance; the eastern peak bears 56° 17′ N. E., its altitude 8° 16′.

Thánno appears to be 4,083 feet above the level of *Seharanpore*. Latitude observed 30° 49′ 12″.

April 13th, 1817.—*Thánno* to *Catnaur*. Total distance 4 m. 2 f. Steep descent to the *Jumna*, and cross it on a *sangha*, which consists of three small spars and some twigs, bound together, and laid across in the manner of a hurdle. The *sangha* is in two portions, being laid from rock to rock; one is nine paces in length, and the other seven, the breadth of the river being about 40 feet; but it is deep, being confined between the rocks, through which it falls like a cataract. The water nearly touches the bridge, which is a bad one; some of my goats fell through it, and were drowned. Above this place, the bed of the *Jumna* is much inclined; the stream bounds from rock to rock, and for the most part is a series of small cataracts.

A mile beyond the *sangha* cross the *Silba*, a small river from the glen of that name, and proceed to *Catnaur*, a small village 500 feet above the left bank of the *Jumna*; up the *Silba* glen is a convenient pass over the ridge which separates the *Ganges* and *Jumna*.

The path to-day chiefly ascent and descent, and very rough and steep in most places; and henceforward the features of the mountains bear a harsher appearance, there being generally mural precipices rising from the bed of the *Jumna*, to the height of 1,500 to 2,000 feet, either on one side or the other. The summits of the mountains all round are deep in snow.. A stream from a peak called *Dallia Cursu*, joins the *Jumna* here from the S. E. Latitude observed 30° 51′ 35″.

As no grain was to be had here, I was obliged to march in the afternoon to a very large village called *Páli*, situated up a wild glen: this was a good deal out of my route. The inhabitants of *Páli* and the neighbouring villages, have been noted for a rebellious spirit, against both the *Gur'hwál*

and *Gorc'ha* governments. They had cut off several parties of the *Raja's* troops, and surprised and destroyed a complete company of Gorc'has several years ago, for which they were punished by a force sent out against them under the brave chief *B'hacti T'hápa*. On my arrival they refused to sell me any supplies, and I expected to have had trouble; however, towards evening, we came to a better understanding, and I got abundance of grain. The village consists of about fifty large houses; the inhabitants are stout and hard-featured, and the women generally have light complexions, and agreeable countenances. In the morning I went down the glen 1½ miles, and then along the right bank of the *Jumna*, but high above it, by a difficult and very unpleasant pathway overhanging it; in one place I was obliged to go with great caution, and barefooted, for a false step would have been fatal. The precipices on the opposite side of the river are quite perpendicular, and on this exceedingly steep. After passing the worst part, descend to *Oj'ha Ghur*, a hamlet of three huts only, in a dismal situation, at the feet of steep and lofty cliffs, the rocks hurled from which by the earthquake of 1803 buried a small fort and village which once stood here: dreadful mementos are seen in these mountains of the effects of that catastrophe. Under *Oj'ha Ghur* a stream falls into the *Jumna*, and several cataracts are seen falling among the surrounding precipices. There are some hot springs at the bed of the *Jumna*, which is 400 feet below the hamlet.

Latitude observed 30° 54′ 47″.

April 15th, 1817.—*Oj'ha Ghur* to *Ráná*. Total distance 4 m. 5 f., in paces 19,815. 2,655 paces along the mountain's side and descent to the *Jumna*. Cross it on a *sangha* of two small spars, its length 20 feet, breadth about 2½ feet. The river rushes with great violence under the *sangha*, and nearly touches it. The general breadth of the stream is greater, but it is here confined between two rocks.

1,200 paces by the margin of the river; the rest for the most part ascent, and in some places very steep and rugged.

Ráná is a small village of fifteen houses, about 800 feet above the left bank of the river, on the slope of the mountain; the general lower line of snow on it does not appear to be more than 1,000 feet above the village. The opposite bank of the river is composed of yellow granite precipices, rising murally from the stream to the height of about 2,500 feet or more. The courses of the rock are disposed almost horizontally as high as 1,000 feet above the river; but towards the summits they appear to incline in an angle of about 35°, the apex being to the south-west. Heavy storms of hail and thunder.

April 16th, 1817.—*Ráná* to *Bannása*. Distance 7,839 paces.

Ascents and descents to the small village of *Bárí* 2,356 paces; 684 paces further descent to the *Bur'há Gangá* river, which has a course of about eight miles from the snows to the right; it is in two streams, each eight paces wide and eighteen inches deep, and joins the *Jumna*. 1,480 paces of exceedingly steep ascent; the remainder ascents and descents, and difficult road. Cross the *Jumna* on a *sangha*, and also the *Bannása* river, which is about two-thirds of its size, and joins it here. Ascent to *Bannása*, a small village at the foot of a rocky mountain, a fall from which last year destroyed half the village. Angle of altitude of the mountain 40° 55′. Among the cliffs, and on the summit, I observed with a telescope many of a species of animal peculiar to these elevated regions; it is called *pheir*, and, as a mountaineer in my service succeeded, after many toilsome chases, in shooting one of them, I can give a description of its dimensions.

	Ft.	In.
Length from the tip of the nose to the end of the tail, the length of the face being 11 inches, and of the tail 3 inches only	5	0
Height from shoulder to toe	3	2½
Girth at the chest	2	11½
Ditto at the loins	2	4

Length of the hair at the shoulders eight inches, but on the other parts of the body it is short.

I preserved the skin and the bones of the head and horns, and presented them to the Most Noble the Governor-General, who, I believe, sent them to Sir Joseph Banks.

The face of the animal, which was a male, resembles that of the *Nil Gáo*. The horns are large; the lower part of them stands nearly erect from the forehead, but the upper half bends backward. The hoofs cloven. The colour that of a camel or lion, and the long hair about the shoulders and neck somewhat resembles a lion's mane. The flesh appeared coarse, and an unpleasant musky smell exhaled from it. The *Hindoostanees* would not touch it, but the *Gorc'ha sepoys* and mountaineer coolies ate it with avidity. It is remarkable that those people will not eat mutton. The *pheir* is a gregarious animal, and appears to subsist on the short herbage at the edge of the snow. The chase of it in its haunts on the cliffs and precipices is most difficult and dangerous; but in the depth of winter, when the snow drives them down to the villages, the people hunt and kill them more easily.

In this neighbourhood, springs of hot water are very numerous; they are seen bubbling up among the rocks in various places near the rivers. The heat of the water is too great to bear the hand in it for many moments, but having broken my long scaled thermometer, I could not ascertain its precise temperature: the water has little if any taste. About half a mile above its junction with the *Jumna*, the *Bannása* river falls from a precipice of yellow and rose-coloured granite, of 80 or 90 feet high, in a noble cascade. The breadth of the stream is about 15 feet, and it falls into a deep basin, which it has worn in the rock, with much noise.

The stream is caused by the melting of the snows on the heights above.

From the village two of the *Jumnotri* peaks appear towering above the clouds, with sublime effect. Angle of altitude (taken by reflection in mercury) of the east peak 15° 34′ 45″, of the west 17° 10′ 10″.

April 16th, 1817.—*Bannása.*

	h.	m.	s.	
Observed immersion of the 2nd Satellite M. T.	17	16	05	
The same took place at *Madras* Observatory at	17	23	31	1
Difference		07	26	1
Longitude of *Madras*	5	21	14	
Do. of *Bannása*	5	13	47	9

The beginning of twilight made the observation not so good as it would have otherwise been.

Latitude observed 30° 55′ 50″.

This is not a good latitude. The weather was cloudy and stormy, with showers of sleet.

April 17th, 1817.—*Bannása* to *Cursáli*. Thermometer at sunrise 33°. Descend to the *Jumna*, and cross it on a plank 12½ feet long, and again on a plank of 10 feet; depth of the water 2½ feet; beds of frozen snow extend to the margin of the stream. A most laborious and steep ascent of 675 paces, whence gradually descend, and cross the *Jumna* on a small *sangha*, where it receives the *Imri* rivulet from the snow, whence it originates, about 1½ mile to the end. It is less than the *Jumna*, which is now reduced to the rank of a rivulet. Strong ascent to the village of *Cursáli*.

Total distance 4,978 paces.

Stormy weather and very cold, driving showers of sleet and rain; path, bad and slippery.

The village of *Cursáli* contains about twenty-five substantial houses, and is situated at the immediate feet of the *Jumnotri* snowy peaks; but they are not visible, as the near and steep part of the base obstructs the view. The situation of *Cursáli* is very peculiar, and one would hardly suppose that people should choose to live in such a remote and cold place. It is the latter end of April, and yet daily slight showers of snow fall, and the remains of drifts yet lie in shaded places in the village. By the sides of the *Imri* and *Jumna* there are several spots of flat ground, on which the inhabitants cultivate grain enough for their subsistence. To the west, north and east, this little secluded place is bounded by the lofty cliffs of the *Himalaya;* and to the south it is sheltered by a mountain, the north face of which is not so steep, and it is clothed with trees. All those are at present deep in snow, which reaches down to the level of the two streams; yet I found the place by no means an uncomfortable abode, for the heights near it shelter it from the violence of the winds. The sun is pleasantly warm in the middle of the day, and the progress of vegetation is rapid in proportion to the length of the winter. The rocky and snowy defile, called *Jumnotri*, where the *Jumna* originates, is seen in the direction of N. 42° east, distant three miles.

Latitude of *Cursáli*, 30° 57′ 19″.

April 17th.—Observed immersion of Jupiter's 1st Satellite, mean time, 16 h. 03 m. 46 s. It appears no observation was obtained at *Madras* on this day.

During three days I attempted to get some sets of lunar distances, and also transits of the moon over the meridian, but was constantly prevented by clouds from doing anything satisfactorily.

April 21st, 1817.—*Cursáli* to *Jumnotri*.

	m.	f.	yd.
1. Flat, along the village fields; here climb a steep rocky corner above the river's bed. *Jumnotri* nearly 41° 30′. *Chiá* mountain, over which there is a pass to *Suchí* on the *Ganges*, practicable in the rains (at present it is blocked up by deep snow) 128° 30′.....	0	3	40
2. Steep descent through snow, 1 to 5 feet deep, then flat.....	0	0	148
3. Fields, slight acclivity, snow-patches; abundance of pheasants here, chiefly of the kind called *Monál*.....	0	0	64
4. Rough and rocky; descend to the *Jumna*, which in several places flows under beds of snow 25 or 30 feet thick. An overhanging precipice to the right. A torrent, called the *Bandiali*, half the size of the *Jumna*, joins it from a cleft in the rock, and is the last tribute it receives. The path to this station entirely through snow: cross the river twice, once on the stones, and once on a snow arch	0	6	143
5. At *Bhairo Ghátí*, the crest of one of the steepest ascents (for its length) I ever saw; it is entirely up the snow, in which we cut steps with *p'haoras* (spades) to facilitate our passage; there is here a place dedicated to *Bhairo Lál*, who is esteemed to be the *janitor* of *Jumnotri* and *Gangotri*. It is nothing more than a low building (if it may be so called) of three feet high, containing some small iron tridents. I hung a new English silver coin by a copper ring on one of them	0	1	25
6. Exceedingly steep descent to the *Jumna*, by steps cut in the snow. A cascade of the stream cuts through the snow, and falls from a rock of the height of about 50 feet	0	0	130
7. Stiff ascent up the snow bed which conceals the river, except here, where the stream is visible for a few yards through a hole in the snow; the snow bed is about 100 yards wide, and bounded by high precipices, from which masses of rock of 40 feet in length have recently fallen	0	3	214

	m.	f.	yd.
8. River, as before, under the snow; here it appears through a deep hole, falling in a cascade from the rock, below the snow. Rocks on both sides, those to the right cased with ice	0	1	152
9. *Jumnotri*, the place so called	0	0	64
Total miles	2	7	160

At *Jumnotri* the snow which covers and conceals the stream is about 60 yards wide, and is bounded to the right and left by mural precipices of granite; it is 40 feet 5¼ inches thick, and has fallen from the precipices above. In front, at the distance of about 500 yards, part of the base of the great *Jumnotri* mountain rises abruptly, cased in snow and ice, and shutting up and totally terminating the head of this defile, in which the *Jumna* originates. I was able to measure the thickness of the bed of snow over the stream very exactly, by means of a plumbline let down through one of the holes in it, which are caused by the steam of a great number of boiling springs which are at the border of the *Jumna*. The snow is very solid and hard frozen, but we found means to descend through it to the *Jumna* by an exceedingly steep and narrow dark hole made by the steam, and witnessed a very extraordinary scene, for which I was indebted to the earliness of the season and unusual quantity of snow which has fallen this year. When I got footing at the stream (here only a large pace wide), it was some time before I could discern anything, on account of the darkness of the place, made more so by the thick steam; but having some white lights with me, I fired them, and by their glare was able to see and admire the curious domes of snow over-head: these are caused by the hot steam melting the snow over it. Some of these excavations are very spacious, resembling vaulted roofs of marble; and the snow, as it melts, falls in showers like heavy rain to the stream, which appears to owe its origin in a great measure to these supplies. Having only a short scaled thermometer with me, I could not ascertain the precise heat of the spring, but it was too hot to bear the finger in for more than two seconds, and must be near the boiling point. Rice boiled in it, but imperfectly. The range of springs is very extensive, but I could not visit them all, as the rest are in dark recesses and snow caverns. The water of them rises up with great ebullition through crevices of the granite rock, and deposits a feruginous sediment, of which I collected some; it is tasteless, and I did not perceive any peculiar smell. Hot springs are frequent in the *Himalaya*; perhaps they may be a provision of nature to ensure a supply of water to the heads of the rivers in the winter season, when the sun can have little or no power of melting the snows in those deep defiles.

From near this place the line of the course of the *Jumna* is perceptible downward to near *Lákha Mándal*, and is 55° 40′ S. W. It will be seen by the notes, that from the place called *Bhairo Ghátí* the bed of the river is overlaid with snow to the depth of from 15 to 40 feet, except at one or two places, where it shows itself through deep holes in the snow.

The snow-bed is bounded to the right and left by mural precipices of light-coloured granite; on some ledges there is a sprinkling of soil, where the *B'hojpatra* bushes grow. The end of this dell or defile is closed, as before observed, by part of the base of the great snowy mountain of *Jumnotri*, and which is visible from the plains. The altitude of the part of the mountain visible is 29° 48′; but higher parts are concealed by the lower and nearer. The face of the mountain, which is visible to the height of about 4,000 feet, is entirely cased in snow and ice, and very steep. The foot of the base is distant from the hot springs about 500 yards, and immediately where the ascent becomes abrupt, a small rill is seen falling from a rock which projects from the snow; it is about three feet wide, and shallow, being only a shower of spray produced by the snow now thawing in the sun's rays at noon. Above that no water whatever is seen; if there were any, it would be visible, as the

whole steep base of the mountain is exposed to view directly in front, consequently the above rill is the most remote source of the *Jumna*. At the present season it was not possible to go to it, as the snow-bed was farther on impassable, being intersected by rents and chasms caused by the falling in of the snow as it melts by the steam of the boiling springs below it.

Here, then, is the head of the *Jumna*, on the S. W. side of the grand *Himalaya* ridge, differing from the *Ganges*, inasmuch as that river has the upper part of its course within the *Himalaya*, flowing from the south of east to the north of west; and it is only from *Suchí*, where it pierces through the *Himalaya*, that it assumes a course of about south 20° west.

The fall of the *Jumna*, from *Jumnotri* to the *Dún*, is very considerable. I regret I had not a good barometer to ascertain the height of *Jumnotri*; I had with me an empty country-made barometer-tube, with which I endeavoured to gain an approximate idea on the subject. Having warmed and well dried the tube, I filled it gradually with mercury, driving out such air bubbles as were visible, and inverted it in a deep cup of quicksilver, taking care not to remove my finger from the orifice till the lower end of the tube was fairly below the surface of the quicksilver; the tube was kept in an erect position by means of a plumbline. The length of the column was 20·40 inches, which, corrected for temperature, gives 10,483 feet for the height of *Jumnotri* above the sea, taking 30·04 inches for the level of the sea.

The above is only a rude experiment, but I had not the means of making a better; the length of the column may be depended on to the 20th part of an inch, I think, but the probable impurity of the mercury may cause an error of 2 or perhaps 300 feet.

Near noon, I took a short set of circummeridional altitudes of the sun for the latitude, as follows:

		M.	S.	°	′	″	
Horary angle.	A. M.	7	19	30	58	59	9
		5	19	0	0	55	2
		1	58	0	0	52	2
	P. M.	0	31	0	0	47	5
		2	51	0	0	55	2
		6	28	0	0	42	6
Mean latitude of the hot springs of *Jumnotri*				30	58	52	1

The latitude of the small fall or rill, which may more properly be called the head of the *Jumna*, will be 30° 59′ 06″.

Having finished my observations by 2 o'clock, I set out to return; the heat of the sun had then begun to melt the snow on the cliffs on both sides, and many rocks and lumps of snow were falling down; this obliged us to run with all speed down the snow-bed, to get out of the way of these missiles: several of the people had narrow escapes from the falling fragments, but no one was struck.

The inhabitants of *Cursáli* say that it is seventeen years since they had so severe a winter as the last. At *Jumnotri* the inclination of the granite rock is from 43° to 45° from the horizon. The apex being to the S. W., or towards the plains.

As the season was not sufficiently advanced to allow of my passing to the *Ganges* by the *Chiá* or *Cilsaun* mountains, both of which are at present impassable from the depth of snow on them, I returned to *Catnaur*, and going up the *Shiátba* glen, crossed the ridge which divides the two rivers at the *Jackeni Ghát*, and descended by *Bauna* to *Barahat*, from whence I proceeded up the *Ganges* to *Reital*, and continued my route beyond *Gangotri*, as before-mentioned.

I shortly hope to be able to present to the Society the result of my trigono-

metrical operations to determine the heights and positions of all the peaks of the *Himalaya* visible from *Seharanpur*, and also an account of the sources of the *Tonse* and *Jáhnevi* rivers, and of the upper part of the course of the *Setlej*.

ADDENDA.

Height of the *Sangha* at *Lohari Naig* above the sea...	7,389
Below *Suchí*	7,608
Suchí village	8,869
Ridge of the mountain on which *Suchí* stands.....	12,000
Jumnotri.....	10,849

OLD AND NEW MERMAIDS, AND THE SUPERSTITION CONNECTED WITH THE BELIEF IN MERMAIDS.

New Batavian Mermaid—Valentyn's Batavian Mermaid, 1714—Newfoundland Mermaid, 1725—Mermaid at St. Germain's, 1758—Mermaid in London, 1775—Mermaid from the North Seas, 1794—Scotch Mermaid, 1797—Another, 1809—Another, 1811—Guiana Mermaids—Drs. Chisholm and Pinckard—Méné Mamma—Exeter Mermaid with Two Legs—Mr. Toupin's Mermaid, off Exmouth Bar, 1812—Mermaids with Voices—Sussex Mermaid of 1187, and Dutch Mermaid of 1430, quite dumb—Origin of Mermaids with Combs and Looking-glasses—Origin of Mermaids in Heraldry ?—Heraldic character of the Dolphin—Irish Mermaid, 1819—M. Salamé's Mermaid—Mermaids of the Red Sea—Agreements and Disagreements of the several stories of Mermaids—A Mermaid " a Huge Animal, like a Bishop in his Pontificals"—The White Porpoise suggested as the Mermaid of Newfoundland, &c.—Etymologies of the names Porpoise and Grampus—The Young of the White Porpoise blue—Manati—Artedi's rashness in his formation of the genus Syren—Syren a name already given by Naturalists to a fresh-water Lizard—Disagreement of the new Mermaid with Artedi's characters—The new Mermaid's want of Waist and Navel insuperable difficulties—Physical Objections—The Law of Gravitation disregarded—Physiological Query—New Mermaid worshipped in the Eastern Islands, and put into Chancery in England—In Rome we must do as Rome does—South American veneration of the Méné Mamma—Fish mistaken for Gods in the Fiji Islands—Religion attributed to the Dutch Mermaid and to the Indian Elephant—Conclusions regarding Mermaids, Old and New—Seals believed to be Mermaids—Ancient History of Mermaids—Popular Superstitions connected with them—Mermaids, Sea-gods, Kelpies and Evil Spirits—Loves of the Mermaids—Mermaids, Syrens and Harpies—Conjecture as to the Originals of these fabulous creations—Mermen in the Zetland Isles and in Epirus—Song of the Swan—Final Conclusions concerning Mermaids—Crakens and Sea-serpents—Scandinavian Fables concerning the serpent Midgard and the god Thor.

MR. EDITOR: As you appear to have acknowledged the double title of the Batavian and once East India-warehoused Mermaid, suggested by your correspondent John Dory, to be immortalized in the pages of the Asiatic Journal, perhaps you will give a place to the letter of a second writer, also to be recommended to you by his name, offering some supplemental remarks on the same interesting production, either of art or of nature.

The very agreeable communication of John Dory brings down the stories of Mermaids only to the beginning of the seventeenth century. I shall take a brief view of those of later date, chiefly with the design of drawing your attention to the leading particulars of the animal figure described; and it is a coincidence of which I must not omit to take notice, that the first Mermaid to be now mentioned was seen by Valentyn, in the year 1714, on his voyage from

Batavia to Europe. It is said to have been *sitting* on the surface of the water, with its back towards the ship. The body was of a grizly colour, like the skin of a codfish; it had breasts, and was shaped like a woman *to the waist*, from which (though by what means Valentyn ascertained the fact does not appear) "it went off tapering to a point."

In the year 1725, as we are told by Maillet, in his Téliamède, an account of a Mermaid, seen by a French ship's crew, off the coast of Newfoundland, for some hours, and subscribed with the names of all who could write, was forwarded to the French Minister of Marine, M. de Maurepas.

In 1758, a living Mermaid was exhibited at the Fair of St. Germain, in France. It was about two feet long, very active, and was seen sporting in a vessel of water, with great agility, and seeming delight. Its position, when at rest, was always erect. It was a female, with ugly negro-features; ears very large, and the back parts and tail covered with scales. In neither of the foregoing accounts have we any mention of *fins*.

In 1775, a Mermaid was exhibited in London; but whether alive or dead the description before me does not state. Its face is said to have been like that of a young female; its eyes a fine light blue, its nose small and handsome, its mouth small, its lips thin, and the edges of them round, like those of a codfish. Its teeth were small, regular and white; its chin well-shaped, and its bosom full. Its ears were *like those of an eel*, but placed as in the human species; and behind them were *gills* for respiration, which appeared like curls. It had no hair on its head, but rolls instead of hair, which, at a distance, might have been taken for short curls. "Its chief ornament," to borrow the phrase of the narrator, was a beautiful membrane or fin, rising from the temples, and gradually diminishing till it ended pyramidically, "forming a foretop, like a lady's head-dress." It had no fin on the back, but a bone like the human species. The breasts were fair and full, and the arms and hands well-proportioned, *but without nails on the fingers*. The belly was round and swelling, *but without a navel*. From the waist downward it was in all respects *like a codfish*, but it had *three sets of fins*, one above and another below the waist (the place of the *third* is not mentioned), "which enabled it to swim erect in the sea."

In 1794, a Mermaid, described as having been taken in the North Seas, by one Captain Fortier, was exhibited in the neighbourhood of Covent Garden. Its figure, from the head down to *the lower part of the waist*, was that of a woman; below the waist, that of a fish. It was three feet long, and had ears, *gills*, breasts, shoulders, arms, hands, fingers and fins, and was covered with scales on the fish part.

In 1797, a schoolmaster of Thurso, in Scotland, affirmed that he had seen a Mermaid in the sea, near the shore, apparently in the act of *passing her fingers through her hair*. The object which he saw bore so exact a resemblance to a woman, that but for the impossibility that a real woman could have supported herself in the waves for the same length of time, he would have believed it to be human. Twelve years afterwards, as we are told, several persons beheld a similar animal near the same place.

On the 12th of January 1809, at Sandside, in the Parish of Reay, in the County of Caithness, there was seen a marine animal, supposed to be a Mermaid. *Only the head and chest* were visible, and these are said to have exactly resembled those of a full-grown young woman. The breasts were perfectly formed; the arms longer than in the human body, and the eyes somewhat smaller. When the waves dashed aside the hair, *which was of a seagreen colour*, the *hands* were immediately employed to replace it. *The skin was of a pink colour*. It was observed by several persons, within the distance of twenty yards, for about an hour and a half; and during all that time it betrayed no symptoms of alarm.

In 1811, a young man, named John M'Isaac, of Corphine, in Kintyre, in Scotland, made oath, on examination at Campbell-town, before the Sheriff

substitute of Kintyre, that he saw, on the 13th of October, in that year, on a black rock on the sea-coast, an animal of which he gave the following account. The upper half of its body was white, and of the human shape; the other half toward the tail was of a brindled or reddish grey colour, and apparently covered with scales. The extremity of the tail was of a shining reddish green colour. The head was *covered with long hair*, which at times it would *put back on both sides of its head.* It would also spread its tail like a fan; and, while so extended, the tail was continued in a tremulous motion; but when drawn together again, it remained motionless. The tail appeared to the deponent to be about twelve or fourteen inches broad. The hair was long, and of a *light brown colour.* The animal was between four and five feet long, and had a head, hair, arms and body, *down to the middle*, like a human being. The arms were *short in proportion to the body*, which appeared to be about the thickness of that of a young lad, tapering gradually [from the waist] to the point of the tail. When stroking its hair toward either side of its head, its fingers were kept close together, so that the deponent could not see whether they were webbed or not. The deponent observed it for near two hours, during all which time the rock on which it lay was dry, and its whole figure consequently exposed. When the tide had so far retired as to leave the rock dry to the height of four feet above the water, the animal tumbled clumsily into the sea; and a minute after this it rose again to the surface, and the deponent then beheld every feature of its face. The face had all the appearance of that of a human being, but with very hollow eyes. The cheeks were of the same colour as the rest of the face. The neck seemed short. *The animal was now constantly stroking and washing its breast*, which was half immersed in the water, in such a manner, that the deponent could not say whether the bosom was formed like a woman's, or not. He saw at no time either feet or *fins.* It continued above water for a few minutes, and then finally disappeared.

So much at present for Scotch Mermaids and Merwomen, unless the last was a *Merman.* The next part of the globe from which we have had modern and reiterated notices of Mermaids, is Berbice, in South America. Dr. Chisholm, in an Essay on the Malignant Fever in the West Indies, published in 1801, speaks of Mermaids, or River Maids, in the terms subjoined: "I probably hazard the implication of credulity by the following note: In the year 1797, happening to be at Governor Van Battenberg's plantations in Berbice, the conversation turned on a singular animal which had been repeatedly seen in Berbice river, and some smaller rivers. This animal *is* the famous Mermaid, *hitherto* considered as a mere creature of the imagination. It is called by the Indians 'Méné Mamma,' or 'Mother of the Waters.'* The description given of it by the Governor is as follows:—The upper portion resembles the human figure, the head *smaller* in proportion, *sometimes bare*, but *oftener covered with a copious quantity of long black hair.* The shoulders are broad, and the breasts large and well-formed. The lower portion resembles the tail portion of a fish, *is of immense dimension*, the tail forked, and not unlike that of a Dolphin, as it is usually represented. The colour of the skin is either black or tawny. The animal is *held in veneration and dread by the Indians*, who imagine that the killing it would be attended with the most calamitous consequences. It is from this circumstance that none of these animals have been shot, and consequently not examined but at a distance. They have generally been observed *in a sitting posture in the water*, none of the lower extremity being discovered till disturbed; when, by plunging, the tail appears, and agitates the water to a considerable distance round. *They have been always seen employed in smoothing their hair, or stroking their breasts with their hands, or something resembling hands.* In this posture, and thus employed, they have been frequently taken for Indian women bathing." Dr. Pinckard, in his Notes on the West Indies, Vol. ii, Letter I, reports his having been present at conversations, in the same Dutch Settlements, where the existence of Mermaids of the fore-

* I should rather translate "Méné Mamma" by "Water Woman;" words equivalent to Mer, or Sea Woman, or Mermaid.

going description was asserted, and where particulars similar to the above were given. Dr. P. speaks of the superstitious veneration in which the animal is held by the Indians; but also mentions, that some Dutch planters corroborated their account of the existence of the Mermaids, by declaring that they had eaten of their flesh.

But the most extraordinary, the most minute, (I had nearly said, the most recent), and certainly the most *domestic* of all stories of Mermaids, as well as that in which the veracity of the narrator is the most completely pledged for the accuracy of the detail, is one which relates to a marine animal seen by Mr. Toupin, of Exmouth, in Devonshire, on the 11th of August 1812. The river Ex and its vicinity is indeed remarkable, not only for the appearance of more than one Mermaid, but for that of more remarkable Mermaids than even all the rest of the world. It is not a century since a Mermaid was said to have been seen in the river just mentioned, close to the walls of the city of Exeter. Unlike the Batavian or Moluccan stranger, but like every other Mermaid on record, its humanity extended to the waist; and, so far like our present eastern curiosity, it bore, from the waist downward, *a resemblance to a salmon*. It had, however, *two legs* placed below the waist, an absolute novelty in the history of Mermaids. With these legs it left the shore of the river Ex, and ran before its pursuers, *screaming with terror*, till it was knocked down and killed! Now, Mr. Toupin's Mermaid, like the two-legged monster just mentioned, had a voice; and these, with a third to be presently mentioned, are the only Mermaids or Mermen, on modern record, that have not been absolutely dumb; all the affinity to the sweet-singing Syrens of antiquity notwithstanding. The Merman mentioned by your correspondent, John Dory, as "fished up" on the coast of Sussex, in the year 1187, was quite *dumb*, and it may be suspected *deaf* also. Larrey assures us, that he was exactly like a man in every respect, except that he wanted speech; and that he never could be brought to any understanding of his nature nor situation! So, also, the Mermaid reported by Johannes Hondius, as taken by some women in the meadows at Edam, in West Friesland, where it had been brought by the sea which entered through the broken dykes, during the great tempests in 1430. That Mermaid, as John Dory has told you, was taught to spin. Moreover, it was dressed in female attire, fed on cooked meat (that at St. Germain ate fish and bread), had some notion of a deity, made its reverences when it passed a crucifix, lived some years at Haarlem (though it ever retained an inclination for the water), and was allowed at its death christian burial; and yet all efforts to teach even that Mermaid *to speak* proved ineffectual! By the way, it is this identical Mermaid of Haarlem, who wore female attire, that is, the sole prototype of the "Mermaid of the Moderns," with the "comb and looking-glass," to which John Dory alludes. It is this Haarlem Mermaid only (though without her clothes), that is, represented upon our signs and in our coat-armour; and, considering the recent date of this piece of piscine history, it would be curious to know what family first brought the Mermaid into English heraldry, or whether only the comb and looking-glass are of modern introduction? I may also ask, of what the Mermaid in heraldry is the emblem? I believe, of nothing but the marine pursuits of its bearer. The Dolphin, which has also got into coat-armour, stands renowned as the friend of man, a connoisseur in music, and a pattern of activity, because, say his panegyrists, he swims even in his sleep! But what has the Mermaid had to recommend her, from the days of Ulysses to our own?

But we must return to Mr. Toupin's Mermaid, the account of which will seem to be such as can only be true or false; where the allowances to be made for other narrators of the appearance of Mermaids seem to be out of the question; and where, if the particulars stated are true, we are more called upon to pause than in any other instance. Mr. Toupin published an account of his extraordinary adventure, from which the following is an extract: "The day (August 11, 1812) being very fine, I joined (says Mr. T.) a party of ladies and gentleman in a sailing excursion. When we had got about a mile to the south-

east of Exmouth-bar, our attention was suddenly arrested by a very singular noise, by no means unpleasant to the ears, but of which it is impossible to give a correct idea by mere description. It was not, however, unaptly compared by one of our ladies to the wild melodies of the Æolian harp, combined with a noise similar to that made by a stream of water falling gently on the leaves of a tree. In the meantime, we observed something about one hundred yards from us to windward. We all imagined it to be some human being, though at the same time we were at a loss to account for this at such a distance from the shore, and no boat near. We hailed, but received no reply, and we made toward this creature as soon as possible; when, to the great astonishment of us all, it eluded our pursuit by plunging under the water. In a few minutes it rose again, nearly at the same place; and by that time we had got sufficiently near for one of the boatmen to throw into the water a piece of boiled fish which he had in his locker. This seemed to alarm the animal, though it soon recovered from its fears, for we presently observed it to lay hold of the fish, which it ate with apparent relish. Several other pieces were thrown out, by which the creature was induced to keep at a short distance from our boat, and afford us the opportunity of observing it with attention; and [we] found, to our astonishment, that it was no other than a Mermaid! As the sea was calm, and in a great degree transparent, every part of the animal's body became in turn visible. The head, from the crown to the chin, forms rather *a long oval*, and the face seems to *resemble that of the seal*, though, at the same time, it is far more agreeable, possessing a peculiar softness which renders the whole set of features very interesting. The upper and back part of the head appeared to be furnished with something like hair; and the fore-part of the body with something like down, between a very light fawn and a very pale *pink colour*, which, at a distance, had the appearance of flesh, and may have given rise to the idea that the body of the Mermaid is, externally, like that of the human being. This creature has *two* arms, each of which terminate in a hand with four fingers, connected to each other by means of a very thin elastic membrane. The animal used its arms with great agility; and its motions in general were very graceful. *From the waist* it gradually tapered, so as to form a tail, which had the appearance of being covered with strong, broad, polished scales, which occasionally reflected the rays of the sun in a very beautiful manner; and, from the back and upper part of the neck, down to the loins, the body also appeared covered with short round broad *feathers*, of the colour of the down on the fore-part of the body. The whole length of the animal, from the crown of the head to the extremity of the tail, was supposed to be about five feet, or five feet and a half. In about 10 minutes from the time we approached, the animal gave two or three plunges, in quick succession, as if it were at play. After this it gave a sudden spring, and swam away from us very rapidly; and in a few minutes we lost sight of it."

In the autumn of the year 1819, an account appeared in the newspapers, of an animal which was said to have been seen on the coast of Ireland, and which, being attempted to be shot by a spectator, plunged into the sea, with a loud scream, and was discovered no more. In size, it resembled a child of ten years of age; but it had a bosom as full as that of a girl of sixteen, together with long dark hair, and full dark eyes.

M. Salamé, in a recent publication, has stated, that in the Red Sea he saw a Mermaid out of the water mast-high. This "leaping a good height out of the sea," as you have been told by John Dory, is one of the habits of the Sea-cow. For the rest, if, as I shall presently contend, the Mermaid is little better than an evil spirit, no place more likely to find one in than in the Red Sea! That of which the account is cited by John Dory, of the date of 1565, had, let it be observed, *a navel*.

You have now, I believe, Mr. Editor, in joining my letter with that of John Dory, an account of all the Mermaid-stories on record, for the importation of Captain Edes is our very next example; and the first thing to which I wish to

draw your attention is the agreements and disagreements in the several descriptions, and especially to the violent disagreement with all, in the description of the new Batavian stranger.

The description of the Méné Mamma of Guiana will not fail to have reminded you of the "Mermaid" seen by Henry Hudson, in *north* lat. 75 deg. 7 min., on the 15th of June 1608. In both cases we find the tail seen only on the animal's going down, for it evidently goes down head foremost. In the Berbice river, the tail portion of these animals is of "immense dimension," recalling the Merman caught in the Baltic in 1531, and which, in some tracts published in 1650, by John Gregory, A. M., and Chaplain of Christ Church, Oxford, is described as a "*huge animal* of the human form, but very much resembling a Bishop in his pontificals!" There is a German engraving of this monster extant; but, alas! in the hands of ignorance and credulity, the pencil is sometimes as deceitful as the pen.* I very much suspect that the animals seen by Hudson in 1608, and by Captain Richard Whitbourne, in the harbour of St. John, Newfoundland, in 1610, as well as that caught in the Baltic, were no other than the *White* Porpoise (porc-poisson, *porcus-piscis*, hog-fish, or herring-hog†), of which I have seen hundreds in the gulf and river of St. Lawrence. The skin of Hudson's Mermaid was "verie white;" that of Whitbourne's was "white and smooth as the back of a man;" and what strengthens my suspicion is, the young of this Porpoise is *blue*, which color it exchanges gradually and partially for *white*, as it advances in age, in the same manner that the young swan is at first brown, and afterwards white. Now, if "blacke" or dark "bleue strakes, resembling haire, but certainly *not* hair," remain about the young Porpoise after its body has become generally *white;* and if these "strakes" disappear as the animal grows older, these particulars will explain some of the contradictory statements concerning hair and no hair. But though the "tail-portions" of the animals in the harbor of St. John and in the river Berbice appear to agree, the great difference of climate in those two situations forbids me, as far as my present information goes, to attempt a comparison between the White Porpoise of the north, and the Méné Mamma of Guiana. This latter, with which we should probably class the Merman seen on the Coast of Martinique, and which, as John Dory tells you, was observed to "wipe its hand over its face, and heard to blow its nose," may be the Manati. You see, then, that I cannot readily concur with John Dory, in thinking the animal of Whitbourne a Sea-cow.

The "pink color," mentioned both by Mr. Toupin, and in the account from Caithness, might also agree with the White Porpoise, which, when full grown, has, I believe, an inclination to a pink hue, under a transparent white; but the similarity holds no further.

You cannot have omitted to take notice of the uniformity with which all the observers of the living animal speak of its action of stroking its hair, or wiping its face; and this attention to appearance, or at least to the comfort of the head, affords a curious coincidence with the comb and looking-glass of the Haarlem Mermaid! It is also a particular which must strongly incline us to believe that some one description of animal, however variously represented in other respects, and in however various situations, has really been seen by several of the witnesses!

I pass over a number of minuter points, in which either an agreement or disagreement exists, in order to hasten the comparison of the whole, in your mind's eye, with the characters given by Artedi, in his adventurous introduc-

* Among the agreements between different descriptions of Mermaids, may also be placed the very striking ones which you will observe in reading the Scotch account of 1811, and Mr. Toupin's, of 1812.

† So, Grampus is formed by us from the French grand-poisson; Latin, grandus piscis, "great fish."

tion of the genus Syren* into his System of Ichthyology, and quoted to you by John Dory; and also with the figure of the "Mermaid" imported by Captain Edes. Artedi's characters are, no pinnated tail; the head, neck and breast, *down to the navel*, similar to those of the human species; *only two fins on the whole body, and those stand on the breast.* In Captain Ede's Batavian Mermaid, there are fins "on the breast," or rather immediately below it; but this is the only coincidence. Artedi, and all the descriptions, concur in continuing the human form to the waist—"down to the lower part of the waist;" but our Batavian commences fish immediately under the breasts!

The novel and unique form of Mermaid, seen in the monster in St. James' Street, and now adverted to, is, I think, for more reasons than one, perfectly fatal to its character for genuineness. But I shall now examine the object in question, as to a few particulars, from head to tail, and the want of waist will come to be taken notice of in course.

The first thing that should strike us, on seeing the "Mermaid," is the disproportionate magnitude of the head, so especially disproportionate on account of the *want of a waist.* Every other Mermaid that has been described, was human-shaped to the waist, usually with a navel, though in one instance without. In the Mermaid of 1774, above, though there was "no navel," the belly was "round and swelling;" and in that of 1794, was seen "a woman from the head down to the lower part of the waist." In all the instances, then, that have been before, there was at least *something* to give the body a centre of gravity, a fulcrum for its support; but in the Mermaid which Eastern art has clumsily attempted to impose upon us, everything of the kind is wanting; and the eye is instantly satisfied, that if such a body as that exhibited could be a living body, and were placed in the water, the head would fall undermost, and drag the tail after it below the surface. The head of Captain Edes' Mermaid is like the head of a large nail. The tapering of the body to the tail begins, not at the waist, but at the shoulders; and, hence, even those who have not seen it can easily satisfy their minds, that the result of the exhibition of an animal so formed in a fluid element, must inevitably be such as I have described.

But, supposing, after all, that the foregoing objection is unfounded; supposing that, in point of fact, however theoretically impossible, the animal could maintain an upright position in the water, so far at least as the weight of the head is concerned, on what is it in such case to rest? How is it to sit in, or on the water? What is it to do with its tail? Its tail, like fishes' tails in general, is placed at right angles with its body, and is made for directing and accelerating a horizontal motion; but of what use could it be to the animal, when the body should be placed vertically, or in other words, when it should be as at the end of a walking-stick, held upright? Of still less use, too, must it be, if by a curvature of the body it is raised out of the water, as is usual in herald and sign painting, and the whole weight of the animal is made to rest in the water, on the bent back-bone!

But, supposing this objection also gotten rid of, and that is really a very efficacious instrument for maintaining the upright position of the Mermaid in the water; that by the help of an undulating motion of the tail, pushed perpendicularly down into the element, the animal would be enabled to maintain a steady position; or, at the worst, that in some manner or other even the Mermaid in St. James' Street is endued with a centre of gravity, has a basis on which to rest, and could keep itself in an upright posture in the waves; supposing all this, still what is to become of its locomotion? How is it to swim from one place to another? In order to change its situation, is it to take a horizontal position? Is it to use its arms in swimming, as the arms of a man are used in the same act, and is the tail to conduct the usual fish swimming, and to be in place of the legs and feet of a man? But the form of this object is so essentially different, both from that of a man on the one hand, and of a fish

* The name of Syren had already been adopted by naturalists, as that of a description of fresh water Lizard, found in Austria in Europe, and in Virginia in America.

on the other, that the thing is impossible; and the immensely disproportionate weight of the head and shoulders must instantly cause, in such an attempt, the whole body to take the inverted position already described!

Again: let this proposition, like the former ones, be denied. Say that the horizontal position could be preserved; but still, what is to become of the unfortunate head? A man carries his head above water (I mean to say, as long as he can!), but is it pretended that the Mermaid, swimming horizontally, travels with her head above water? In that case they ought to be met at every turn (sailors would say, on every tack), on the "great highway of nations!" But their heads are propelled beneath the surface; and was ever such a head as that in St. James' Street, for propulsion in the water! A round head, presenting the bottom of a basin (like the heads of the citizens of Shiraz); and a complete inversion of all the mechanical principles which have been supposed resorted to by nature for the swimming of the fish and the water-fowl, and which have rendered these latter the models for the canoe and ship-builder!

I say nothing about gills and spiracles, and various other physiological resources, adopted, in all that we really know of nature, for animals that are to live wholly in the water, or partly in the water, and partly out of it; I am content with adverting to a few glaring difficulties, and without calling to recollection, how much more reasonable, as well as easy, it is to solve the whole by supposing a work of art an imposture, than by endeavouring to bring ourselves to a belief in everything that contradicts the course and laws of the natural world!

That the head, arms and shoulders of an Ape, or some animal of the simia class, has been joined to the body of a fish, is what has appeared obvious to other observers, and does so to me. That a close inspection has not enabled either others or myself to detect the line of junction, is little to the purpose. Human art has done things a thousand times more difficult than this, and will do them a thousand times hereafter!

Only maceration and dissection, only a complete destruction of the object as now exhibited, might be sufficient for demonstrating the imposture; but while this cannot be effected, and while the maintenance of two opinions (for two opinions are actually maintained) invites us to reason on the question, it must be incomparably more philosophical to conclude upon an imposture, than to trouble ourselves with attempting to explain upon natural principles, that which violates all principles, whether of physiology or physics; for, other things kept out of view, the law of gravity must be changed before *such* a Mermaid as the present could enjoy life and being.*

That the ridiculous compound, half Ape and half fish, was once an object of some religious veneration among the Islanders of the East, is at the same time far from improbable. If the manufacture imposed upon these latter, the wonders of the form would, of course, be regarded with superstition. The sentiments of the Indians of South America, in relation to the Méné Mamma, will not, it is to be hoped, be called in evidence of any identity between the objects. To the contemplation of uninformed minds, whatever is uncommon appears divine; in England, a monster makes a show and a fortune; in England, too, a monster, as the Mermaid was found, gets into Chancery; at Rome, we must do as Rome does; and in the Isles of the East, a monster obtains worship. In Mr. Mariner's Account of the Natives of the Tonga Islands, there occurs a relation concerning the mountaineers of Pau, the largest of the Fiji Islands, of whom it is stated, that coming down to the sea, and seeing fish for the first time, they persuaded themselves that they were gods (hetooas), and were astonished that people ate them. The natives of the Coast, however,

* It may, perhaps, be put to Physiologists to say, whether an animal having the breasts of the human female, can be believed without the rest of the female economy, such as is known to accompany the human breasts in the Ape?

were not so nice upon this latter point; for an alligator (as it should seem) having by some strange accident found its way to their Island, they killed it, and even ate it, though they thought it sent among them in divine anger.* While on this head, it may be remarked, that the superstition of the good Hollanders, who thought their Mermaid bowed to the crucifix, has its parallel in what has before now been said of the Elephant, except that the Elephant, being an oriental and a pagan, worships only the sun, and performs ablutions. "After several washings and purifications," says a writer, "they are observed to lift up their trunks like arms; and, fixing their eyes towards the rising of the sun, continue long in meditation and contemplation, at certain hours of the day, of their own motion, and without instruction or precept!" It is so agreeable to trace the footsteps of sentiment in the animal creation, that I remember the time when I was anxious to believe what I was told, that the poultry gave thanks to heaven after drinking, because, forsooth! they lift their heads and their bills, to let the water run down their long throats. Our feelings always incline us to these reveries; and Smart, in his beautiful poem on the Divine Goodness, represents even the cawings of the rooks as religious:

> "And though their notes, harsh rattling, grate the ear,
> They mean it all for music, *thanks and praise.*"

After reviewing all the descriptions that have been given of the figures of Mermaids, the description of that of Captain Edes' with the rest, I think we are authorized to come to a few conclusions, which I shall attempt to enumerate as follows:

1. That the new Batavian Mermaid, now exhibiting, has the least pretence of all others to be regarded as a genuine natural production, or to satisfy our doubts of the actual existence of any Mermaid whatever.

2. That the minute accounts that in several instances having been given of supposed Mermaids, seen at Sea, or in the sea, or on rocks, near the shore, and often for lengths of time together, ought to persuade us, by the degree of correspondence which they exhibit in some striking particulars, that some one marine animal has really been seen by the several witnesses, and by them believed to be a Mermaid; and also, that from the discordance of these accounts in other striking particulars, there is reason to suspect that more than one marine animal has served, in different instances, for the model of the supposed Mermaid.

3. That great allowance is to be made, in the various accounts, either for the distance at which the animal has been viewed, or for the ignorance of the spectator, or for his emotions of fear or of surprise.

4. That the Seal, the Sea-cow, and the Porpoise may be suspected of having severally deceived the eyes, or the information, of those who have contemplated the supposed Mermaid in its native element; while, with respect to such animals as have been submitted to public inspection on shore, no alternative remains, but either to disbelieve the accuracy of the accounts of those of former times, and to refer those that we behold to imposture; or else to admit the existence of an animal, such as the Mermaid is described to us, and which has never yet (M. Artedi notwithstanding) presented itself to the Naturalist with such evidence of certainty as to deserve a place in our Systems of Nature.

5. That in begging the question, as to the probable existence of a Mermaid, stress is sometimes laid on the analogy to be expected in nature, which has links between each of her kingdoms, and each of her species; and which, having quadrupeds which are half birds, as the bat; and having produced monkeys, baboons and apes, in the forests, may both have fishes which are half-land animals, and marine animals, which more or less resemble man. But to all this it is to be readily and briefly answered, that the actual links, of which analogy may seem to justify the expectation, are already known; that

* Mariner's Tonga Islands, vol. i, ch. 10; vol. i, p. 384.

the whale tribe, which have warm blood, and which produce their young alive, and suckle them with their milk, actually connect the water animals with those of the land; that the frogs, lizards and turtles, form links previous to the foregoing; and that the Seal has the furry coat, and the degree of resemblance to the ape and to man, which ought to satisfy all such as depend on analogy, and to leave the existence of Mermaids to be proved by real domonstration, unaided by any belief beforehand. A Seal was surely the animal seen by the observers in Scotland; the memorable Phoca of Mr. Oldbuck, whose figure and manner might perplex many a new acquaintance, and which, we may add, is not without a voice, the necessary possession of every Mermaid or Syren.

6. In discussing probabilities, it is less easy to admit the existence of a marine animal, still obscurely known, whose being, in the meantime, depends upon its visiting the region of the air, and which is even unadapted to a continuance under water of any duration whatever. In the depths of the sea there are doubtless myriads of organic productions to which we are still strangers, because some rarely, and others never, rise to the surface; but that the Mermaid, which is represented as sitting and playing on the waves, and leaping out of them, should, if existing, not be familiar to the knowledge of mankind, is quite inconceivable.

But it is important to a full consideration of the subject, to view the history of the Mermaid under a further and a new aspect; namely, as belonging, not only to the credulity of natural observation, but as closely connected with popular superstition. The existence of Mermaids and Syrens is certainly no better than a part of that belief which has filled the waters, in common with the earth and air, with gods or spirits. They are the sea-gods of Greek and Roman fable, and the kelpies and water-demons of the Scotch and other creeds. It is superstition, it is the belief that the seas and waters contain gods or spirits, and always malignant gods or spirits, that has either imagined bodies for containing those dreaded powers, or seized upon the bodies of Seals, or other marine animals, as the visible tenements of the invisible agents.

Dr. Hibbert, in his Account of the Zetland Isles, gives us various particulars of the superstition of the inhabitants in relation to the Seal, which is frequent upon their shores, and to which they essentially ascribe all that has ever been fabled of Mermaids and Syrens; and I have at hand a translation of a Gaelic poem in which the Seal is evidently alluded to, in terms exactly consistent with Dr. Hibbert's statement. The Giant's Causeway, on the Coast of Antrim, in Ireland, is here described, consisting of "the castles of the ocean never formed by mortal hands; the haunt of the water-sprite, when love draws the chiefs of the deep from their chrystalline towers, to frolic with the children of a day." These frolics, according to Dr. Hibbert, are usually love adventures, either by Mermen or Merwomen, who carry off human beings, each of the sex opposite to their own, bearing them to their sub-marine abodes, as Mermen and Mermaids have done time out of mind, and in all parts of the world! Georgius Trapanzantius assures us, that he himself saw a Mermaid, extremely beautiful, rise many times out of the water; and he adds, that in Epirus, a Merman came on the shore, and watched near a spring of water, endeavouring to catch young women that came there; he was caught, but could not be made to eat; a sure sign, it is said, of love! Indeed, the loves of the Mermaids, and their consequent misleading of the objects of their admiration into the waves, are topics already so familiar to poetry, that Mr. Moore will hardly be tempted to make an epic of that sort a companion to his Loves of the Angels:

> "Follow me, and we will go
> "Where the beds of coral grow,"

is the ordinary seductive song of the Mermaid or Syren!

We see, then, one and the same superstition spreading from the Islands of Scotland to the Coast of Epirus, and we may be assured that it has a far wider range, and everywhere rests on the same foundations. The ancients knew as much of Mermaids as we. Pliny tells us of men who are half fishes, and that

the ambassadors from Gaul to Augustus Cæsar declared that sea-women were often seen in their neighbourhood. Solinus and Aulus Gellius also bear testimony to their existence.

The spirits of the waters, however, were not subject to the vice of incontinence alone. Superstition has made them always desire evil for its own sake; destroyers for the mere sake of destruction. They wrecked vessels, and drowned their crews;—they are, as before said, the kelpies of the rivers of Scotland. Everywhere a propitiatory worship has been offered to them. Alexander the Great threw into the sea an offering of a golden cup. Annual sacrifices of this kind are still made in Switzerland. The American Indians throw gifts into their rivers and lakes. The Syrens of Homer are essentially gods. To allure Ulyses, they offered him wisdom, a divine gift, and exactly the same as that with which the serpent more successfully tempted Eve. The Argonauts escaped the enchantment of their evil songs only by aid of the strains of the heavenly Orpheus; the latter exorcised the fiends of the deep, as a Romish priest, by means of his Latin service, would serve a fiend on shore.

The poets, as usual, have wrought up the popular materials. With them, the Syrens, who, like the Fates, and all other witches, were three in number (Parthenope, Lygea and Leucosia), were the daughters of the river Acheloüs and one of the Muses; the only *faux pas*, I believe, that has ever been charged upon the sisterhood, and an' amiable offspring followed! The Syrens, however, were not always half women and half fish, but sometime half women and half birds; that is, Harpies, who were also three in number. The "weird sisters," I conclude, could take either of these shapes, and many another also! But whether as half fish, or as half bird, their dulcet notes were never lost. Of these, it seems, they were as proud as the crow in the other fable, and, in their bird-shape, as unfortunate as the other feathered pretender. Pausanias tells us that the Syrens, that is, the Harpies, at the persuasion of Juno, challenged the Muses to a trial of singing, in which they were vanquished, as may well be expected, if their voices were really no better than represented by Homer (Iliad, xix, 350), who is thus translated by Chapman:

"And like a Harpie, with a *voice that shrieks*."

The Muses, on their conquest, plucked the *golden feathers* from the wings of the Syrens, and formed them into crowns, with which they adorned their heads. There are antique representations of the Syrens in both their forms. Hyginus places the birth of these demi-gods among the consequences of the rape of Proserpine. To me there seems little difficulty in carrying back the whole of these poetical fables to their origin in the rude minds of the populace, and the unassisted objects of nature. The Syrens, half women and half fish, were Seals, or other natural inhabitants of the waters; and the Syrens, half women and half birds, were Ospreys, or ravening sea-fowl. In these the spirits of popular superstition were embodied. The spirits allured the human race to their destruction; they did so with their voices, therefore those voices were certainly sweet; but, to account for the sweet voices, as well as for the natural power of these preternatural water-deities, they were fabled as the children of the river god Acheloüs by a Muse. The Seals and Sea-birds both have voices, and this was sufficient both for popular and classic fable. The ancients were liberal in the attribution of melody; indeed, wherever there was sound, they could suppose music; as, wherever there was form they could suppose beauty. The haunted rivers resounded with the sighs of the reeds, and the songs of the Swan; why not then their estuaries, and sea-coasts, and seas, with the melody of the Seals and Gulls? I am not ignorant that the song of the Swan has been re-asserted by a northern observer; nor without my doubts whether almost any sound may not, under some circumstances or others, be grateful to the ear. Besides, we have Mr. Toupin's authority for believing that the voice of the Mermaid is really agreeable.

I now sum up a second time, and finally, with the hope of having brought you and your readers to the more general conclusion, that there is no such

animal as the Mermaid, though there may be an animal or animals which various persons, and Columbus among the rest have so denominated; and that the belief in the existence of Mermaids belongs, not only to false natural history, but to false religion; not only to the testimony of those who have ill-observed nature, but to that of those who have been the slaves of superstition.

Your former correspondent, John Dory, has been naturally reminded by the production of a Mermaid, of the recent rumours of the speedy arrival of an Unicorn, through the care of Major Latter; and has hence ventured almost to anticipate the appearance of the Phœnix, Sphinx and Griffin, to which list he might have added the Chimæra. I shall keep, however, more within the bounds of natural history, and of marine nature, when I venture no more than to mention the Craken and Sea-serpent, both of which, along with the Mermaid, still supply problems unsolved. As to the Sea-serpent, I am half inclined to suspect for it a fabulous or superstitious original, like that which I attribute to the Mermaid. In the Scandinavian mythology, the serpent Midgard surrounds the earth, and lies beneath the sea. The divine Thor, on visiting the city of the Giants, where all was illusion, so that he lost the sense of his own stupendous powers, went out a-fishing in one of the boats of the place. The boat, though far otherwise to his eyes, was really insufficient to carry the god, whose feet pierced its bottom, and rested on the serpent Midgard, which Thor mistook for the bed of the ocean. At another time he was challenged by the Giants to lift one of their gigantic cats; he raised it a little above the ground, but could do no more, and was ashamed of his apparent impotence. The Giants, however, subsequently confessed to him, that the cat had been no other than the great serpent Midgard, whose body surrounds the entire earth; and that when they saw it lifted by his hands, they had trembled with affright.* Now, did the fable of this serpent originate in the view of a Sea-serpent, or the stories of Sea-serpents in the fable of the serpent Midgard? But as the Scandinavian fables assuredly come from Asia, I have pleasure in proposing this question for further elucidation by your correspondents, on some page of your excellent journal.

OLD DAVY.

HOT SPRING, NEAR MONGHYR.

The Seetacoond, or hot spring, near Monghyr, is certainly one of the most remarkable natural objects to be met with on the banks of the Ganges. Its situation at the bottom of the rocky hills, the elevated temperature and purity of its waters, and its proximity to the river, combine to induce the stranger, as he sails along, to delay his voyage for an hour, and step on shore to examine it. Some years ago, I happened to be one of a party who visited this fountain and the neighbouring scenery, with which we were much gratified.

On the morning of the 19th November, soon after leaving our anchorage, on tracking slowly along, we had a clear view of the hills on the opposite or right bank of the river, consisting of ranges of different heights, and at different distances. Some of those next to the river, with their bare stony ridges placed one upon the other, looked not unlike a populous European city, built on a hill, with its streets rising in terraces to the summit. The others in the distance appeared like the Rajmal chain, as a long dark-colored range, covered to the top with trees, and extending in a direction from S. W. to N. E. On the highest point of the former we perceived a large white building, the situation of which, and its splendid walls, then glittering in the morning sun-beam, made it an object of the greatest interest in the prospect. This, we are told, was situated near the town of Monghyr, and that a village appearing immediately opposite to the budgerow was Seetcoond, or Seetgong, the site of a celebrated hot well, whose virtues in the cure of diseases had reached the uttermost corners of India. This account did not fail to excite in us a great desire to view so singular an object; and we caused the boatmen to row us over without

* Mallet, Antiquités du Nord.

delay. We had scarcely touched the shore, when we found some of the attendants on the spring waiting to conduct us to it, and all eager to explain the miraculous properties which it is believed to possess. After passing through some fields of Urruher Dhall, we came to an open area, covered with a fine sward, and as level as a bowling-green. A few palms rose from this; and a little in front was situated the spring, surrounded by large trees, and enclosed by a large brick wall of moderate height. Alongside were the cold wells, or rather tanks, which it is usual to compare with the fountain itself. As soon as we entered the enclosure, we were sensible of a great change in the temperature of the air, and felt almost suffocated by the vapour, which floated over the surface of the water. The water seemed to have a very slight tinge of a straw color, but was without taste. It rose from the bottom of the fountain at a great many points, and was accompanied by a quantity of gas, which disengaged itself, and bubbled up to the surface with very little interruption. We endeavoured to collect some of this gas for future examination: but not having a proper apparatus with us, we could not obtain the smallest portion. It was colorless in the water and on the surface, and had no sensible smell. It was, in all probability, azotic gas, similar to that of Buxton in England. On trial with Fahrenheit's thermometer we found the temperature of the spring to be uniformly 140°, there being no difference in the degree at the bottom and at three inches from the surface. The neighbouring cold fountains or tanks indicated a temperature of 75°, and the atmosphere at that time of the day was a degree or two higher. To the hand the spring felt intolerably hot, and the water retained its heat so long, that at the distance of one hundred and fifty yards, the stream which flowed from it was found only fifteen degrees lower than at the source. After filling our bottles, we were preparing to take our departure, when the sound of voices, in a dignified and peculiar tone, issuing from a corner of the fountain, attracted our attention; and on turning to that quarter, we perceived two persons, one of whom was a Brahmin, engaged in administering some ceremony to another Hindu, who repeated distinctly, word by word, the expressions used by the former, of which we could distinguish Seetcoond more than once. It seemed, indeed, to be a mere repetition of names of places. The person who was receiving the ceremony occasionally immersed his hands in the hot water, and made some motions in the air; after which, his holy adviser continued the same unmeaning jargon. After leaving the well, we directed our steps to a neighbouring low ridge, and in passing along tried to discover any peculiarity of the soil which might account for the elevated temperature of the fountain: but we could perceive nothing remarkable about it, excepting that it seemed more stiff than the lands generally observed on the river's bank, and contained, in all probability, a larger proportion of clay. The hill we found to consist of white quartz rock, the strata running in the course of the ridge from west to east, and having an elevation in general of 80° above the horizon. This hill may be said to be composed entirely of bare rock; there was no mould covering it, and the few shrubs which sprung out from the crevices and under the large stony masses, gave but a faint appearance of vegetation when viewed from a distance. On the top of the hill was situate a small hut, which, upon enquiry, we found to be no less than a temple dedicated to the service of Juggurnaut; a name carrying with it everything that is terrible in Indian mythology. There were two women and a man resident in the hut, of whom the latter officiated as sacred functionary on the image of the deity; but he seemed more anxious to obtain a few pice from a casual visitor, than to pay his tribute of praise to the imaginary being whom he served. These poor people, however, had endeavoured to make their solitary residence as comfortable as possible; and their small garden, surrounded by a fence of prickly bushes, gave an air of liveliness and a pleasing effect to the scene, which made us delighted with it. On descending from this ridge, we crossed over and passed the spring to a similar but more extensive hill on the opposite side. Here the nature of the rock was similar, but its stratification appeared more doubtful, it being difficult to say whether the course was from E. to W. or from N. to S.; their position, in

regard to the horizon, was the same as in the former, with the exception that an inclination of the strata was conspicuous towards the south, while the opposite ridge appeared to incline towards the north; so that if the angles formed by both had been continued, they would have met in the middle of the space between them. The view from the top of this hill was in the highest degree gratifying. At the western extremity was placed an Indian village, the huts covered with various climbing plants, and harmonizing in effect with the palm trees, which rose above them at intervals, and diversified the scene. Beyond this village a lake stretched out several miles in length, like a clear mirror, in which were reflected the parallel ridges that appeared more interiorly with a bold but rugged outline; the dark-wooded high range in the distance completed the scene in front, and formed one vast amphitheatre, the most varied and pleasing that it is possible to conceive. On the right was seen the hill house, and on the left the broad windings of the Ganges, with a small woody elevation, which we had left the preceding morning, looking like a battlemented pyramid drawn on the distant horizon. I could not help remarking, here, the fine effect that is added to the scene, by the large falcons soaring high over head, and making their graceful circles in the air as they rose and fell, still preserving the same general level.—*Calcutta Government Gazette.*

Working and Polishing Granite.

In cutting the hardest granite, the Hindu workmen employ only a small steel chisel, and an iron mallet. The chisel is short, and Dr. Kennedy thinks it probable that it is formed of one of the short bars of Berar wootz, described by Dr. Heyne in his tracts on India. It tapers to a round point like that of a drawing pencil. The mallet, weighing a few pounds, is somewhat longer than the chisel. The head, set on at right angles to the handle, may be from two to three inches long. It has only one striking face, formed into a pretty deep hollow, which is lined with lead to deaden the blow.

With two such simple tools to have detached the most massy granite column from its native bed, to have formed, fashioned, and scarped the granite rock which forms the tremendous fortress of Dowlatabad, and to have excavated the wonderful caverns at Ellora, are instances of the incredible patience of the Hindu, and of the simple and apparently inadequate means by which he accomplishes the most difficult undertaking. It seems probable that the Hindu stone-cutters never worked with any other tools. The traces of the pointed chisel are at this day as fresh upon the rock of the very ancient fortress of Dowlatabad, as when first cut. An obelisk of a single granite stone, the shaft of which is seventy-five feet in length, was erected a few years ago in the neighbourhood of Seringapatam. It was quarried and worked entirely by Hindu workmen.

When the stone is brought to a smooth surface, it next undergoes the dressing with water, in the manner usual with masons. The fine black shining polish is given in the following manner:—

A block of granite of considerable size is rudely fashioned into the shape of the end of a large pestle. The lower face of this is hollowed out into a cavity, and this is filled with a mass composed of pounded Corundum stone, mixed with lac. This block is moved by means of two sticks, and pieces of bamboo, placed one on each side of its neck, and bound together by cords, twisted and tightened by sticks. The weight of the whole is as much as two workmen can easily manage. They seat themselves on, or close to the stone they are to polish, and by moving the block backwards and forwards between them, the polish is given by the friction of the mass of wax and Corundum. Granite finished in this way is the most common material of which the tomb-stones of princes and great men in India are constructed. As a beautiful glossy black, it is scarcely inferior to the finest black marble. A granite gateway, supposed to be five hundred years old, in the ancient city of Warankal, has lost nothing of its original lustre.

Old Age.

Lines by the Honorable George Tucker.

Days of my youth! ye have glided away;
Hairs of my youth! ye are frosted and grey;
Eyes of my youth! your keen sight is no more;
Cheeks of my youth! ye are furrow'd all o'er;
Strength of my youth! all your vigor is gone;
Thoughts of my youth! all your visions are flown.

Days of my youth! I wish not your recall;
Hairs of my youth! I'm content you should fall;
Eyes of my youth! ye much evil have seen;
Cheeks of my youth! bath'd in tears have you been;
Thoughts of my youth! ye have led me astray;
Strength of my youth! why lament your decay?

Days of my age! ye will shortly be past;
Pains of my age! yet awhile can ye last;
Joys of my age! in true wisdom delight;
Eyes of my age! be religion your light;
Thoughts of my age! dread not the cold sod;
Hopes of my age! be ye fix'd on your God!

The Armegon Shoal and Blackwood's Harbor.

Public Department.

Fort St. George 19th July 1822.—The following Extract from Captain Maxfield's report of a survey of Armegon Shoal, and Blackwood's Harbor, which, he observes, "offers many public advantages, and from its vicinity to Madras promises security to shipping trading to that place, which is nowhere else to be found on the coast of Coromandel," is published for general information:—

"Blackwood's Harbor, which is situated to the northward of Point Pondy, and sheltered from the eastward by the Armegon Shoal, is about forty-six miles from the Madras Roads, and bears from the flag-staff at Fort St. George about N. 5° E. The surf on the shore at Blackwood's Harbor is so trifling, that for four or five days in the week, a common jolly-boat may land with safety, and is at no time violent compared with the surf on other parts of this coast, and the communication is at all times safe and open in a very small description of Masulah boats, used there, and which would be deemed extremely dangerous in the ordinary surf of the Madras Roads.

"The natives who reside in the neighbourhood of Blackwood's Harbor, assert that during the N. E. monsoon the sea breaks high on the Armegon, and consequently renders the anchorage within it comparatively smooth; and that the surf along the shore from Point Pondy to Armegon River is very trifling, but that a few miles to the northward and southward of those limits the surf is as violent as on other parts of the coast, which from Ceylon to Pulicat runs in a north-easterly direction turning suddenly at Point Pondy in a direction N. N. W., while to the northward of Armegon River, it again tends to the north, and induces that violence of surf which prevails to the northward as well as to the southward of Blackwood's Harbor, in which it is diminished as much by the curvature of the coast, as by the shelter afforded by the reef of Armegon.

"From the 22nd of May to the 15th of June, the period I was occupied in surveying the place, the account of the natives was fully confirmed; and, with the exception of three or four days the boats of the *Meriton* communicated daily with the shore, without danger or inconvenience. The surf at no time

while we were there formed more than one roller or surge on the shore, and that by no means violent, and in a Masulah boat unworthy of notice.

"From the observations I have been enabled to make, as well as from the information I have obtained, I am induced to believe, of the numerous ships wrecked on this coast in easterly gales, three-fourths might have been preserved, if riding at anchor in Blackwood's Harbor; and if any had been driven on shore, the whole of their crews would have been saved: a consideration of itself alone of no small import, while the chances of preserving the crew of a ship wrecked on any other part of this coast in an easterly gale, is almost as hopeless as the chance of riding it out in safety."

By order of the Honorable the Governor in Council.

E. WOOD,
Chief Secretary.

TRUE HISTORY OF THE WILD SHEEP.

To the Editor of the Asiatic Journal.

SIR,—The recent arrival from the Mediterranean of one of His Majesty's ships, reported to bring two wild animals, which, are named "Ammonian Goats," reminds me of a promise which, some months since, I made to myself, to offer you an explanation regarding the "strange and singular animal, resembling both the goat and deer," found by Mr. Fraser to be an inhabitant of the Himalaya Mountains, and there called *burrl*; and which your *Reviewer* properly identifies with the *baral* of Mr. Moorcroft; who however, supposes his *baral* to have "an affinity both to the deer and sheep, forming as it were a link between them." This animal, your *Reviewer* observes, Mr. Colebrooke suggests to be the Ovis Ammon (Ammonian Sheep).

In a volume of the Transactions of the Madras Literary Society, there is a description of a "new genus of quadrupeds, the stag-sheep, or *kaleatoo* of the Tamooleans." Before your number for April reached my hands, I was about to address you concerning this *caleatoo*,* which I had then no doubt of identifying with the Ovis Ammon, and which I am now persuaded is the same animal with the *burrl* or *baral*. But there is nothing *new*—no *new* genus of quadruped—in either case; and the prevention of a rash or ignorant multiplication, either of genera or species, in our books of natural history, is a purpose worthy of pursuit. They are already too much crowded with errors of this kind. Dr. Shaw has *five* animals (one of which he denominates a *horse*), manufactured out of the *three* species of Peruvian *sheep* (so called); and the genus *sheep* seems, in a more than ordinary proportion, the subject of this species of mistake.

The animal spoken of in Mr. Fraser's Tour, and in the Transactions of the Madras Literary Society, is common to the high (though not the highest) latitudes, and high (though not the highest) elevations of the whole northern hemisphere. It is found in Kamtschatka (Camtschatca), in Siberia, in Tartary, in North America; and, as appears from Pennant, was anciently an inhabitant of Great Britain. It is the *musmon* of the Greeks, and the *mouflon* of Buffon: and is, as I venture to call it, no other than the *sheep* in its wild state, and the *single species* to which the genus is confined.

An account of this animal, which I wrote four years since, and which is printed in the Colonial Journal, is accompanied by a figure, engraved from a drawing by Mr. Lawrence, made by that gentleman from the rude sketch of a Canadian fur-trader, which I obtained in Canada; the representation of the head and horns (those parts so essential to the determination of the genus) being further assisted by a comparison with a dried specimen preserved in the collection of the Linnæan Society of London. The Canadian fur-traders, adverting only to the male animal, call it Rocky-Mountain Ram; and the drawing in

* The modern exotic use of the letter *k*, in place of the English *c*, before the vowels *a*, *o*, and *u*, is surely a singular affectation, or else blameable servility?

my possession was made from one shot by Mr. Duncan McGillivray, in the first expedition, made under the direction of the North-West Company, for the purpose of exploring that part of the country.

In the account above referred to, I have collected a great number of the local and ancient and modern names, by which the animal is, or has been known; as well as stated the synonyms which I suppose to belong to it in our books of natural history. In this place I shall not repeat that account, nor re-call all those, but content myself with taking such notice of leading peculiarities, as may serve to satisfy your readers of the identity of all the animals referred to, as well as, in some degree, to justify the particular opinion which I entertain; namely, that there is but a single species of *sheep*.

That the *burrl* of Mr. Frazer, as well as the *caleatoo* of the Madras Literary Society, is the *baral* of Mr. Moorcroft, there is no reason to doubt; and that the *baral* is the *ovis ammon* is certain. It has the pretended specific name of ammon from the shape of its horns, the prodigious size of which everywhere fixes the attention of spectators, and which has been forcibly dwelt upon by an early traveller (Rubruquis) into Tartary. In shape, the horns resemble those of the common English ram.

In all countries, too, the affinity of this animal to the *deer* has been the second subject of remark. In North America, the Algonkin nations of India, struck at once by the general deer-like form of the animal, and the substitution of its enormous and ponderous *ram's-horns*, for the branchy ornaments of all the several species of *deer*, bestow upon the animal now in question the name of *mi-atic'*, or, "ugly *deer*." It may be worthy of remark, that the word *atic'* primarily signifies "a tree;" and that, therefore, when the Algonkin Indians call a deer *atic'*, they mean the animal with a *tree-ed* or *branched* head; as, among ourselves, the deer's horns are called *branches*, and by the French, *bois*.

But, while some, with Mr. Moorcroft, have always discovered an affinity between the animal of which we are speaking and the *deer;* others, with Mr. Frazer, have supposed an affinity with the *goat*. The figure, called, I think, that of the *musmon*, engraved in the work of Buffon, and copied by Pennant, has a strong resemblance to the figure of the *goat*. The explanation is not difficult. When the animal is provided, by the kind hand of nature, with his winter garment of shaggy hair, including a highly respectable beard, he most resembles what we are accustomed to see in the *goat;* but when, in summer, all this profusion of hair is cast off, then, the closeness of his coat, the length of his legs, the general lightness of his figure, and the agility of his motions, bear the strongest resemblance to the *deer*, and nothing is wanting for inducing us, at first sight, to regard him as one of that numerous and elegant family; nothing, but an inferiority of elegance, and the strange and unaccustomed sight of his vast volute horns.

But the animal is neither a *deer* nor a *goat;* and has no affinity with either, except as to external figure, and as to the general alliance subsisting between all the ruminating animals, from the camel and the ox, downward. The animal before us is *a sheep*, and *the only sheep*, or original type, which nature has placed upon our globe.

Buffon has rigorously scrutinized the long list of *species* and varieties of sheep which climate, domestication and artificial management have concurred to present to the naturalist; and has thought himself justified in reducing the number of species to *three*. With all deference, however, to the decision of so illustrious a master, I think that the erasure has not gone far enough; that there is but *one* species of *sheep;* that no more than one species is, nor ever was to be found in a state of nature; and that all the diversities of configuration discover only *varieties*. The three-horned sheep, the Wallachian, with upright spiral horns, and the broad-tailed sheep, with tails loaded with fat, present the only formidable difficulties to this theory; and all these are very easily got over.

The chief perplexity, in the eyes of strictly *superficial* observers, will consist

in tracing the original of the white and fleecy-coated *sheep*, in an animal covered, as to the larger portion of its body, with short deer-like *hair*, and that hair of the usual brownish deer-like color; and as to its neck, breast and beard, supplied with long, coarse and shaggy *hair*. But the respective processes of nature and art are in this regard very simple, and easily comprehended. The *sheep*, like the beaver, the elk, and other animals adapted to low temperatures, is provided by nature with a double coat, that next the skin being of wool, and the outer one being of hair. The under-coat of wool is for retaining the heat of the body; the upper one of hair, for keeping off the humidity of the atmosphere. As far as nature operates uncontrolled, either the woolly coat predominates in growth over the hairy one, or the hairy over the woolly, according as the season, the climate, or the local situation of the animal may require, and are, therefore, fitted to bring about; but, as soon as men interfere with what the French, with propriety, call the *education* of sheep, means are found, and belong to the *art of breeding*, to encourage the growth of *wool* in an unnatural and *diseased* quantity, and to discourage, at the same time, the growth of *hair*. In point of fact, the disposition of the coat of the *best educated* sheep, to produce hair, mingled with the wool, is well known; as it also is, that in warm climates, where the wool of the sheep is injurious to the animal, and cannot be produced, the only coat is of hair. To sum up all that belongs to this head, no person is unaware of the inconvenience suffered by the animal from the load of wool which we oblige it to wear; no person has ever supposed that this coat, such as we see it, was designed for the animal by nature; and no person doubts that if the superintendence of man were withdrawn, the fleece would rapidly degenerate. The wool of the sheep, therefore, such as we are accustomed to see it, is wholly an artificial production; and we are not to expect to find, in a state of nature, any animal whatever wearing such a garment.

Color is well known to be an accident variable from so many trivial causes, that the naturalist least experienced will attach no importance to the existing difference, under this head, between the wild animal and the domestic sheep; it may not be difficult, however, to suggest some satisfactory explanations even here. The brown color of the *hair* will not be looked for where the *hair* itself is lost; it is the color of the *wool* only with which we are at present concerned. Now, the natural color of the under-coat of wool on the wild animal is *grey*. This *grey* wool, extended in growth, and exposed to the atmosphere, must be expected to assume a darker hue. The white fleece of the lamb, and even the white fleece of the grown sheep, as seen upon examination near the skin, assume a creamy color, from exposure to the atmosphere. The coats of, perhaps, all animals are lighter in color next the skin, than on the surface. In a human head of hair, the same variation is to be observed. It is to be conceived, therefore, that the short under-coat of *grey* wool, when grown to a greater length, and exposed to the atmosphere, should make greater or less approaches to a *black* color. Now, a *black* color is natural to the sheep; and whiteness, though an occasional natural variety, is only rendered predominant, or even common, by the will of man. In England, and in all countries where the wool is desired to take a variety of dyes, it is desirable to breed *white* wool; but among the Tartars, and other pastoral nations, where *black* wool is wanted for tents and clothing, *black* sheep are bred. That *black*, and not *white*, is the natural color of the wool of the sheep, may even be seen in the sheep bred in the mountainous parts of this Island, of which the faces and feet are uniformly *black*; and, in those parts of the country, too, sheep altogether *black* are in request, and, therefore, frequently seen among the flocks, because the *black* or *grey* wool, woven in a checked pattern with white, forms the coats of the shepherds and other rustics. Nothing, in short, is more certain, than that the whiteness of the flocks is mere matter of human choice. An English shepherd could as easily, and probably more easily, breed *black* sheep than *white*.

The artifice resorted to by Jacob for determining the color of his lambs is on record; but we know that the ordinary means is to breed from the color

desired, and to devote the remainder to the knife. It is observable that the variety in the color of the fleeces of sheep has but a narrrow range: they are *black* or *white*. Now, *black* being the *natural* color, *white* is also a *natural* variety. In every species of animal, of which the usual color is *not* white, nature occasionally presents us with *white* specimens: thus, we have white oxen, white deer, white ravens, white sparrows; and, even among the human species, *albinos* and white negroes. This occasional whiteness, produced in a state of nature, is the result of a faulty constitution of the individual animal. Among domestic animals this whiteness is always more frequent, and the cause has always been looked for in a supposed general degeneracy and constitutional feebleness, consequent upon domestication. That any animal acquires a constitutional degeneracy or deterioration from domestication, unless where some artificial purpose is directly pursued, or where the advantages of domestication are, from whatever cause, abused, is more perhaps than we ought to believe. The horse can hardly be said to have degenerated in the hands of man; and the same observation may be applied to many other descriptions of animals. In the human race, the negro creole of the West Indies is a finer *animal* than the negro native of Africa; in the most civilized, and, therefore, in the eyes of a certain philosophy, the most degenerated situations and countries, finer specimens of the human figure are produced than under other circumstances; and if, in the rural parts of those civilized countries, and in countries which we call savage, the human form is also occasionally seen to perfection, let us be assured that a happy *domestication* has not been wanting in its production. But, whether or not the frequent *whiteness* of domestic animals (an acknowledged defect of constitution) is in any case an effect of a constitutional degeneracy, the result of domestication, this much is certain, that it is often the mere consequence of human taste or caprice, and that we have here a cause adequate to the whole effect. *Whiteness* is *beauty* among all nations. There are exceptions to this rule; and the negro, when he holds the white man to be diseased and loathsome, feels only as we feel ourselves, as to whiteness misplaced. But the same negro loves to contrast his black skin with white raiment; and the whiteness of animals, we may assume, is everywhere held beautiful. Even if *whiteness* strikes us as an outward mark of weakness, that latent perception does not detract from the beautiful: because, with the physical attribute of weakness, we associate the moral attribute of gentleness. The gentle is mild, is amiable, is lovely, is pure, is holy; and all these things, considered by association and chromatically, are *white*. White belongs to the virgin, to the priest, and to heaven. *White* animals have been set apart for sacrifice. In Peru, the *white* paca belonged to the Incas and to the gods.* In domestic life, we frequently make choice of white dogs, white cats, white pigeons and other poultry; or of those in which the white color more or less prevails. Nobody doubts that we might banish the white color at our choice, or make it the sole color, if we pleased. How easily might we breed none but white horses, or the reverse! But with respect to the domestic sheep, the choice and consequent production of color depends wholly upon the description of market for the wool; and I think the reader will agree with me, that we are now in condition easily to understand why so many sheep are white, as well as to perceive the cause; and to doubt, at the same time, of the soundness of the doctrines generally received, as to its origin in domestic degeneration, and as to the degenerating effect of domestication generally.

In the attempt to satisfy the reader of the identity of all the animals alluded to in the several descriptions, with the *sheep in its wild state*, the next difficulty arises out of the question of *form*, or *figure*; but this, as well as some other points to be disposed of, I reserve for consideration in a second letter on next page.

I am, &c. &c.,

January 7, 1823. E. A. KENDALL.

* Mr. Wordsworth's "White Doe of Rylston" will occur to the recollection of the reader

PHEIR, IBEX, WILD GOAT?

(To the Editor of the Asiatic Journal.)

SIR,—A few days since, I sent you a communication, the object of which was to establish the identity of certain mountain animals, described by travellers and naturalists as "between the deer and the goat," and known in different countries by a variety of names; and to establish the identity of those animals with the sheep in its wild state, a native, in ancient times, of our own Island, as well as of so many other countries. It was my wish, at the same moment, to call your attention to the goat, the wild stock of which is in exactly the same situation, as to the representations of travellers and naturalists, with the wild sheep; but I reserved that topic for a future opportunity. I had not then seen, that in your number for December, in Captain Hodgson's Journal, mention is again made of "an animal between the deer and goat" (the wild sheep), as inhabiting the higher mountains of the Himalaya range, accompanied by an addition to the list of synonyms: "The *Goorul*, or Boorul," says Captain Hodgson (p. 22), "an animal between the deer and the goat; and the *Pheir*, a larger animal of the same kind. I have preserved the skin, horns and bones of the head of one shot near Jumnotri."

From a subsequent passage (p. 27) it appears that the animal of which Captain Hodgson preserved the skin, &c., was the Pheir, "a species of animal," as Captain H. thinks, "*peculiar* to these elevated regions" of the Himalaya range; also, that the skin, &c., were presented to the Most Noble the Governor-General; and by His Lordship sent, as Captain H. believes, to the late Sir Joseph Banks.

I was for some moments perplexed by the apparent testimony to the existence of a *new animal*, of "the same kind" with the goorul, or wild sheep, but "larger." The more full description, however, at page 27, already referred to, is quite sufficient to dissipate every doubt. It is there said, among other things, all characteristic of the goat, that "the horns are large; the lower part of them stands nearly erect from the forehead, but the upper half bends backward." The Pheir, then, is the goat, of which the Ibex is the wild stock.

That Captain Hodgson, perhaps with a mind not particularly drawn to the study of natural history, should imagine the Pheir to be a *new* animal, is very pardonable; but it is curious that a similar mistake occurs in the French Musée de l'Histoire Naturelle, (and in the same volume, tome ii) with the erroneous account of the Bélier de Montagne (Goorul or Boorul), of which a description had reached Paris from North America. The "new species" of goat came to the French naturalists from the Alps; and they have been as slow as Captain H. (with infinitely less excuse) in discovering in the stranger no other than the parent of an old and familiar acquaintance—the Domestic Goat.

Here is another lesson, Mr. Editor, of the caution with which we should listen to tales of "new species" of animals!

I am, Sir, yours, &c.,
E. A. KENDALL.

January 16, 1823.

ESTABLISHMENT OF THE IDOL JUGGURNAUT AT THE TEMPLE IN ORISSA.

(Communicated by the Rev. J. PEGGS *to the Friend of India)*

1. *Maha Raja Ramchundra Deva.*—Honorary servant to the idol, to drive the flies from off the idol with a chamur, sweep the great car, and place flowers on the idol.

2. *Moodee Rut'h*, alias *Plenipotentiary.*—This officer is astronomer to the idol, and performs the above duties in the absence of the Maha Raja.

3. *Nayuk, or Head of the order of Servants attending upon the Idol.*—This officer adorns the idol, and performs other services, and superintends all the other officers.

4. *Punda.*—Performs the ceremonies during the presentation of the offerings.

5. *Pusoo paluk.*—Adorns the idol.

6. *Chowkiya.*—Keeps watch at the time of presenting the offerings.

7. *Puricha.*—This officer accompanies the idol to the tank and purifies the temples.

8. *Naeb Puricha.*—In the absence of the Puricha, these act in his stead.

9. *Muha Shoowar, or Head Cooks.*—Brahmin cooks, who also carry the offerings into the presence of the idol.

10. *Shoowars.*—Brahmins who assist the head cooks.

11. *Guraburoo.*—Persons who give water to the priests, at the time of their performing the ceremonies of worship.

12. *Put'hree.*—Clean the sacred vessels, and carry the flowers, sandal-wood, &c., to the officiating priests.

13. *Punt'hee.*—Brahmins who place the boiled rice and split peas in silver and golden dishes, before the idol. This is called Sirkaree Bhoge, or, that allowed by the Government.

14. *Sowar.*—These persons distribute proper quantities of the offerings to different temples and officers according to the appointed rules.

15. *Khoontiya.*—Warns the idol at the time of the festivals.

16. *Meerkap.*—Master of the wardrobe, that is of the jewel office, and Changra Meerkap, master of the wearing apparel.

17. *Doita.*—Removes the idol trom the throne, and puts him on the car, and replaces him again.

18. *Putee.*—Brahmins who dress the idols. After the bathing festival the idols are taken into a room, stripped of their old clothes and swaddled with new ones. During the fifteen days of this festival the offerings are presented by these people.

19. *Majuna.*—These officers rub and clean the idols, and convey the smaller idols to tanks and other places, and afterwards place them in the room allotted for them.

20. *Hurap Nayuk.*—After the offerings are removed, these officers bring pawn,* and hot spices, and place them before the idol, and which Juggurnaut munches at his ease.

21. *Akund Meerkap.*—Lamp-lighter.

22. *Khat Meerkap.*—Lord of the bedchamber.

23. *Puhuree.*—Watchmen at the time of presenting the offerings.

24. *Pooran Punda.*—Reads out of one of the poorans every forenoon near the idol.

25. *Mookhupukal.*—A person who attends with a clumsy tooth-brush and water to wash the face of the idol in the morning.

26. *Destana.*—Warns the idol of the time for the performance of ceremonies.

27. *Pharkana.*—Watchmen of the wardrobe.

28. *Chatooa.*—A person who carries the umbrella.

29. *Tarasiya.*—A person who carries an ensign in the form of a half moon.

30. *Deootiya.*—A torch-bearer.

31. *Dundu Chutree.*—A person who stands by the throne with an umbrella, at the time of a fast occurring, on the 11th and 26th of the moon, and at other festivals.

32. *Kahaliya.*—One who blows the kahal, a sort of trumpet.

* Beetle, an aromatic leaf commonly eaten by the natives with the nut catechu, viz., terra japonica, and prepared lime.

33. *Ghuntooa.*—A person who sounds the ghunta, or brass bell.
34. *Ghutwaree.*—A person who prepares the sandal powder.
35. *Linka.*—Peons.
36. *Prudhan.*—Persons who give the golden rods of office to the Purichas.
37. *Dooaree.*—Doorkeepers (Porters).
38. *Sumunta.*—Grinder of pulse.
39. *Devu Dasse.*—Dancing girls with a band of musicians.

Besides split peas, milk, curds, fruit, vegetables, &c. &c., it is said that not less than 124,800 lbs. of rice alone are offered to this god every year. The servants of the idol are paid out of grants of temple lands. On extraordinary occasions it is affirmed that not less than twenty lacs of people assemble at this temple; and if the weather be very wet and inclement, nearly half of them perish.

ST. PETER'S CHURCH, FORT WILLIAM.

On Wednesday evening last, the 24th of July, the grand Masonic ceremony of laying the foundation stone of St. Peter's Church, took place in Fort William. The following was the order of procession observed on the occasion.

The whole garrison was under arms, and the troops lined the road on each side from the Town Major's quarters to the spot where the stone was to be laid.

Order of Masonic Procession observed on laying the foundation stone of St Peter's Church, on Wednesday, the 24th July 1822.

The Lodges met at the house of the Town Major in Fort William, at half-past four, from whence they proceeded in the following order:

Music.

Grand Marshal, Br. C. Paton.
Lodges in the following order, preceded by their Tylers and Banners borne by a Junior Brother of the Lodge.
Lodge, Courage and Humanity.
Marine Lodge.
Humility with Fortitude.
True Friendship.
Industry and Perseverance.
Star in the East.
Superintendent of the Building with the Plan.
Provincial Grand Lodge.
Tyler.
Banner carried by a Brother.
Inscription Plate, carried by a Brother.
Golden Mallet, carried by a Brother.
Three Silver Cups, with Wine, Oil, and Corn, carried by three Brethren.
Golden Compasses, carried by a Brother.
Golden Square, Level and Plumb, carried by three Brethren.
Two Grand Stewards.
Br. Alsop, Grand Secretary.
Grand Registrar, Br. Farrell.
Grand Treasurer, Br. Melville.
Holy Bible, Square, and Compasses, carried by a Brother.
Br. Vaughan, Senior Grand Deacon.
Br. Birch, Senior Grand Warden.
Junior Grand Deacon, Br. Anley.
Junior Grand Warden, Br. S. Hampton.
Deputy Provincial Grand Master, Br. Blaquiere.
Provincial Grand Master, Br. J. Larkins.
Two Grand Stewards.
Grand Sword-Bearer, Br. Henderson.

On reaching the entrance of the enclosure from the east, the music followed by the Lodges turned to the left, and proceeded round the site of the intended Church, and halted on the north-east angle of the square; the Lodges halted and faced inwards, the band took its station in the corner of the square, to the right of the Provincial Grand Master's chair, which was placed to the east of the site of the intended building; the Provincial Grand Lodge completed the east side of the square, the other three sides being occupied by the different Lodges in succession.

The Provincial Grand Master then took his seat at the Pedestal, supported by the Deputy Provincial Grand Master and Senior Deacon on his right, and the Provincial Grand Wardens and other grand officers on his left, on which the music ceased.

The Superintendent of the Building, Brother Hutchinson, then presented the plan of the building to the Deputy Provincial Grand Master, who handed it up to the Provincial Grand Master, who after inspecting it, returned it to the Deputy Provincial Grand Master, and desired him to lay the cement, and fix the inscription plate.

The Deputy Provincial Grand Master then proceeded, supported by the Grand Stewards, to the east side of the stone, when the following prayer was offered up by the Deputy Provincial Grand Master.

Most gracious Father! who permittest and even commandest us through thy Son so to address Thee! We would rejoice in the affection and nearness which thou hast thus authorized and required of us, with the recollection due at the same time to thy greatness! The heaven of heavens, we read, cannot contain *thee!* and the manifestations of thy glory are beyond creation! All time, like all space, is occupied by thee, as it is written, that thou inhabitest eternity. What are we, then, creatures of a spot and of a moment, that thou shouldest so regard us! It is of thy goodness, it is for thy dear Son's sake, that thou humblest thyself to behold the things that are on the earth, our globe of habitation! Encouraged and enjoined by thy revealed word, we make bold to ask of thee the presence and blessings of thy Spirit. We ask it in the name of Him, whom it is thy delight to glorify, and of whom the Spirit, we read, testifies. We pray thee to sanctify by a divine influence the occasion on which we are assembled! We pray thee that for the sake of Christ thou wouldest bless and seal with the unction of thy Spirit our smallest initial act of undertaking an edifice to the glory of thy name. We pray thee to bless the Government which thus does its part in outward religion. We pray thee to bless the ministers, whose duty it may be, or is, to minister under our Government! We pray thee to bless the people, for whose benefit all this is intended. We pray thee to bless the fraternity, which affords its glad concurrence in this ceremony. We pray thee to bless thy worshippers here present, and to restore them to their private obligations with a new spirit of glorifying thee in the same!

Let the structure which is now to be raised for the exposition of thy Scriptures, and for the worship of Him whom thou hast sent, be used to the effect of convincing men how deeply they needed such a Redeemer of their race. Create thou in a people professing thy Son's name, that new creature, without which they are but nominally His; pour down upon them a Spirit from above! Determine the undetermined in thy service; strengthen thou the weak; cleanse thou the pure, and be a principle of perseverance in the unstable; till all, if it may be, shall overcome unto the end, and the termination of their present existence shall prove to be their admission into an existence unalterably more blessed and glorious. These things we ask, O God, in no conceit of our personal worthiness, or of the worthiness belonging to our petitions themselves, but on the ground of thy encouragements in Scripture, and through the intercession of Him in whom thou art everlastingly well pleased; even thy Son our Lord Christ Jesus! To whom with thyself, O Father, and the blessed Spirit, be all power and glory for ever and ever. *Amen!*

The phials containing the following coins were then placed in the niches by the Provincial Grand Treasurer.

List of Coins.

GOLD COINS.

English.			Indian.
1 Sovereign	George IV.	—1821.	1 Gold mohur.
½ Guinea	„ III.	—1808.	½ Do. do.
			¼ Do. do.

SILVER COINS.

English.			Indian.
1 Shilling	George IV.	—1821.	1 Rupee, Shah Allum Badshah.
1 Sixpence	„ IV.	—1821.	½ Do. do.
1 Five-shilling piece.	„ III.	—1819.	¼ Do. do.
1 Shilling	„ III.	—1816.	
1 Sixpence	„ III.	—1816.	

COPPER COINS.

English.			Indian.
1 Penny	George III.	—1797.	1 Pice, Benares.
1 Farthing	„ IV.	—1821.	1 Do. Shah Allum.
			½ Do. do.

The Deputy Provincial Grand Master then read the following Inscription from the Plate :—

In the Reign
Of His Most Gracious Majesty George IV.
Under the auspices of His Excellency
The Most Noble
Francis Marquis of Hastings,
Knight of the Garter,
Governor-General,
and
Commander-in-Chief,
&c. &c. &c.,
Of the British Possessions
In India, &c.
The first Stone of this Edifice,
(The Church of St. Peter in Fort William)
So long and so much
wanted and wished
for, was laid by
John Pascal Larkins, Esq.,
Deputy Grand Master in and over the
whole of India,
Acting by Delegation from
The Most Noble
Francis Marquis of Hastings,
Acting Grand Master
Of the most Ancient and Honorable Society
Of Free and Accepted Masons of England,
In and over the whole of India,
and the
Islands in the Indian Seas,
In the month of July, in the year of our
Lord 1822, and the era of Masonry
5822,
George Hutchinson, Captain of Engineers,
being Architect.
May the undertaking prosper, by the
blessing of God.

The Plate being fixed in its place, and the cement spread, the Provincial Grand Master, supported by the Grand Wardens and other Officers, proceeded to the Stone, and ordered it to be lowered into its place, which was effected conformably to the rules of Masonry.

The Provincial Grand Wardens, who stood on the west side of the Stone, then handed the square, level and plumb, successively, to the Deputy Provincial Grand Master, who presented them to the Provincial Grand Master, and the Stone being tried by him, the implements were returned to the Deputy Provincial Grand Master.

The golden mallet was then handed to the Provincial Grand Master, who giving therewith three knocks on the Stone, pronounced this Masonic invocation: "May the Grand Architect of the Universe grant a blessing on this Stone which we have now laid, and, by His Providence, enable us to finish this and every other work undertaken for the benefit of mankind, and in honor of his holy name."

The following Masonic Anthem was then sung by the Choristers, the Band accompanying:

To Thee, great Architect Divine,
To whom all glory, praise be given,
We dedicate this sacred shrine
With mystic secrets sprung from Heaven.

Vouchsafe to hear our feeble band,
And on our labours deign to smile,
That, guided by thy fostering hand,
Success may crown the builder's toil.

And ever hallowed may it prove,
From jarring strife and discord free;
A temple where fraternal love
May join in endless praise to thee!

Parent of Light, devoutly low,
Before thine altar here we bend;
Glory to thee, as was—is now—
And shall be ever—without end.

The silver cups were then delivered to the Provincial Grand Wardens, by them to the Deputy Provincial Grand Master, and by him to the Provincial Grand Master, who poured the wine, corn and oil, contained therein, upon the Stone, saying:

"May the All-bounteous Author of Nature bless this city with abundance of corn, wine and oil, and with all the necessaries, conveniences and comforts of life; and may the same Almighty Power preserve this building from decay to the latest posterity."

A salute was then fired, accompanied by animated music, announcing the completion of the work; at the close of which the Provincial Grand Master rose, and delivered from his Chair the following oration to his brethren. After which the procession retired in the same order it came, to the house of the Town Major, preceded by the Band.

"The illustrious nobleman who has been so long and happily at the head of our national empire in this country, and of whom we exult, as Masons, to think that he is at the head of our ancient and honorable association in the same, has signified to me his pleasure that I should act for him on the present most interesting occasion; and honored as I must have felt, in any circumstances, to represent so distinguished a personage, and so bright an ornament of our order, I am free to say, that in no circumstances could the delegation have been more congenial to the best feelings of which man is capable, than in being deputed to commence the work of a Church to the name of our adorable Saviour.

"I accept my office with feelings which I shall not attempt to describe, and with a gratification derived from various sources. The occasion is gratifying, by reason of our collective agency in it as Masons; it is gratifying, by reason of the excellent disposition and readiness which it evinces on the part of our noble Brother, to secure to the Christian community, scattered over the extensive provinces of India, the decorous and customary means of cultivating the true principles of their faith; it is gratifying by its tendency to ameliorate the condition of men, on whose fidelity we must all depend in the most trying times, and whose valued services no man can hold in higher estimation than does their illustrious chief; it is gratifying as an evidence of the consolidation and permanency which it tends powerfully, in its small sphere, to effect, with relation to the sway now long exercised by our country over these realms, to the advantage, we persuade ourselves, as well of the governed as of the governing people. Above all, if I may be allowed, as a layman, to touch on the solemn subject, the present occasion is gratifying, by its connection with the great eventual interest of all men—the interest of a never ending existence.

"These, my brethren, are some, and not the least important advantages which have flowed from the active and well meant exertions of the Government over which our noble Brother the Marquis of Hastings presides, and for which his name will be revered by every friend to religion, morality, good order and good Government.

"I shall now briefly advert to the gratification which I feel in the ceremony before us, as tending greatly to ameliorate the condition of our unrivalled soldiery.

"A Church must ever be to the reflective mind an interesting and important object, amidst whatever sort of society it rises; but it is particularly so when we see it rising amidst a community of soldiers, who though they are freed from much of the care attending other professions, are at the same time placed in circumstances, without some considerable advantages and comforts of private situations in life. They can know little of privacy or stillness. The privilege which others have of beguiling and improving their serious moments, can have little place in the confusions of a barrack. I rejoice, therefore, to think that we are contributing virtually to ameliorate the condition of men who must ever be interesting to us, and than whom no soldiers can have more solid claims on their country; and I shall state, as a proof of the regard paid by Government to the spiritual welfare of their unrivalled soldiery, that at no military post between Meerut and Calcutta can a body of British troops be stationed without finding there decent accommodations for the officers of Christianity according to the establishment. I consider this as no mean intrinsic praise of the present administration, who, while they have extended our Empire without encroachment, have given a religious strength to it within its former boundaries.

"The other subjects which the ceremonies of this day as naturally as necessarily suggest, are such as it is less in my province as a layman to speak.

"I come not to preach amongst you, but to celebrate an occasion which I pray God may be replete in its train of consequences with a ministration of faithful, able, zealous and effectual preachers. The thought, however, that we are destined to an immortal being, completely absorbs in a manner all which could be said by me under a secular view of the subject, and I can only ask your prayers in aid of mine, that the great end of such edifices may not be overpowered in our minds by the misproportionate and overgrown regard we are too apt to allow in favor of passing worldly interests. Preaching, and the exposition of our high destinies, are for those to whom, in our authorized, nay ordained division of labor, they belong and are assigned; we as Masons are in this and every respect the friends of order; we ask only as Masons, that the reverend gentlemen and all present will join with us in prayers to the Almighty Architect of the Universe, the great God of all, to prosper this our present undertaking.

"Buildings have been constructed for the ornament of cities, whose proportion, grandeur and elegance have justly challenged the admiration of the spectator; but most excellent of all have been those edifices which the art of man has raised on a principle of devotion. As God himself is justly styled the greatest and the best, such when compared with all others have been the buildings raised to his honor; they have been the glory of former ages, and, by the blessings of Divine Providence, they are still to be seen as the noblest ornaments of this. May they remain, as assuredly the Church of Christ will, until time shall be no more.

"It must, my Brethren, be in your recollection, that on this spot now embraced by the foundation of the intended Church of St. Peter, stood a cenotaph sacred to the memory of several gallant officers who fell in the service of their country.

"Do not, however, my Brethren, suppose that with the removal of that which was rased to the ashes of the honored dead, all recollection of their services will be lost; so far from it, that I understand their deeds will be recorded in an appropriate mural tablet, to be placed on the walls of St. Peter's Church.

"To you, my reverend friends, who have honored me with your presence on this occasion, I have peculiar gratification in offering the humble but respectful tribute, not only of my individual thanks, but those of the assembled Brethren. The motives which have influenced you to attend are obvious to, and fully appreciated by us all, and we feel persuaded that you will not leave us with an impression that this is an insignificant and useless solemnity, but that, on the contrary, you will recognize in the stone which has just been laid with the impressive rites of our ancient and honorable institution, a type of one of the many appropriate and peculiar figures by which the nature and plan of redemption were rendered clear to the finite apprehension of mankind. To the right worshipful Masters, worshipful Wardens, and all the worthy Brethren who have honored me with so numerous and respectable an attendance in my public character on this occasion, I am happy in the opportunity of offering my grateful acknowledgements; to the assembled community who are not of our order, our thanks are due for the honor done us in witnessing our laying this foundation Stone. I thank you all for the flattering attention with which you have heard me, and for the becoming seriousness and solemnity which you have observed on the occasion."

After which the architect, Captain Hutchison, spoke as follows:

"Most worshipful Provincial Grand Master: As architect of the proposed Church about to be erected, the foundation stone of which has just been laid by the aid of your kind assistance, I cannot but feel most deeply interested and gratified on the present serious and solemn occasion.

"I beg leave to express my sincere satisfaction in learning that the plans have met with your approbation. May the Almighty be pleased to accept our prayers, and bless and sanctify this work to the honor and glory of his holy name.

"Brother Masons: I beg you will accept my cordial thanks for the honor conferred upon me as architect by your attendance at this ceremony."

The procession was conducted throughout with the greatest order and decorum; and notwithstanding the unfavorable state of the weather during the day, a very numerous assemblage of spectators were present to witness the ceremony, which we have reason to believe was in every respect more complete than anything of the kind ever witnessed in India. To the gentlemen who had the immediate management of it the highest praise is justly due, as well as to the conduct of the numerous spectators throughout, which we are sure will be long remembered with pleasure by all the Brethren present. We do not know how far it may be within our province to speak in commendation of the admirable disposition that was made of the troops in the garrison

on the occasion, the whole of whom were under arms for a considerable time, and to whose conduct may be attributed in a considerable degree the excellent order and management of this truly splendid and imposing ceremony.—*Calcutta John Bull, July* 26.

Description of the different modes of cultivating and manufacturing Sugar in the East and West Indies.

The method of producing sugar in the eastern hemisphere, though it varies in the different countries and districts, is uniformly characterized by simplicity.

In the Northern Circars, and especially in the Rajahmundry and Ganjam districts, the culture of the cane and the making of sugar have been practised from time immemorial. In the former, the soil best adapted to the cane is a rich vegetable earth, which, on exposure to the air, readily crumbles into fine mould. Such a soil, capable of being saturated with water and easily drained, after being well meliorated by crops of leguminous plants, or fallowing, is repeatedly ploughed during April and May; and, during the heavy rains which follow, or after flooding the field from the river until it becomes like soft mud, the cane is planted in the following manner. Labourers with baskets of cuttings, of one or two joints each, are arranged on one side of the field. They walk side by side, as straight as possible, dropping the sets at about eighteen inches asunder in the rows, and about four feet row from row. Others follow and press with the foot the set about two inches into the soft mud. When the young shoots are two or three inches high, the earth is loosened round them with a small weeding iron, like a carpenter's chisel, and occasionally watered, if the season prove dry. In August, small trenches are cut through the field at short distances, so contrived as to drain off the water should the season prove too wet, or conduct the water from the river, should a drought happen. Upon the well-contrivance of these drains the harvest greatly depends. After trenching, the canes are propped. The canes are now about three feet high, and generally from three to six from each set that has taken root from the stool or stole. The lower leaves are carefully wrapped round each cane, and a bamboo, eight or ten feet long, is stuck into the earth in the midst of each stool, and the canes tied to it: this secures them in an erect position, and gives the air free access round every part. The wrapping and tying to the props continue as the canes increase in height, and the ground is cleaned and loosened every five or six weeks.

In January and February the canes are ready to cut; their height, including foliage, will be from eight to ten feet; and the naked cane from an inch to an inch and a quarter in diameter.

A mill is erected in the open air, generally under the shade of a large tree, and is small and exceedingly simple. The juice; as fast as expressed, is received in earthen pots, strained, and put into boilers, composed of ill-made thick plates of country iron, rivetted together. These boilers hold from eighty to one hundred gallons. From twenty-four to thirty gallons of the strained juice are put into a boiler, which is placed over a draft furnace. The fire is at first moderate, but as the scum is taken off (which is carelessly done), the fire is gradually increased so as to make the liquor boil very smartly. Nothing is added to make the scum to rise, or the sugar to grain, unless for the planter's private use, when about ten or twelve pints of sweet milk are added to the contents of each boiler, whereby the quality of the sugar is improved.

The liquor is never removed into a second boiler, but is reduced to a proper consistence in the same vessel, according to a judgment formed by the eye and touch. The fire is then withdrawn, and the liquor suffered to cool a little. When it becomes pretty thick, it is stirred about with sticks till it begins to take the form of sugar; when it is taken out, and put on mats made of palmyra leaves (*Borassus flabelliformis*), and the stirring continued till it is cold.

Pansadarry is the Hindu name of this sugar, which in color is often fairer than most West India raw sugar; but it is clammy, unctuous, absorbing much moisture if not carefully stowed in very dry places.

The process of making jaggery, which the Hindus call *Bellum*, differs from the aforegoing, in a quantity of quick-lime being thrown into the boiler with the cane-juice, in the proportion of about a spoonful and a half to every six or seven gallons of juice. The scum is not removed, and about four or five ounces of oil of sesamum seed are added to each boiler, when the liquor is of proper consistence, and well mixed with it. The juice is then poured into shallow pits dug in the ground, with a mat laid in the bottom, which is slightly strewed with a little quick-lime. In a short time the liquor concretes into a firm solid mass, which is wrapped in dry leaves.

The jaggery is darker than the sugar, and contains more impurities, owing to the careless mode of preparation, by allowing the scum to re-unite with the liquor.

The acre of sugar-cane, in a tolerable season, yields about 5,000 lbs. of sugar, and rather more if made into jaggery. Six pounds, or three quarts of juice yield one pound of sugar. The refuse and molasses are either given to the cattle, or taken away by the laborers.

In the Ganjam district, the cane, when ready, is cut in pieces of a foot or eighteen inches long, which on the same day are put into a wooden mill, turned by bullocks. This mill is nothing but a large mortar, the pestle of which rests obliquely towards the side, and is so moved round in a circular manner, by means of a lever fixed at its top projecting eight or ten feet over the side, to the end of which lever two bullocks are yoked. On one side of the mill is a small hole, sufficient to let the juice pass through into an earthen pot placed to receive it. The juice is then strained into other pots, containing about six gallons, to which three ounces of quick-lime are added. It is then boiled for a considerable time, until it feels waxy between the fingers, when it is taken off the fire, and put into smaller pots with mouths six inches in diameter. It is now kept some time; and when the process is intended to be continued, a small hole is made in the bottom, through which the syrup drains off. It is then put into shallow bamboo baskets, and afterwards into a cloth and squeezed, with a little water occasionally added, to free it entirely from the syrup. The sugar is then dissolved in water, and again boiled, with a little milk added from time to time, and frequent stirrings. The scum is removed; and when the waxy feel is perceived, the process is finished, and the sugar is put into pots to cool and crystallize. A small hole is bored in the pots to drain any remaining syrup, and their outsides are covered with cow-dung. To whiten the sugar, and remove any syrupy appearance, the creeping vine *(conferva verticillata)* is spread upon the top of the sugar, and renewed every day for nearly a week

In Mysore and the adjoining provinces, the mode of preparing the soil, of planting and dressing the canes, is nearly similar to that in the Northern Circars, except in being more carefully and perhaps superstitiously regulated, as regards the number of days' resting, ploughing, watering, &c. The process of manufacturing sugar is less rude than the preceding, but is nevertheless ill-adapted to the purpose.

The boiling-house is a thatched hut, with mud walls standing all the year, but a new roof of slight materials is put on annually. At one end is a square pit for holding the cuttings of the cane; at the other is the boiler. The furnace, in the form of a truncated cone, is partly raised and partly sunk; and the fuel is supplied from without by an opening in the wall. The iron boiler is flat, and completely shuts the mouth of the furnace. In front of the boiler is a cavity for the large cooling jar. On one side is a seat of mud for the workmen; and at one end of this is kept a small ark, dedicated to the gods, wherein is put daily a portion of jaggery, and a piece of money, for any Brahmin that may come to bless the work; but if none come, the money is sent to

the Brahmins of the town, and the workmen eat the jaggery. The sugar-mill consists of a mortar, beam, lever, pestle and regulator. The mortar is a tree sunk perpendicularly into the earth, with two feet left above the surface; the hollow is conical, truncated downwards, and then cylindrical, with a hemispherical projection in its bottom to allow the juice to run freely to the small opening that conveys it to a spout, from which it falls into an earthen pot. The beam is cut out from a large tree divided by a fork into two arms. In the fork an excavation is made for the mortar, round which the beam turns horizontally. The end towards the fork is open, for changing the beam without trouble. On the undivided end of the beam sits the bullock-driver, whose cattle are yoked by a rope which comes from the end of the beam, and are prevented from dragging out of the circle by another rope, which passes from the yoke to the forked end of the beam. On the arms is placed a basket to hold the cuttings of the cane; and between this and the mortar sits the man who feeds the mill. Just as the pestle comes round, he places the pieces of cane sloping down the cavity of the mortar; and after the pestle has passed, he removes those that have been squeezed. The lever is a piece of timber, connected at its thicker and lower end with the undivided end of the beam by the regulator. A piece of very hard wood is dove-tailed into the lower side of the lever, above its junction with the regulator, and in this piece is made a small conical hollow, which rests on the head of the pestle. The upper end of the lever is fastened to the two arms of the beam by ropes. The pestle is a strong cylindrical piece of timber, cut at each end to a point, forming a cone at the upper end, and at the lower, a pyramid of from twelve to fifteen sides, surmounted by a short cylinder. The cavity in the lever being towards one end, makes the position of the pestle always oblique; so that, as it passes round, it rubs strongly against the sides of the mortar. The cylindrical point rubs on the top of the hemispherical projection that is on the bottom of the cylindrical cavity of the mortar. The regulator is a strong square piece of timber, passing through the undivided end of the beam, and secured below by part of its circumference being left for cheeks. It is perforated by eight holes, in the lowest of which is placed a pin, to prevent the regulator from falling when the strain is removed. A pin in one of the upper holes of the regulator, and another in one of the holes of the thick end of the lever, serve to secure in their place the ropes that bind closely together these two parts of the machine. According as these pins are placed higher or lower, the relative direction of all the moveable parts of the machine is altered, and the balance of the beam is so regulated, that it goes round without any friction, but yet with its fork closely applied to the mortar. The only frictions are the two extremities of the pestle; and that which is at the lower end is entirely employed in bruising the cane, which is the object in view. The mill goes night and day, and gives fifty-six pots of juice, containing in all about 218 ale gallons. The juice is strained into the boiler through a cotton cloth, and there is added a proper quantity of lime water. The boiler performs its operation three times in twenty-four hours. When evaporated to a proper consistence, the juice is put into a large pot, and allowed to cool for three hours; it is then poured into the mould, which consists of a long thick plank, with a hundred holes in the shape of a quadrilateral inverted pyramid. The jaggery, or inspissated juice, is allowed to dry in the mould for four hours; when the plank being turned over, the balls of jaggery fall down, and are then dried on leaves. The jaggery thus contains both sugar and molasses, and is similar to what in Jamaica comes out of the cooler before it is taken to the curing-house.

An acre produces about 1,500 lbs. of this jaggery, which sells in the country for 8*s.* ½*d.* the cwt., or of the best quality at 11*s.* 9¾*d.* the cwt.: thirty-seven gallons of the best juice make a hundred-weight of jaggery.

The mills in other parts consist of cylinders wrought by a perpetual screw, and put in motion by bullocks, or human labor, by means of capstan bars. In some districts surveyed by Dr. Hamilton in 1814, only one boiler is used, a shallow iron vessel, placed in the open air, on three or four lumps of clay, so that the fuel may be thrust under its bottom. This vessel is filled at once

with the juice, which is boiled to the proper consistence, while a little milk is added; it is carelessly scummed, and the boiler is lifted from the fire when the workman judges the consistence sufficient. When the extract has cooled, it is scraped out with an instrument, and made by the hand into roundish lumps of ill-looking stuff.

In the vicinity of Calcutta,* the cane juice, when expressed, is received into a jar, whence it is conveyed by straining into a larger one close to the pots, which answers as a reservoir. Six pots, holding about fifteen quarts each, are placed in pairs, and cemented together with clay. The middle pots are raised a little, so that the upper part of the whole is convex, and the lower concave, which makes the place where the fire is put not unlike a small oven, with two apertures at opposite sides to admit the fuel and give vent to the smoke. When the boiling commences, the three pots next the mill are filled almost full of juice, two others about half full, and one is left empty. The juice in the two half full, when boiled to a proper consistence, is removed with a ladle into the empty pot, where it undergoes a second boiling, until sufficiently inspissated, and is then put into an earthen pot, and carried to market for sale as *gour* or jaggery. Upon removing the contents of the two pots half filled into the empty pot, the juice first put into the three pots is sufficiently reduced to be contained in the two pots recently emptied, where it undergoes another boiling; after which it is again finally boiled in the third pot. Whilst the jaggery is boiling, a small quantity of ashes from burnt leaves or wood is thrown into the pot to cause granulation.

In Java the cane is propagated by cuttings of about a foot and a half long, which, in July and August, are inserted in the ground in an upright direction, previous to the setting in of the rains. No manure is employed, except by the Chinese, who occasionally enrich the soil with oil-cake; and a good soil without such preparation will yield three or four crops in succession. Large quantities of a coarse article, called Javan sugar, are prepared from the cocoa-nut, areca and other palms.

Sugar from the cane is here manufactured by the Chinese alone. The juice is expressed between two rollers, sometimes turned by water wheels, but in all cases the machinery is rude and imperfect. The rest of the process resembles that in the West Indies. Consequently, the sugar here is of a superior quality to, and altogether different from that of Bengal, and is considered to be equal to that of Jamaica. It contains as much of the saccharine principle, and is brought to a drier state. The process of preparing the palm sugar is extremely simple; consisting in merely boiling the liquor from the tree in an earthen pot for a few hours, and afterwards pouring it into small cases made of leaves, prepared for the purpose, in which, when cool, it attains a due consistence.

One peculiarity in the culture of the cane in Java, which distinguishes it from that in the West Indies, is that the hoe is scarcely used. The land is well ploughed by a light plough with a single buffalo. Young canes are kept often ploughed, as a weeding; and the hoe is only used to weed round the plant when very young; but of this there is little need if the land has been sufficiently ploughed. When the cane is ready to earth up, the space between the rows is ploughed deep, the cane tops tied up, and an instrument like a shovel with teeth at the bottom, a spade-handle, and two cords fixed to the body of the shovel, ending by a wooden handle for a purchase, is used by two persons to earth up the cane, the strongest holding the handle of the shovel, pressing it into the ploughed earth, while the other, on the opposite side of the plant, by a jerk of the cord, draws up to the plant all the earth that the plough had loosened. Two persons with this instrument will earth up more canes in the day than ten negroes with hoes. The canes in India are much higher earthed than in the West Indies; in moist soils they are earthed as high as the knee, making a dry bed for the cane, and a drain for the water. In Java, an acre of mid-

* It is proper to state, that this account was given thirty years ago.

dling land unmanured produces 1,285lbs., and of superior land, 1,815lbs. of clayed sugar, which costs, manufactured, 8*s*. 4*d*. per cwt.

Throughout the Archipelago, the mode of cultivation and preparation of sugar is either after the Hindu fashion or that of the Chinese, who are the principal manufacturers. The varieties are only the different degrees of rude imitation. The Island sugar is an imperfect sort of clayed, of which there are two qualities: that in the upper part of the pot in which it is manufactured being the best, and that in the lower being the worst clayed.

In Siam, the Chinese residents have of late years manufactured a considerable quantity of excellent sugar, which finds its way into the Archipelago, and eventually to Europe.

In Cochin-China, the purification of sugar is thus arranged: after the gross syrup has been drained from the juice, and it becomes granulated and solid, it is sometimes placed in layers, one inch thick and ten broad, under layers of equal dimensions of the herbaceous trunk of the plantain tree; the watery juices exuding from which, filtrating through the sugar, carry down all the dross boiled up with it, leaving the pure sugar, crystallized and white, porous almost like a honeycomb, and very light, depositing no sediment when dissolved. The management of the cane, and the mode of extracting the juice, are not sufficiently known, but is presumed not to be more tedious, difficult, or expensive than those practised elsewhere, from the inferior prices demanded in the markets adjoining the place of manufacture.

The mode of cultivation in China seems to resemble that in India. The canes are planted very regularly in rows, and the earth carefully heaped up about the roots. The plantations are irrigated by mills, of which engravings are given by Sir G. Staunton. The process of extracting the juice is simple. Manufacturers of sugar travel about the country with a small apparatus, sufficient indeed for the purpose, but rude, and apparently very inefficacious and contemptible. A few bamboo poles and mats are deemed sufficient for a temporary building, within which, at one end, is fixed a large iron caldron, with a fire-place and flue, and about the middle a pair of cylinders or rollers, fitted vertically in a frame. When the cylinders are of wood, about six or eight inches of the upper extremities are cut into oblique cogs, which work into each other; and when of stone, wooden rollers, with teeth in them, are fastened round the upper extremities of the stones. Upon the top of the axis of one of the cylinders, prolonged above the frame, are fixed two shafts or levers, curved in such a manner as to clear the frame in turning round the rollers; and to the end of these shafts are yoked two buffaloes, that, moving round, as in a common cattle-mill, press the canes between the cylinders, and express their juice, which is conveyed through a tube into the caldron. The canes, deprived of their juices, become fit fuel, by means of which those juices are boiled into a proper consistence for granulation. The maker of sugar endeavours to enter into an agreement with several planters at a time, so that his works, erected near the centre of their several plantations, may serve them all without changing his establishment. The juice, when sufficiently inspissated by boiling, is conveyed into pail-shaped vessels, about three feet deep and two wide, for the purpose of being transported to the market or to the refiners.

The sugar thus obtained is coarse, but the process of refinement it subsequently undergoes improves its purity and color, but it is seldom of very fine quality. Their mode of refining sugar in China is not known. The fine powder sugar, so much used by Europeans at Canton, and which is as white as the best refined sugar, is pulverized sugar-candy, the best kind of which article is imported from Cochin-China.

Having thus sketched the processes of culture and preparation pursued in the Eastern world to obtain sugar, let us now turn to the system adopted in the West, where no pertinacious adherence to ancient customs, or superstitious observance of caste distinctions, obstruct the progress of improvement.

The first yearly return from the roots of the cane are called first rateons

(which are the sprouts or suckers that spring from the roots or stoles of the canes previously cut for sugar); the second year's growth, second ratoons, and so on. In most parts of the West Indies it is usual to hole and plant a certain proportion of the cane land (commonly one-third) in annual succession. In the common mode of holing the ground by the hoe, this is attended with excessive labor to the negroes. By another method, the planter, instead of stocking up his ratoons, and holing and planting the land anew, suffers the stoles to continue in the ground, and as his cane-fields become thin and impoverished, supplies the vacant spaces with fresh plants.

In Jamaica, and in some other Islands, the plough has lately been introduced, but it is not every soil or situation that will admit of its use: some lands being too strong and others too steep: and this auxiliary is sometimes injudiciously employed, so as to exhaust the lands.

The usual mode of holing by manual labor is this. The land, cleared of incumbrances, is divided into plants of from fifteen to twenty acres each, with spaces between each division left wide enough for roads. Each plat is then sub-divided into squares of three or four feet. The negroes, placed in rows, one negro to a square, dig out with hoes the several squares, to the depth of five or six inches. The mould dug up being formed into a bank at the lower side, the excavation, or cane hole, seldom exceeds fifteen inches in width at the bottom, and two feet and a half at the top. The negroes then fall back to the next line, and proceed as before. An able negro will dig from sixty to eighty of these holes for his day's work of ten hours.

The cane holes or trench being completed, and the cuttings selected for planting, which are commonly the tops of the canes that have been ground for sugar, they are placed, two in each hole, longitudinally in the bottom, and are covered with mould two inches deep: the rest of the bank being intended for future use. In twelve or fourteen days the sprouts appear, and when a few inches above the ground, they require to be carefully cleared of weeds, and furnished with additional earth, which is usually performed by the hand. In four or five months the banks are wholly levelled, and the spaces between the rows carefully hoe-ploughed.

The scene must now change from the field to the boiling-house, and the farmer be metamorphosed into the manufacturer. The harvest is the season of gladness and festivity to man and beast, both of whom participate in the nourishing luxury of the cane, which supplies its salutary juice to the one, and its green top to the latter.

The mill for grinding the canes, which is worked by either of the ordinary powers, consists principally of three upright iron-plated rollers, or cylinders, from thirty to forty inches in length, and from twenty to twenty-five inches in diameter; and the middle one, to which the moving power is applied, turns the other two by means of cogs. Between these rollers, the canes, previously cut and tied in bundles, are twice compressed; for, having passed through the first and second rollers, they are turned round the middle one by a circular piece of frame-work, or screen, called in Jamaica the *dumb-returner*, and forced back through the second and third: an operation which squeezes them completely dry, and sometimes even reduces them to powder. The cane juice is conveyed into a leaden bed, and thence into a vessel called the receiver. The refuse, or macerated rind of the cane, serves (as in the East) for fuel to boil the liquor.

The process for obtaining the sugar is thus conducted. The juice or liquor runs from the receiver to the boiling-house along a wooden gutter lined with lead. In the boiling-house it is received (according to the modern improved system, which prevails almost universally in Jamaica) into one of the copper-pans or caldrons, called clarifiers. Of these there are commonly three, and their dimensions are generally determined by the power of supplying them with liquor. There are water-mills that will grind, with great ease, canes sufficient for 30 hogsheads of sugar in a week. The means of quick

boiling are here essential, as the purest juice will not remain twenty minutes in the receiver without fermenting. Clarifiers are therefore, sometimes seen of a thousand gallons content. But usually three clarifiers of three or four hundred gallons each are sufficient. Each clarifier is provided with either a syphon or cock for drawing off the liquor. It has a flat bottom, and is hung to a separate fire chimney, having an iron slider, which being shut, the fire goes out for want of air. The clarifiers are commonly placed in the middle or at one end of the boiling-house. In the latter case, the boiler called the *teache* is placed at the other end, and several boilers (generally three) are ranged between them. The teache is ordinarily from seventy to a hundred gallons, and the boilers between the clarifiers and teache diminish in size from the first to the last. Where the clarifiers are in the middle, there is usually a set of three boilers on each side, which constitute in effect a double boiling-house.

The stream then from the receiver having filled the clarifier with the fresh liquor, and the fire being lighted, the temper, (commonly powdered lime) is stirred into it. Some planters allow a pint of Bristol white lime to every hundred gallons of liquor, but this is considered too much. The object is to neutralize the superabundant acid of the juice. As the fire increases, and the liquor grows hot, a scum rises; the heat is then suffered gradually to increase, until it rises to within a few degrees of boiling water. The liquor is not suffered to boil; and is known to be sufficiently heated when the scum begins to rise in blisters, which break into white froth, and generally appear in about forty minutes: the damper is then applied, and the fire extinguished. After this, the liquor is suffered to remain undisturbed a full hour, if circumstances allow it; during which interval, great part of the feculencies and impurities attract each other and rise in the scum. The liquor is then carefully drawn off, either by a syphon, which draws up a pure defecated stream through the scum, or by means of a cock at the bottom. In either case, the scum sinks unbroken as the liquor flows, its tenacity preventing any admixture. The liquor is received into a gutter or channel, which conveys it to the evaporating boiler, called the grand copper; and it will appear, if originally produced from good untainted canes, almost, if not perfectly transparent.

It was formerly the practice to force an immediate ebullition: but the advantage of clarifying the liquor in this manner is obvious. It saves great labor in scumming, which cannot besides properly cleanse the subject; for when the liquor boils violently, the whole body of it circulates with such rapidity, that the very impurities brought to the surface are carried down again.

In the grand or evaporating copper, which is or ought to be large enough to receive the net contents of one of the clarifiers, the liquor is suffered to boil; and as the scum rises, it is repeatedly taken off by large scummers, until it grows finer, and somewhat thicker. This labor is continued until the subject is sufficiently reduced in quantity, by scumming and evaporation, to be contained in the next or second copper, into which it is then laded. The liquor is now the color nearly of Madeira wine. The scumming and boiling are continued in the second copper; and if the subject is not so clean as was expected, lime-water is thrown in. This is intended not merely to give more temper, but also to dilute the liquor, which sometimes thickens too fast to permit the feculencies to run together and rise in the scum. When from such scumming and evaporation the liquor is again sufficiently reduced to be contained in the third copper, it is laded into it, and so on to the last copper, which is called the teache.

In this vessel the evaporation is continued until the subject is judged to be sufficiently boiled to be removed from the fire: the liquor, now exceedingly thick, is laded into the cooler, which operation is usually called *striking*.

The cooler, of which there are commonly six in number, is a shallow

wooden vessel, about eleven inches deep, seven feet long, and from five to six feet wide, and holds a hogshead of sugar. Here the sugar grains: that is to say, as it cools, it runs into a coarse irregular mass of semiformed crystals, separating itself from the molasses, or gross residuum. From the cooler it is carried to the curing-house, where the molasses drain from it. To obtain large grained sugar, it must be suffered to cool slowly and gradually. If the coolers are too shallow, the grain is injured very materially. The rule for judging when the subject is fit for removal from the teache to the cooler, or when it is sufficiently evaporated for striking (which many of the negro-boilers guess solely by the eye, through long habit and experience), is by what is called the *touch*; that is, taking up with the thumb a small portion of the hot liquor from the ladle, and as the heat diminishes, drawing with the fore-finger the liquid into a thread; this thread will suddenly break, and shrink from the thumb to the suspended finger in different lengths, according as the liquor is more or less boiled. The proper boiling height for strong muscovado sugar is generally determined by a thread a quarter of an inch long: certainty however depends altogether upon long habit.

The curing-house is a large airy building, provided with a capacious molasses cistern, the sides of which are closed and lined with terras or boards. Over this cistern there is a frame of massy joist-work, without boarding. On the joists of this frame empty hogsheads without headings are ranged, in the bottoms of which eight or ten holes are bored; through each of the holes the stock of a plantain leaf is thrust, six or eight inches below the joists, and long enough to stand upright above the top of the hogshead. Into these hogsheads the mass from the cooler is put, and which is called *potting*; the molasses drains through the spongy stalk, and drops into the cistern, from whence it is occasionally taken for distillation. The sugar in about three weeks grows tolerably dry and fair; it is then said to be cured, and the process is finished.

Sugar thus obtained is called muscovado, and is the raw material whence the British sugar-bakers chiefly make their loaf or refined lump. There is another sort, formerly much approved of in Great Britain for domestic purposes, and generally known under the name of Lisbon sugar; it is called in the West Indies clayed-sugar. The process for making this is conducted as follows:

A quantity of sugar from the cooler is put into conical pots or pans (called by the French *formes*), with the point downwards, having a hole about half an inch in diameter at the bottom, for the molasses to drain through, but which at first is closed with a plug. When the sugar in these pots is cool, and becomes a fixed body, which is discoverable by the middle of the top falling in (generally about twelve hours from the first potting of the hot sugar), the plug is taken out, and the pot placed over a large jar intended to receive the syrup or molasses that drains from it. In this state it is left as long as the molasses continues to drop, which it will do from twelve to twenty-four hours, when a stratum of clay is spread on the sugar, and moistened with water, which oozing imperceptibly through the pores of the clay, unites intimately with, and dilates the molasses; consequently more of it comes away than from sugar cured in the hogshead, and the sugar of course becomes so much the purer and whiter. The process of purifying sugar, it is said, was first discovered in Brazil, in the following curious manner: A hen with dirty feet going over a pot of sugar, it was found that the sugar under her tread was whiter than elsewhere.

It appears, however, and is the reason why this process is not universally adopted in the British Sugar Islands, that the water which dilates and carries away the molasses, dissolves and carries away with it so much of the sugar, that the difference in quality does not pay for the difference in quantity. A pot of sugar of sixty pounds weight is reduced by the process of claying to forty pounds, a loss of one-third; but if the molasses drawn off in this practice be re-boiled, it will give nearly forty per cent. of sugar. The real loss therefore is little more than a sixth: but the distillery will suffer for want of

the molasses. It would appear that in the French plantations the case was otherwise, for upwards of four hundred of those in St. Domingo had the necessary apparatus for claying, and carried on the system.

With respect to soil best adapted to the growth of the cane in the West Indies, it cannot be too rich for a plant so rank and succulent. The very best soil for the production of sugar of the finest quality, and in the largest proportion, is said to be the ashy loam of St. Christopher. Next that which in Jamaica is called brick-mould; a deep, warm and mellow hazel earth, easily worked. This kind of soil is confined to a few parishes in Jamaica; but it abounds very generally in the French part of Hispaniola. After this is reckoned the black-mould of several varieties, in Barbadoes, Antigua, and some other of the Windward Islands. There is a peculiar sort of land in the north side of Jamaica generally of a red color, the shades varying from deep chocolate to rich scarlet, sometimes approaching a bright yellow, remarkable always for a glossy shining surface when first turned up, and if wetted, stains the fingers like paint. Few soils produce finer sugars than this, or yield a greater return in the process of refining.

There is a remarkable peculiarity in the history of the plant in the western colonies, namely, that it cannot be propagated by seed, as is easily done in the east. The tops of canes sometimes shoot up in arrows, decorated at top with a pinnacle, the glumes of which contain a whitish dust, or rather seed; yet these, it is said, never vegetate if sown in the West Indian Islands.

The quantity of sugar produced per acre of land, and the cost to the grower, in the West Indies, are objects not easily attainable, on account of the variety of statements given. In regard to the latter, a mean of several calculations gave in 1792 the following result: Medium cost of a hogshead of sugar in Jamaica £2, 0*s.* 7*d.*; medium cost in the West Indies (exclusive of Jamaica) £1, 15*s.* 5*d.* The hogshead contains sometimes twelve, sometimes fifteen hundredweight. As to the former point, some statements assign seven hundred weight to the acre; others fifteen hundredweight; and one authority raises the produce of an acre of best cane-land in Jamaica to two tons. The lowest estimate makes the acre (in the Island of St. Kitts) yield 1,320 pounds, or nearly twelve hundredweight.

Besides the East and West Indies and South America, sugar is produced in Abyssinia, where the plant is raised from seed, and is therefore probably indigenous. In the South Seas there appears to be species of the cane differing from those with which we are acquainted, and, as far as can be judged by the appearance of the specimens hitherto seen, of a far superior sort to those cultivated in our West India Islands. The Otaheitan cane is not unlike that of Batavia, but is said to make even finer sugar. The joints of this cane sometimes measure eight or nine inches in length, and six in circumference.

In the United States of America, though the domestic consumption is supplied to a certain extent by the sugar of the maple, yet after the acquisition of Louisiana, the culture of the sugar-cane was pursued after a new mode of management. Instead of the employment of slaves, the occasional labor of neighbouring transient hired white persons is often used, to prepare the grounds with the plough and harrow, to plant the new canes, to dress the old ones, and to clear the growing plants from weeds. White laborers are afterwards employed by the planters to cut, and stack under cover the ripened canes, so as to prepare them for the grinding mill and boiler.

It is considered expedient that the planters who own, and those also who cultivate the soil, should not expend large sums in the establishment of mills, and sets of works on sugar estates, after the manner of the West India colonies; but it is found more convenient and profitable to leave the business of grinding and boiling to one manufacturer of muscovado sugar for a number of planters. Such a person, like the owners of grain-mills and sowing-mills, receives a compensation either in kind or money. By this method a tract of three miles square, which would contain twenty-five plantations, of more than

a hundred and two acres each, may be accommodated by one central manufactory of muscovado-sugar from the cane stalks; for none of the plantations will be more distant than a single mile.

In Louisiana not less than fifteen millions of pounds of sugar were made in the year 1814. The culture of the cane has likewise been introduced into Georgia, and it is found to grow luxuriantly as far north as the city of Charleston in South Carolina. The acre of cane-land in Georgia produced in 1816, twenty-three cwt. of sugar upon an average on an estate of forty-eight acres.

Description of Delhi and its Environs.

The city of Delhi, or Shahjehanabad, lies on the western bank of the river Jumna, in latitude 28° 36′ N.; it is seven miles in circumference, surrounded by a wall of stone, and strengthened by several mud bastions, which are in a ruinous state; the Government, however, have lately commenced the repairs; a small part is already finished, the wall is to be of stone, ten feet in breadth, twenty-six, including the battlements in height, with a narrow but deep ditch, the earth of which will form a glacis, or will rather level the ground to a short distance. The bastions and the new martello towers are to be of stone, the outer wall of the latter ten feet thick, and twenty-six high; there are seven gates with handsome arched entrances of free-stone.

The city and palace within were built by Shah Jehan, when, on account of the intense heats and hot winds, he resolved on removing from Agra, which had been the chief residence of Akbar and Jehangeer, his predecessors. Under a monarch so generous and munificent, and so great an encourager of the arts, the work was soon accomplished.

The streets, in general, are regular and spacious, superior to those of most cities in Asia. The two principal streets lead direct from the palace: the first from the Delhi to the city gate of the same name, in a direction north and south, with good houses, and merchants' shops well furnished on either side; it is eleven hundred yards in length, and thirty in breadth. Shah Jehan built an aqueduct four feet wide and five deep, of red stone, which conveyed the water the whole length of the street (running through the centre with a row of trees on either side), and thence by a channel underground into the royal gardens. The second grand street leads from the Lahore gate in a direction east and west, to the city gate of the same name: it is a mile in length and 120 feet wide. The aqueduct, of the same dimensions as that in the Delhi street, runs the entire length. Great numbers of the trees have been destroyed by the Mahrattas. The houses and shops, of brick and stone, are regular and well built. About a quarter of a mile from the palace the houses on either side recede, so as to form a square, where the Cutwal resides. In the centre of the street there is a large and handsome decagon, the houses all round being of an equal height, with arched verandahs or recesses, well painted, and with two handsome gates leading to different parts of the city; in fact, all the streets leading from this are adorned with gates; the decagon is the choke or market, where vegetables, cakes, fruits, &c., are exposed for sale. The street derives its name from this market; at one end the street is terminated by the magnificent gate of the palace, at the other by a handsome mosque, with lofty minarets. Here also is situated the mosque of Roshun-ul-Dowlah, remarkable as being the place where Nadir Shah sat during the massacre of the unfortunate Delhians, when one hundred thousand inhabitants are supposed to have fallen. The Persian king had a narrow escape, one of his principal officers having been killed at his side. The building is small, with three domes richly gilt. There are several other streets of considerable magnitude, particularly that leading from the Residency to the palace, in length 600 yards by twenty in breadth; that which is parallel to the palace is 800 yards by 150 in breadth, with a fine avenue of trees.

The bazaars are well supplied: cotton cloths, paper, hookahs, swords, guns,

are still manufactured: the jewellers and painters are skilful. The country produces corn and grain of every description, the imports consist of shawls, horses, camels, fruits and precious stones; the population, although much reduced by the late wars, is now on the increase, and is estimated at near 300,000.

The city has been principally built on two rocky eminences; the one where the Juma Musjid is situated, called the Jepula Puhar; the other Bejula Puhar, or quarter of oil merchants. Near this is an old Patan mosque, on a very commanding situation, built, apparently, as well for religious as defensive purposes. The ascent is by a flight of steep steps, fifty in number, and almost perpendicular. The mosque is open in front, with three ranges of arches, sixty feet by thirty-six; each square of an arch is surmounted by an arched cupola, which is the distinguishing characteristic of the Patan roofs. The Gothic is here exhibited in its purest style: date of erection early in the thirteenth century. The palaces of the ancient Omrahs are now in ruins: but, even in this decayed state, they still show their former magnificence and the opulence of their masters. Some of them are very extensive and well built, but low and concealed by high walls. The houses of Ali Murdaun, the Persian; Gasee Odeen, Cummer Odeen Khan, the Vizier of Mahomed Shah, Coodsiah Begum, the mother of the Shah, and Sufden Jung's, are the most splendid. The entrance is usually through a lofty gateway of brick and stone, with galleries above for music; then several courts with pavilions and arcaded galleries round; reservoirs and fountains of stone and marble adorned the centre of the square; the baths were of marble, many of them inlaid with precious stones: the light was admitted from the domes by glazed windows; the first court was occupied by the servants and cattle. The Teh khana, or apartments underground (in the palace of Sufden Jung), for the hot season, consist of a suite of rooms, built in light and delicate style; one long room has a marble reservoir the whole length, with a smaller one raised and balustraded on each side, and faced with white marble. The palace of Cummer Odeen occupied the whole length of one side of a considerable street.

There are forty mosques in Delhi; the principal is the Juma Musjid, or great cathedral, the most magnificent building of the kind in India, situated in the highest part, and nearly in the centre of the town. The foundation is laid on a rocky eminence scarped for the purpose; the ascent is by a magnificent flight of stone steps (forty in number), through a handsome gateway of red stone, with doors covered with plates of wrought brass. The terrace on which the mosque is situated is a square of 100 yards, paved throughout with red stone; and surrounded on the three sides by a wide and lofty arched colonnade, with octagon pavilions at the angles, all of red stone. In the centre is a large reservoir lined with marble, and adorned with fountains for religious purposes. The mosque is of an oblong form, 261 feet in length, eighty wide,* with a grand central arch, with three, of smaller dimensions on either side; the wall over the central arch is eighty feet high, that on the sides fifty-six; the whole surmounted by three magnificent domes of white marble, intersected with black stripes, and flanked by two minarets of red stone and white marble alternately, rising to the height of 130 feet; each minaret has three projecting galleries of white marble on the outside, their summits being adorned with light octagon pavilions of the same materials; the ascent is within, by a winding staircase of stone. The view from the top is extensive, comprising the palace, the city, river, forts of Feroze and Shere Shah, Tomb of Humayoon, and the Kootub. The front of the main body of the mosque is faced with large slabs of white marble. Along the cornice are ten compartments, four feet by two and a half, inlaid with inscriptions in black marble from the Koran, in the Nishki character; the inside is paved with large slabs of white marble decorated with a black border; the walls and roof are lined with plain white marble. Near the kibla (literally a compass) or small recess in the wall, so placed as to face towards the city of Mecca, is a mimber or pulpit of marble,

* I did not measure the height or breadth; the height, however, I nearly ascertained by the number of steps, the breadth by the size of the arches.

with an ascent of four steps, balustraded; the domes are crowned with copper cullesses, richly gilt. Shah Jehan commenced the mosque in the fourth, and finished it in the tenth year of his reign, at an expense of ten lakhs of rupees.

The next in grandeur, and perhaps superiour in beauty, is the Zeenut-al Musjid (or ornament of mosques), on the river face of the city; it was erected on a commanding situation by Zeenut-ul Nissah, a daughter of Aurungzebe; it is built of red stone inlaid with white marble, with a reservoir of the same materials, in the centre of a spacious terrace paved with red stone. The three domes are of white marble intersected with black stripes; the form is particularly elegant and light, and superior to all others in beauty and proportion; the dimensions are much smaller than those of the Juma Musjid. Lands to the amount of a lakh of rupees were formerly allotted for the support of this place: but these have been long since confiscated, and the building is going fast to decay. There are several other mosques of inferior size, but of the same form, some with domes of copper richly gilt, others of white marble, and one, at the bottom of the Chandneychoke, with domes of green and gold enamel.

The Residency is situated on a branch of the Jumna; the house is very extensive, partly ancient, partly modern; the modern part consists of a grand and lofty hall fifty feet by twenty-six, with a bow towards the garden, with two rooms leading from the centre, one on each side, thirty feet by twenty feet; the left wing consists of a suite of three rooms twenty feet square, with a verandah on both sides; beyond this is a range of apartments for servants. The right wing consists of a suite of several rooms, being the original house; the portico in front is supported by eight lofty and magnificent pillars, with an ascent of fifteen stone steps; the wings recede about twenty feet: entire front of the house is 360 feet; the height of the ornament above the portico sixty feet. The gardens in the rear are well stocked with a profusion of choice fruit trees, and a variety of valuable and rare plants, and also ornamented with a large reservoir of stone, and a noble terrace facing the river, and built on the level of the top of the ramparts. Ahmed Bux Khan has also a handsome palace on the plan of the Residency. Bowanee Shunkur and the Begum Sumroo have also good and handsome palaces. The Resident's guard consists of a detachment of sepoys and 100 horse, with a battalion of Nujeebs, under the orders of a European officer, for the purpose of collecting the revenues. The garrison consists of two battalions of sepoys and a detachment of artillery.

But what gave the greatest lustre and splendour to the city in former times, was the successful attempt of Ali Murdaun, the Persian (the same who delivered Candahar into Shah Jehan's hands), who undertook to bring a canal of fresh water to run through the principal streets and parts of the town, by a cut made from the Jumna, at a place called Mugulpoors, about sixty coss from Delhi, where the river is very rapid and has several falls: and this by a proper management he soon effected; in some places it was cut through the solid rock, twenty-five feet wide and the same number in depth. In consequence of this great command of water, the country on either bank was very fertile. Remains of the aqueduct are still to be seen, but nearly choked with rubbish: the Government, however, have some intention of opening it, which would gain great credit and considerable profit. Several rich natives have proposed to repair it at their own expense, on condition of retaining the management for seventeen years. It is calculated that the receipts of three years would cover all the expense.

The palace was erected by Shah Jehan, on the river face of the city. It is one mile and a half in circuit, and surrounded by a magnificent wall of red stone thirty feet high (including the base, of free-stone, forty-two feet), adorned with towers, battlements, and two magnificent gateways, rising forty feet above the walls, being from the ground to the top of the pavilion cupola 110 feet, facing the Delhi and Lahore streets, and surmounted by four handsome pavilions, with light cupolas of white marble, supported on pillars.

The apartments of the European officer in charge of the palace are over the Lahore gate, and form a handsome suite of four rooms. Aurungzebe added an outer gate, with a wall of red stone, forming a considerable square, with arcaded rooms round, where the guards furnished by the garrison, and commanded by a European officer (the same number at each gate), have their quarters. The two figures mentioned by Bernier at the entrance of the palace, which represented the Rajah of Chittore and his brother Potta, seated on two elephants of stone, were removed by Aurungzebe, as encouraging idolatry, and the present screen or outer square added, which has entirely disfigured the entrance to the palace, although it has increased its strength, which was probably the Emperor's real motive: the ditch is wide and deep, and faced with grey free-stone. On entering the second gate, you proceed down a fine arched passage, about 300 feet in length, with an octagon room in the centre, from whence four streets branch off, leading to different parts of the palace. The sides are ornamented with handsome recesses, raised three or four feet above the level of the pavement of stone, where the merchants formerly displayed their wares; the walls and roof are painted. A canal ran through the centre, forming little basins at equal distances, and leaving a good path on either side. At the termination of the passage a handsome gate opens into a fine square, with a range of apartments round it, where the Omrahs had their quarters when on the kings's guard. On passing the fourth gate, you enter a second square of the same dimensions as the first, one face being formed by ranges of stables, with the Dewan Aum, or all of the people in the centre; the stables are upon a magnificent scale, raised three feet above the level of the pavement, with an arcaded open gallery in front, and terraced roof: they form noble wings, connecting the Dewan Aum with the other faces of the Court. The hall is of stone, the roof being supported on arches, resting on pillars: it is eighty feet by forty; the throne is in the centre of the hall, of considerable magnitude, resembling a large reading desk in an English church, and composed of beautiful white marble, and surmounted with a cupola; the wall and roof in the rear is prettily adorned with sprigs of flowers and peacocks, executed in mosaic, with red corneliaans and other stones. The building is open on three sides, has five ranges of arches in front, and is raised four feet above the level of the pavement, and is thirty feet high. On entering the third and last square, the Dewan Khass, or Hall of Nobles, bursts upon the view in all its splendour, forming the river face of the court and raised on a terrace four feet above the level of the pavement; the whole building, inside and out, and the open terraces and pavements, are of white marble; the roof is supported on thirty-two square columns, ornamented to the height of six feet, with rich inlaid flower-work of red cornelians and other precious stones; the remainder, as well as the cornices, being decorated with a profusion of golden ornaments. The hall is fifty feet by twenty-four, with an open verandah all round, ten feet wide; in this is a beautiful crystal, eighteen inches high and four feet in diameter. His Majesty usually occupies a temporary throne; the ceiling is of wood painted red, and richly decorated with gold; it was formerly encrusted with a rich silver foliage inlaid with gold, at the expense of thirty-nine lakhs of rupees; the Mahrattas took it down, and on sending it to the Mint to be coined, it produced twenty-eight lakhs. On a compartment over the cornice on the outside are these lines in the Persian character, in letters of gold: "if there is a Paradise on earth, this is it, 'tis this, 'tis this." The roof is surmounted at the angles with four pavilions; the ornaments of brass on the cupolas being richly gilt. On State occasions, the hall is adorned with an awning of scarlet cloth of gold, fastened by cotton ropes of various colours; kanauts or screens of the same description enclose the open terraces, which are forty-four feet by thirty-five; on one side the terrace leads to a painted room, through which the king retires to the harem; on the other to a small but beautiful mosque of white marble, with domes of brass so richly gilt, as to give it the appearance of pure gold.

Form of Presentation.—On entering the last gate, which is nearly opposite

the hall of audience, the person to be introduced makes three salaams to the king (who is usually seated on a small cushioned throne in the centre of the hall); he then ascends the steps and proceeds to the Musnud, making three obeisances, and on his arrival, presenting two gold mohurs on a white muslin handkerchief, his name being announced at the same time, a profound silence is observed; he also presents one gold mohur to the heir apparent, and then retires, with his face towards the king, making his obeisance as before, and then takes his place on the right near the Resident and the other gentlemen, all standing; the royal sons only enjoying the permission of being seated; the person shortly after proceeds to a small room near the gate of entrance, where he is invested with a khelaut or honorary dress, on which he returns with the same ceremonies as before, and presents another gold mohur, on which his Majesty binds a turban round his hat (all Europeans wear their hats on these occasions); receiving the fourth and last gold mohur, the person then retires with the same ceremonies as before, and takes his place near the Resident. After all the presentations have taken place, His Majesty either calls for the steps of his throne, or pronounces the word Rookhsut. The Resident and other gentlemen then retire on foot, and without a chaata, as all persons of whatever rank are obliged to dismount from their elephants or carriages on entering the first Court. The nuzzur of a captain is five gold mohurs, that of a general nineteen, of the circar 101 on certain occasions; the throne is adorned with plates of gold, and a handsome covering, embroidered with gold and silver thread, is usually thrown over it; the height of the seat from the ground is eighteen inches. The King's son or lord in waiting receives the nuzzurs from His Majesty.

The Royal Baths consist of three apartments, of considerable magnitude, paved and lined with white marble, and surmounted with domes of the same materials; the walls, baths and vapour slabs are elegantly inlaid with rare and precious stones of various colors, representing flowers and branches, executed with great taste; fountains are placed in the centre, with passes to carry the water into the different apartments; large reservoirs of marble (one of them cut out of a single block nine feet by four, and as many deep), form the baths; large stoves are placed round each apartment, and the light is admitted from the roof by windows of stained glass.

The gardens, when in their splendour, with the fountains playing, must have been very beautiful; at present the magnificent reservoirs of water are greatly neglected, the trees and walks out of order; so much however remains, sufficient to give an idea of their former elegance. There are several fine rooms lined with marble, and inlaid with stones, but in a ruinous condition; particularly a very large and handsome octagon room, facing the branch of the Jumna called Shahboorj, or the royal tower. Through a window of this room Prince Mirza Juwaun Bukht made his escape in 1784, when he fled to Lucknow. Adjoining and communicating by a bridge of five stone arches, thrown over an arm of the river, is the fort of Selim; the buildings are now in ruins, with the exception of a pavilion of two stories, on the river face, in which two or three marble rooms are still in good repair: the centre space forms one of the royal gardens, with a profusion of fruit trees, particularly nectarines, although the fruit of this tree seldom becomes quite ripe. There is also a very large gun on one of the bastions, which will carry a ball four coss, as the natives declare. The population of the fort is estimated at 18,000, the wives of the King amounting to 1,600. His income is 12 lakhs, with a jaghire of two, making 14 lakhs per annum. Under a shed in the court near the garden, are many pieces of brass cannon with iron cylinders, once in the possession of the celebrated George Thomas; they appear to have been made many years ago. The remainder of the public buildings are in a ruinous state. The etiquette of the court is still kept up, as much as possible, as it was in the time of Shah Jehan; but, alas! how much fallen from the splendour and opulence which distinguished that reign! Wood and some coarse kuwa cloth have supplied the places of those pillars of gold and silver, that formerly supported awnings of

embroidered cloth or velvet which went round every apartment. The ceilings of massy silver gilt have made room for more modest ones of painted wood: in short, every step one takes in the palace, shows what it was once, and how fallen it is at present; even the very walls have not escaped the depredation of mischievous avarice, they are of fine white marble (particularly in the gardens) in most of the public apartments, inlaid with onyx, agate and cornelians; almost everywhere the marble has been picked for the small pieces of the precious stones. The Dewaun Khass, or Hall of Nobles, is partly an exception to this, having been repaired at the expense of the Company: the awnings of cloth of gold were also presented by the Government. The royal Nujeeb battalion performs the interior duties of the palace. The income both of the heir apparent and prime minister is 8,000 rupees per mensem. In 1808, Jehangeer, the favorite son, raised a disturbance in the palace, threatening his father's life, and closing the gates; the troops, however, being called out, the gates were blown open by cannon, and after a slight resistance order was again restored. This prince now resides at Allahabad.

On certain festivals, the king goes to the Juma Musjid to say prayers, particularly at the termination of the Ramjan, when the relics are produced, which he touches with great devotion: a hair of the prophet's whisker being considered as the most valuable, is carefully preserved in a case. The immense square of the cathedral is completely filled with Mahomedans, the Resident also attends on this occasion; in fact, he accompanies the King; whenever he leaves the palace, a royal salute is fired on passing the outer gate, as also on the return of His Majesty.

I shall close this account with a short description of the former mode of holding a court of justice in the Dewan Aum. The King seated himself in the middle of the hall on a throne in the shape of a couch, with a tester bolster and quilt, surmounted by a canopy supported on four columns, the entire ornamented with diamonds and pearls; a cover of brocade of gold, or some other rich stuff, was thrown over the seat; at one side a parasol was raised, and at each column, some parts of the King's arms were suspended, *viz.*, shield, sword, bow and arrow case; in the Court below the hall there was a space about twenty feet square, encompassed by balustrades, covered with plates of gold and silver; at the corners, were four Secretaries of State for the Civil and Criminal Departments; many chiefs stood round the railing; a splendid awning of cloth of gold fastened by rings to the roof of the hall, and supported on pillars cased with silver, afforded shade to the numerous nobles and other attendants. The musicians were also in attendance: the music was sweet and agreeable, and made so little noise, as not to distract the attention of the Secretaries from their more serious occupations. Some great nobleman, frequently one of his sons, stood near the King; the favorite elephants and horses, caparisoned in golden trappings, passed in review. Towards the middle of the Court a little canal, six inches wide, ran parallel to the hall, while the King remained seated on his throne of justice. It was not allowed to the audience to pass this stream without express permission, ambassadors were not even exempted. However, on their arrival, the master of the ceremonies announced their names, when his majesty made a sign for them to approach. About 12 o'clock the Prime Minister reported what had taken place in his chamber of justice; when he had finished, the King rose from his throne; it was not permitted to any person to leave the place before this took place; as the King retired, the audience also took their departure.

Near the Ajmere gate and immediately without the walls, is the mudursa or college, erected by Gasee Odeen Khan, the son of Nizam-ul Moolk; it is entirely of red stone; the entrance is through a handsome gateway, arched and surmounted by patan cupolas; the college forms a spacious quadrangle of 100 yards. The mosque and tomb of the founder form the face opposite the gate of entrance. In the centre is a fountain lined with stone, with several fine trees near it, which gives the quadrangle a very collegiate air; a range of apartments in two stories with an arched colonnade in front, compose the remain-

ing faces of the square; each room is fifteen feet square, with two smaller ones attached; those at the angles and in the centre of each face are of larger dimensions, probably for the professors. On the outside is an arched range of apartments for cooking. The mosque is of red stone inlaid with marble; the front is open, and the sides are adorned with screens of lattice-work, executed in beautiful patterns of flowers. The tombs are concealed from view by screens of brown or fawn-colored stone in lattice-work, forming a square of thirty feet; in the centre stands the tombs, also surmounted by a screen of white marble nine feet high, partly adorned with open work; the remainder in slabs, with rich patterns of flowers in bold relief, the whole finished with the greatest taste, and in the most delicate style. A small mosque of white marble forms one face of this square, the pavement of which is of large slabs of marble. Near the college are two elegant tombs of white marble: the first in the same style as that of Gasee Odeen; the other inlaid with various colored stones; the design is particularly chaste.

At a short distance from the city are the ruins of the palace and fort of Feroze Shah. The remains are still extensive. There is a remarkable pillar of brown color, about fifty feet high, which has the appearance of a composition stone, and is called the "Lat of Feroze." The ruins of Mogulperah extend about three miles to the south and west; in the centre of these ruins is an enclosed space, where the King attends the ceremony of killing the camel, one of the grand festivals. A low range of hills runs about two miles to the westward of the city, in a southerly direction.

The environs on the north and west are crowded with the remains of the country houses of the nobility. The royal gardens at Shalimar, nine miles from Delhi, were begun in the fourth and finished in the thirteenth year of Shah Jehan's reign; they were laid out with great taste, and at an expense of eighty lakhs; however, their present appearance affords no idea of their former beauty. The entrance is through a gateway of brick, and a canal lined with stone leads to the hall of audience, a great part of which is in ruins. The harem and imaum, or open hall, were decorated with a beautiful border of white and gold, on a ground of the finest pink-colored chunam. The Resident and assistants have country houses at this place.

On the road to the Kootub, about five miles from the city, is the mausoleum of Sufder Jung, grandfather of the Nawab of Lucknow; it is raised ten feet above the level of the garden, in which it is situated on a terrace paved with stone, 110 feet square. The plan of the building appears to be a central room twenty-five feet square, with a suite of apartments to the number of eight, part oblong and part octagon, which have a communication with the central room, the roof of which is formed by a dome about forty feet high; the pavement and lower compartments of the walls and tomb are of white marble; the apartments above correspond with those below. The edifice is sixty feet square, with handsome minarets at each angle, and a dome of stone and marble in the centre; the different fronts correspond, and are inlaid with white marble; a large stone reservoir and canal adorns the centre; the entrance is through a fine gate, having several excellent apartments.

The next building worthy of observation is the Kootub Menar, eleven miles from Delhi. It is a round tower of red stone, 241 feet high, and 147 in circumference, divided into five stages, with a door at each, and a ledge of stone two feet wide running round on the outside: the pavilion which crowned the top has fallen. The first stage is fluted angular and circular alternately, the second circular, the third angular, fourth and fifth plain, and inlaid with marble.* This singular pillar was erected in the reign of the Emperor Altumsh; it is a Mahomedan building, although the natives declare that it was originally Hindu, and that it was merely cased in its present style by the Mussulmans: certain it is that there are many ruins of temples and other Hindu buildings within a few yards of it. It takes its name from a saint who lived in the

* Stages, 1, 97 feet; 2, 52 feet; 3, 39 feet; 4, 27 feet; 5, 26 feet;—Pavilion 26 feet; 267.

Emperor Altumsh's reign, and whose shrine is held in great veneration to this day, and is visited annually in the month of July by the King of Delhi, who is attended on this festival by his whole court and family. Great part of the inhabitants of the city also visit this spot, where a fair and other Indian recreations diffuse a joy over the miserable inhabitants of the palace, who are never allowed to pass the walls except on this and some other festival: the number of visitors this year was estimated at one hundred thousand.

Part of the grand gate is still entire; the centre arch is forty-three feet high, the wall above forty-seven. Another tower appears to have been commenced at a short distance from the Kootub; the following are the dimensions of the ruin: circumference 252 feet, outer wall nineteen feet, stairs eight feet, centre pillar thirty feet, height of the column forty feet.

Between the grand arch and the Kootub is an iron, or rather a composition pillar, (date of erection unknown) twenty-three feet high, and twenty-six in circumference; the native tradition is that it rests on the head of a serpent in the centre of the earth, and when it falls, that the dynasty of the house of Timur will be at an end. Nadir Shah caused the earth to be excavated to a considerable depth, but did not arrive at the foundation; on this occasion the serpent shook his head, which caused a violent earthquake. The Mahrattas also attempted to overthrow it, and brought up heavy cannon for the purpose: there is a deep indent caused by a large round shot on one side, and the mark of a chain-shot on the other; they, however, failed in their attempt. About a mile from the pillar is a grand water-fall, sixty feet by thirty, formed in the rains by the overflowing of an extensive bank; the water is received into a large stone basin, and afterwards flows into a small rivulet, which runs through a deep, but narrow and romantic valley, formed by ranges of abrupt hills. The ruins of a Hindu temple on a projecting rock near the fall, add great interest to the scenery, the beauty of which is much increased by clumps of fine trees happily disposed.

Between the Kootub and the fall are two houses belonging to the King; one of them displays some taste; opposite the mausoleum containing the tombs of Bahadoor Shah and Shah Aulum, all of white marble, with screens in lattice-work elegantly carved, and preserved in fine order. Here are also the ruins of a large boulee, and several picturesque views on the high banks of the tank.

The road between the Kootub and the mausoleum of Humayoon, is adorned with the mouldering remains of castles, mosques and palaces, the splendid monuments of the architecture of former ages. In the midst of these, erected on a commanding situation, stands the magnificent mausoleum of Humayoon, rising from a noble terrace paved with red stone, and elevated more than twenty feet above the level of the garden, which gives the building a fine relief, and greatly contributes to the grandeur of its appearance. The terrace is eighty-five yards square, and is adorned with a lattice railing of red stone two feet in height; there are apartments underneath: in fact, this terrace is raised on another which is 100 yards square, and rises in height about four feet; the mosque is of red stone, forty-five yards, each front crowned by a magnificent dome of white marble, rising 140 feet from the terrace, with several small pavilions with roofs of blue enamel placed over the grand arches. In the four great faces of this edifice a magnificent arch rises to the height of fifty feet, above which the wall is raised about fourteen feet, to hide the shaft of the dome; in the four less sides, formed by cutting off the angle of the square, a double range of arches rises to the top; but here, instead of raising the wall, whose uniformity would destroy its beauty, a small pavilion, crowned by a dome, is raised at each great angle of the building, and fills up the hollow bosom of the shaft. The outside is beautifully inlaid with white marble; the plan of the edifice is a central octagon room, forty-five feet in diameter, having a suite of rooms all around to the number of eight. The four great arches of the room rise about twenty feet in height. Above these, with the intervention of a wide compartment, is another row of arches sixteen feet high; over the second tier with the same space between, is

a square window, filled with lattice-work of white marble. The roof is oval, being eighty feet in height, and formed by the dome; the tomb is in the centre, six feet by two, composed of a single block of white marble. The floors and walls (six feet in height) are of the same materials; the doors and windows are filled with open lattice-work; the recess of each of the four great arches is fourteen feet deep, with inlaid pavement of variegated marble. The rooms at the angles are octagon, twenty-one feet in diameter, with arched roofs forty-feet high; the four central rooms are thirty by twenty; the floors and lower compartments of the eight being of white marble, with three tombs in each of the apartments and the angles; there are eight rooms above, corresponding in size with those below. The garden is square, and of great extent, surrounded by a high wall, with a gate of entrance in the centre of each face; the ground has been lately laid out with a variety of fruit-trees, and it is probable that great attention will in future be paid to the preservation of this noble monument, as the present King has expressed his wish to be buried there.

At a short distance from Humayoon's, stands the mausoleum of Nizam-ud-deen. This saint died about 550 years ago, and has been since held in great veneration. The King annually visits the shrine, where a considerable establishment is maintained for the purpose of preserving the tomb. The building is low, twenty-four feet square, including a verandah four feet wide, with fluted pillars of white marble adorned with gold; the corner pillars as well as the ceiling of the verandah, which is flat, being decorated with blue and green enamel and gold. The room is sixteen feet square; the floors and walls, divided into compartments of open lattice-work, are of white marble; the roof is formed by the dome, both of the same materials as the walls; the tomb is surrounded by a low railing of fret-work richly gilt. The building is shaded by large awnings of scarlet cloth, adorned with white festoons of open work nine feet high, all of white marble. The noble hall of Arim, the friend of Humayoon, built of white marble, the roof supported on sixty-four columns, is within the same enclosure. The delicate appearance, the simple majesty of this beautiful building are beyond all praise, the hall is eighty feet square.

Immediately in front of the tomb of Nizam is a sacred tank, surrounded with arcaded passages and temples, from the top of which a considerable number of men and boys leap into the water, which is sixty feet deep; the highest point from which the divers spring is about forty feet. Within the same enclosure are two large Patan mosques and various other buildings. The country for the extent of two miles is covered with the ruins of tombs, which show the immense extent of the old city; in fact, the ruins from the north to the Kootub in the south, are twenty-eight miles in circumference.

About a mile from these monuments rise the magnificent ruins of the fort and city of Shere Shah, two miles in circuit; its form is nearly square, and flanked by large bastions, and surrounded by lofty walls; the splendid palaces and venerable mosques towering in mouldering grandeur above the broken line of the adjoining buildings, display in the most imposing manner the former beauty of this imperial residence.

At the distance of twelve miles from Delhi, and two from the Jumna, on a low range of rocky hills, embracing a circuit of six coss, rise in gigantic grandeur the stupendous walls of the city of Tughlikabad, defended by immense bastions at short intervals; the walls are built of hewn stone of great magnitude. The ascent to the grand gateway is steep and rocky. Upon the top of a lofty rock are the remains of a large citadel, strongly defended by ranges of towers and bastions; within were the private apartments of the Emperor; here in times of danger he was perfectly secure, as the ascent, even at this period, is winding and difficult, the naked rocks form the glacis of the place, the approaches to which were thus rendered almost impracticable. At the foot of the citadel is a tank of great magnitude and depth, lined with stone, from whence the garrison were supplied. The gateways were formed of masses of granite of huge dimensions, hewn out of the rocks

at the foot of the walls, thus forming fine ditches; the extensive ruins of the Emperor's principal palace give an idea of their former magnificence.

There are three extensive boulees in perfect order; these are apartments underground, from thirty to eighty feet, on a level with large wells, or tanks of water faced with stone; the Emperor's consist of a suite of eight circular rooms, with arched roofs, and a space of two feet in diameter at top for the purpose of admitting the light. The rooms are twenty feet in diameter, and were used in the hot weather. The heir apparent's are also in good repair, comprising a suite of rooms of equal extent. The third boulee is situated near the citadel. There are tanks to each of these ranges of rooms, even now they are about eighty feet deep, forty by thirty in length and breadth, all lined with free-stone. The fort is two coss in diameter; the houses have all fallen to ruins, the ground being strewed with their remains. The great thickness and commanding height and situation of the walls give a most imposing effect to this city. There is also another small fort erected by Tughlik at a short distance. The Durgah of the Emperor and his mother is in front of the grand gateway; the building is of red stone, enclosed by a good wall, in perfect preservation.

The best point of view from whence the city and circumjacent buildings and ruins appear to the greatest advantage is from the river Jumna, immediately in front of the palace, and about three miles distant; this spot commands in all directions. The splendid ruins of the forts of Shere Shah and Feroze; the mausoleum of Humayoon, raised on its noble terrace, and towering above innumerable mosques, some with marble, others adorned with enamelled domes; the lofty pillar of the Kootub, bounded by a range of bleak hills; the uneven ground on which the capital is built, the white aspect of its marble buildings, the gilt domes, the magnificent walls and gateways of red stone, broken by the towering height of the minarets and domes of the Juma and Leenut mosques, present views at once interesting and magnificent.—*Calcutta Journal.*

SELECTIONS FROM THE ASIATIC JOURNAL.

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HISTORICAL SKETCH OF THE SETTLEMENT OF SINGAPORE.

The Island of Singapore is situated at the extremity of the peninsula of Malacca, in what is called the Straits of Singapore, through which lies the route of vessels to and from the China Seas. The town stands on a point of land near the western part of a bay, and is easily distinguished by a pleasant hill behind it, partly cleared of trees, which abound on the Island.

The motives which influenced the Government of India to establish a free port in this quarter, and the circumstances which led to the choice and occupation of this spot for the Settlement, are briefly these :

When the peace of 1814 transferred to the Netherlands' Government their Eastern possessions, they acquired a very serious preponderance of power in this quarter. Besides Java and the Moluccas, the Dutch were masters of the best trading stations on Borneo, several Settlements on Sumatra, and likewise Malacca, which enabled them to exercise a powerful influence over the petty Malay princes. It was believed, upon pretty sure grounds, that this selfish people contemplated the placing their Eastern possessions under such a system of restraint, as to secure to themselves a monopoly of the commerce in those possessions, and in fact entirely to engross the Malay trade.

The advantages that would attend the occupation of some station in the Straits of Malacca, to obviate this exclusive system of the Dutch, as well as to facilitate the objects of our trade in general, first occurred to the active mind of Sir Thomas Stamford Raffles : who no sooner suggested the scheme, than it was immediately concurred in by the Supreme Government of Bengal ; and in the latter end of the year 1818, Sir Thomas was selected as the fittest person to carry the project into execution.

Sir Thomas accordingly sailed from Calcutta, vested with discretionary powers as to the selection of an appropriate station for a British Settlement, which might in some degree command the free navigation of the Straits of Malacca ; being fettered with no other restrictions than the just ones of not violating the rights of the Netherlands' Government, nor using force or improper influence with the natives.

Some jealousy, it appears, was felt at Penang respecting this scheme, from motives which can easily be imagined ; and when the expedition arrived at that place, the hopes entertained of receiving every assistance requisite to the full accomplishment of its object, were disappointed. A decided want of cordial co-operation was perceived, which did not, however, prevent the expedition from proceeding to its destination.

It is disagreeable to observe that the hostility, if we may so term it, between the two Settlements of Penang and Singapore, grows every day more decided. A letter we have seen in the *Penang Gazette*, 10th October 1822, is full of invective against the improper artifices of those who labor to misrepresent "the increasing importance and prosperity" of its rival, and of endeavors to

show that the latter has not increased so much as it ought, under the favorable circumstances in which it is placed; and that Penang, on the contrary, has greatly added to the amount of its exports and imports.*

At the period when the expedition sailed, the Dutch claimed sovereignty over Rhio, and the whole of the ancient empire of Johore, as a former dependency of Malacca; and they spoke openly of preventing the Rajah from making any cession of the Carimons to the English. So far had they effected their purpose, as to have formed an establishment at Rhio under a treaty with the chief, the terms of which were not publicly known, but the nature of which must have been extremely limited. No Dutch flag had been actually hoisted either at Lingen, Johore, or Pahang, the other three great divisions of the empire; so that, in truth, the Dutch influence might have been considered as strictly confined to Rhio, which port was governed by a Bugguese Chief, the Rajah Mooda, or Vizier; while the legitimate Sultan of Johore was still a free agent, and under no engagements to the Dutch.

Though Rhio was thus so far secured to the Dutch as to give any interference with their claims there an appearance of injustice, or violation of right, yet Johore remained free for examination; but, as it was advisable, before deciding upon any particular spot, to examine the whole of those which were eligible, the expedition proceeded first to the Carimons.

These Islands, in a geographical point of view, are admirably situated for giving to a strong naval power the command of the Straits; but they are uninhabited, and are covered with primeval forests. The northern part of the larger Island is mountainous; but to the southward, for an extent of three-fourths of the whole Island, it is low, and apparently swampy. The only harbor is found to the north-east, by the position of the little Carimon; and although it has sufficient depth of water on one side to enable ships to lie under the protection of batteries, where this advantage is offered the mountains rise abruptly from the sea, and the defences must necessarily be distant from the principal Settlement, which would require to be fixed where level land is to be found. Doubts were entertained as to the salubrity of the place, and, under all circumstances, the Carimons did not present sufficient claims for selection.

The expedition next proceeded to Singapore, where it was understood that the chief authority of Johore had now fixed his residence. This town was founded by the Malays so early as the twelfth century; it was their first station in the Archipelago, and long the rival of Maning-Kabue, in Sumatra. In the neighbourhood of the town there was found to be sufficient cleared land for the immediate accommodation of the troops; the surface of the country was elevated without being mountainous; the harbor unrivalled in those seas as to capacity and security, and in every respect this station appeared to be admirably adapted for the proposed establishment.

Upon enquiry, it was found that there had never been any Dutch Settlement either here or at Old Johore, and that that nation had not even attempted hitherto to exercise an authority or even influence over these ports. Johore Lama had long been deserted, and the chief authority now resided at Singapore, where the Dutch flag had never appeared, and where it would not be received or admitted on any terms.

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* "The value of imports and exports in Penang amounted in 1818-19 to upwards of half a million of dollars more than the preceding year. In 1819-20, in which year Singapore had more trade than it has had since, or fully as much, the value of imports and exports at this Island (Penang) was upwards of 300,000 dollars more than in 1818-19; and in 1821-22, the value of merchandize exceeded that of 1817-18, the year preceding the Settlement of Singapore, upwards of 315,000 dollars. I may add, that the present year will bear a comparison with the most favorable one since the formation of this Colony. These are satisfactory results, Mr. Editor, and I hope conclusive, that the Singapore writers not only mistake, but misrepresent."—*Extract of Letter referred to.*—On the other hand, a letter in the Calcutta *John Bull* of October 5, 1822, states, that Penang "had suffered much by the produce of Sumatra going to Singapore."

The Toomoongong, who now exercised authority here, held the lands of Singapore, Johore and of all the Islands about the Straits, with the exception of Rhio and Lingen, as his own inheritance, his family having always enjoyed the revenues of them since he held his commission as an independent chief of this division of the empire, from the late Sultan of Johore, Mahomed Shah, whose independence the English had always acknowledged; and since the death of that chief, there had not even existed a contention for supremacy throughout these dominions.

It having been previously ascertained, by a visit of Major Farquhar to Rhio, that no claims to the exercise of authority over Singapore were set up in that quarter, and the actual Governor of the Island, whose *legitimacy* (a material point in these ticklish times) was fully established by the fact of his being the twenty-sixth monarch of his line, having solicited the friendship and protection of the British, an arrangement was concluded for establishing a British Settlement there, on grounds unobjectionable to any of the parties concerned,* and the British flag was hoisted with due honors and ceremony.

It cannot be wondered at, when the Netherlands' Government discovered the advantages likely to accrue from this Settlement, that its removal became a very important and desirable object to them. It was at first contended that the whole of the eastern stations enumerated before were dependencies of Malacca, and as such belonged to the Dutch; and that, besides, the Rajah of Rhio had absolutely ceded Singapore by treaty to the Dutch nation.

Now a plain and satisfactory answer may be made to the first objection. Rhio, or rather the empire of Johore, was not a dependency of Malacca, when the latter place came into the possession of the British in 1795. On that occasion the military and naval commanders of the expedition demanded of the Dutch authorities at Malacca, whether Rhio, &c., were dependencies. The Dutch Governor replied, that all engagements between the chief of Rhio and the Governor-General of Batavia had ceased and determined, and they were consequently considered and acknowledged by the British as independent States, and a document to this effect was actually given to the Sultan.

The second objection may be removed by a reference to what has already been advanced, namely, that the Rajah of Rhio, with whom the Dutch are said to have concluded the treaty, by which a cession of all these other ports are made to them, has really, according to his own confession, and the general understanding of all the Eastern chiefs, no authority beyond his own immediate territory. Singapore was found by the British Expedition in the quiet and undisputed possession of its legitimate Sovereign, reigning as much by the suffrage and consent of the subjects over whom he exercised his rule, as by his own right to the throne, occupied as it had been by his ancestors for several generations.

These are the chief and only important objections that have been publicly announced in regard to our occupation of Singapore. So bent were the Dutch Government upon dislodging the Settlers, that it was expected for some time that our Government at home would yield to the remonstrances of the former, and issue orders for the abandonment of the Island: an apprehension which excited no little interest in India, and checked the progress of the Settlement. One of the Dutch Governors it appears *threatened* to drive the English away by force. The futility of the Dutch pretensions, however, and the policy and expediency of maintaining such a post at Singapore, became so apparent in England, that our ministers refused to give way. The consequence shortly was, the comparative ruin of Malacca. During the last year it was represented to be quite deserted; not a vessel resorting there except for refreshment, or a few peculs of spices; and the best part of the inhabitants removing to Singapore, notwithstanding the prohibitory capitation tax levied upon those who emigrate.

* It would appear, that a sort of rent was paid for the Island in shape of a monthly stipend to the Prince.

The hostility of the Dutch to this Settlement arose not merely from the natural jealousy which a rival power may be expected to feel on such an occasion, and from the effectual check which the establishment of a free port would offer to the revival of that pernicious system of oppression and monopoly they meditated; but from a consciousness, inspired by past experience, of the anxiety of the native inhabitants of all their possessions to withdraw themselves from their authority,* and to seek the mild and fostering rule of the English. During the revolts in the Moluccas in the year 1817, which nearly ended in the expulsion of the Dutch from those Islands, the brave but unfortunate Islanders not only fought under an English flag, but constantly declared their intention of placing themselves under the protection of the British.

The rapid progress made by this Settlement is truly astonishing, and fully demonstrates the sagacity by which the measure was conceived. In the first two months no less than one hundred and seventy-three vessels are stated to have arrived there. Its central situation with respect to India and China, from the latter of which it is distant only five days' sail; its position in regard to Java, the great Islands of Borneo and Sumatra, and the Eastern Archipelago; its physical advantages, being placed on a rich soil, surrounded by fertile tracts of land, that bid fair to become hereafter a vast commercial and agricultural establishment perhaps only inferior to Calcutta, are circumstances which, when duly considered, lessen in some degree our wonder at the influx of trade, especially when combined with the freedom from imposts.

In little more than a twelvemonth after the Settlement was formed (which was placed under the direction of Major, now Colonel Farquhar, formerly Resident at Malacca), Sir Thos. Raffles gave the following statement of its condition, in a letter to the Marquis of Lansdowne, dated April 15, 1820:

"The rapid rise of this important station, Singapore, during the year that it has been in our possession, is, perhaps, without its parallel. When I hoisted the British flag, the population scarcely amounted to two hundred souls. In three months the number was not less than three thousand; and it now exceeds ten thousand, principally Chinese. No less than a hundred and seventy-three sail of vessels of different descriptions, principally native, arrived and sailed in the course of the first two months, and it has already become a commercial port of importance. I consider myself extremely fortunate in the situation, and in not having had to complain of any one of the almost invariable difficulties attending the establishment of new Settlements. The establishment has more than equalled my anticipations; and its effects have been more marked and sudden than I could have contemplated, though not more so than I wished.

"If our object in the Eastern Seas and in China is commerce, and commerce alone, I am not aware of any plan so easy of adoption, or so unobjectionable, as that of making our station *free ports*. In a political point of view, it will have the effect of preventing and deterring other European nations from settling on the neighbouring coasts; for our continental possessions will enable us to do that, without considering it as a loss, which no other nation could do, except at a dead loss, in consequence of the greater distance of their power: this is particularly applicable to the French, Russians and Americans. We cannot only afford to maintain our Eastern stations without levying duties at them, but by doing so we improve the general trade, and consequent prosperity of our continental possessions. No other nation could afford to maintain such stations without levying duties.

"In a few years, if the system on which I have commenced is followed up, the whole of the Eastern Archipelago will be clothed from Great Britain; and

* By a communication received at Singapore, 1st October last, from the Dutch Commissioner at Borneo, the trade with Sinkawang is interdicted, on account, it would appear, of the revolt of the whole Chinese population, amounting to 80,000, against the Dutch Government.

I see no reason why Ava, Siam, Cochin-China, and even a large portion of China, may not follow the example."

A very interesting and minute detail of the state of the Settlement is given in a letter, dated November 1, 1821, published in a Calcutta paper, from whence the following particulars are extracted:

A large population of various races were comfortably settled upon the Island, whose soil furnishes an inexhaustible quantity of every requisite for building, of excellent quality. A well-built town is fast rising along the banks of the inlet which penetrates into the interior. This inlet is about three hundred feet wide towards its mouth; has regular tides, and is capable of admitting vessels of two hundred and fifty tons.

Between the inlet and a parallel rivulet, at the distance of a quarter of a mile is a square plain, faced with a high sandy beach, free from surf, and terminated on the inner side by a steep hill, of a sufficient elevation to possess a beautiful and commanding view of the surrounding country and the Straits. On the further side of the inlet is, on one hand, a regularly built Chinese town; and on the other, beyond the rivulet, an extensive plain, in front of which the sandy beach stretches into an inner bay, and whence another inlet, resembling a river, encompasses it behind. The nearer part of this plain is marked out for a European town, and intersected by roads at right angles to each other. That more remote is partly occupied by natives; and it is there the Sultan resides.

The interior of the Island, which, from a late general survey by the Resident, is found to be several times larger than was supposed, or is laid down in the charts, consists of undulations of hill and dale, and is adapted to the growth of various and valuable commodities. Plantations of gambier, pepper and spices are already making their appearance in many parts; cultivation is also extending to the neighbouring Islands, which form a nest and harbor for pirates, may soon be expected to become the abode of industrious and civilized people. An overland communication is meditated between Singapore and the interior of some of those Malay States on the east side of the peninsula, whose ports are shut up during the violence of the north-east monsoon.

The writer declares, that greatly as his expectations were raised by all he had heard respecting this much talked of Settlement, they met with no disappointment; and he expresses his astonishment at finding so large a population of Malays, Buggueses, Chinese, &c., industriously employed upon a spot, that for ages past had been covered by impenetrable forests.

The advantages possessed by Singapore are not confined to those we have already enumerated; its facilities and resources are in many other respects admirable. Goods may at all times be shipped and landed; wood may be procured in abundance; the water is excellent; the soil rich and fruitful; the temperature surprisingly cool; and such is the salubrity of the climate, that the inhabitants have been almost totally exempted from sickness of any kind. Whilst that scourge of the human race in the eastern world, the *cholera morbus*, was ravaging most of the surrounding stations, and had approached its immediate neighbourhood, by visiting Malacca on one side, and Lingen on the other, Singapore was scarcely molested by it; a circumstance which, it seems, the natives attributed to the *good luck* of the English. The only drawback is what might be expected from a rapidly increasing Settlement, the dearness of all provisions except fish.

The latest account we have seen is from a gentleman who halted at Singapore on his way to China, who was so charmed with the place, that he intimated his probable design of returning thither from China, instead of proceeding to England; and he had already secured some land at the Settlement whereon to plant coffee trees, &c.

The competition for land is represented to be very great, and the prosperity of the place in every respect most encouraging. Bengal produce was greatly in demand, and likely for a long time to continue so, particularly piece-goods

and coarse chintz; and the returns were certain and favorable. Pepper, gold-dust, tin, betelnut, rattans and even tea, which can be procured there from Europe vessels always cheaper than from China. "In short," adds the writer, "a more fortunate spot was never selected; and when the resources of Siam, Cochin-China and China are considered, it is difficult to calculate the extent to which, through a free intercourse with these vast kingdoms, the commerce of Singapore may rise." Sir Thomas Raffles was expected there to establish his Government at the Settlement, instead of Bencoolen, if the sanction of the Court of Directors could be obtained for that measure.

We shall conclude this sketch with the following description of the port of Singapore, by Captain Ross, of the Bombay Marine, which accompanies a chart of the harbor and vicinity, from a survey taken, February 1819.

"Singapore harbor, situated four miles to the N. N. E. of St. John's Island, in what is commonly called the Singapore Straits, will afford a safe anchorage to ships in all seasons, and being clear of hidden danger, the approach to it is rendered easy by day or night. Its position is also favorable for commanding the navigation of the Straits, the track which the ships pursue being distant about five miles; and it may be expected from its proximity, to the Malayan Islands and China Seas, that in a short time numerous vessels will resort to it for commercial purposes.

"At the anchorage, ships are sheltered from E. N. E. round to north and west, as far as S. by W. by the south point of Johore, Singapore and many smaller Islands, extending to St. John's, and thence round to the north point of Batang, bearing E. S. E., by the numerous Islands forming the south side of Singapore Strait; the bottom, to within a few yards of the shore, is soft mud, and holds well.

"The town of Singapore, on the Island of the same name, stands on a point of land near the western part of a bay, between which there is a creek, in which the native vessels anchor close to the town, and it may be found useful to European vessels of easy draught to repair in. On the eastern side of the bay, opposite to the tower, there is a deep inlet lined by mangroves, which would also be a good anchorage for native boats; and about north from the low sandy point of the bay there is a village inhabited by fishermen, a short way to the eastward of which is a passage through the mangroves, leading to a fresh water river.

"Ships that are coming from the eastward, have nothing to apprehend in rounding the small peaked Island which is in the east side of St. John's, as the reef does not extend above a cable's length off it; and just without that the depth of water is from twelve to fourteen fathoms.* Having rounded the peaked Island, at half a mile, a north or north by east course will lead to the anchorage, and twelve or fourteen fathoms be the depth; but when at one mile and a half from the Island, it will decrease to five or four and three-quarter fathoms at low water, on a flat which is two miles and a half long, and is parallel to the coast: there is no danger whatever on this bank, being soft mud. Continuing the north or north by east course, you will deepen into a channel of twelve or thirteen fathoms, and again shoal rather quickly to six fathoms on the shore bank, after which the depth decreases gradually to the shore. Large ships will find the best anchorage to be with Peaked Island, about south by west; and the eastern extreme of Singapore Island about north-east by east, in five fathoms at low water, where they will have the tower, bearing N. W. by W., distant one mile and a half. Ships of easy draught can go nearer into three fathoms at low water, with the Peaked Island bearing S. W., and Johore hill on, with the eastern extreme of Singapore Island, where they will be distant about three-quarters of a mile from the tower, and about half a mile from the eastern low sandy point of the bay.

* Captain Ross has not noticed in his description the extensive shoal, reported by the natives to be a very dangerous one, extending, in his chart, from the N. W. corner of the Island, in a S. W. direction, many parts of which are stated to be dry at spring tides.

"The coast to the eastward of the town-bay is one continued sandy beach; and half a mile to the eastern point of the bay, or two miles and a half from the town, there is a point where the depth of water is six or seven fathoms, at three or four hundred yards from the shore; and at six hundred yards a small bank, with about three fathoms at low water; the point offers a favorable position for batteries, to defend ships that may in time of war anchor near to it.

"The tide during the neaps is irregular, at two and three miles off shore, but close in it is otherwise. The rise and fall will be about ten or twelve feet, and it will be high water, at full and change, at 8h. 30m. The latitude of the town is about 1° 15½′ N., and the variation of the needle observed on the low eastern point of the bay is 2° 9′ E."

Historical Sketch of Bhopaul.

The little State of Bhopaul, surrounded by powerful and open enemies, has nobly maintained its existence and honor for a century. It is now, from the misfortunes and reverses of its enemies, and the liberality of the British Government, a principality of the second order.

We behold in the later struggles of this State, but especially in the personal character of its two last chiefs, Wuzeer Mahomed and Nuzzer Mahomed, an heroic devotion, and a strong dash of chivalrous bravery and single-hearted patriotism, as different from the general habits of their tribe, and the examples of their contemporaries, as the stones of the brook from the gold of Ophir.

An account of the present political state of this principality, may be aptly prefaced by a rapid sketch of its origin and rise.

In the last years of the seventeenth century, and when Aurungzebe, in his old age, was fruitlessly endeavouring to crush the rising Mahratta power, an Afghan, named Dost Mahomed, of the Meeraj Kheil tribe, came in the suite of a new Subadar to Malwa. In the course of a few months he was detached in command of 150 horse, to assist and uphold the authority of the Aumil of Bhilsa and Bairseeah, whose districts were often laid under contribution by the Goand Rajah of Chynpoor Buree, aided by the other Goand Chiefs and Grassiahs. Dost Mahomed remained on this duty until the death of Aurungzebe (1707), when the contests for the empire imposed upon every one the necessity of espousing some cause; he joined his patron Saud-oolla-Khan, the Subadar of Malwa, who had allied himself to the interests of Prince Bedar Bukht, the grandson of Aurungzebe. Shortly after that headstrong and unfortunate prince had advanced with his father from Sarungpoor, it chanced that when the royal retinue was passing along the road, and the Assah-burdars were clearing the passage, one of them struck Dost Mahomed on the head with his assah. Dost Mahomed, naturally proud and high-spirited, made a cut at the Assah-burdar, quitted the royal army, and returned with his followers to Bhilsa. Shortly afterwards we find him, whether from right or the sword, in charge of this district, and taking advantage of the confusion caused by the wars of the successors of Aurungzebe, keeping the revenue to himself. Having no small share of ambition, he, under nominal subjection to Newal Singh, the Goand Rajah of Gunnour, commenced an active warfare against the neighbouring Hindu Thakoors and Rajahs. His first acquisition was Judgespoor, under circumstances which show at once his ability, bigotry and cruelty. He marched one night suddenly on Judgespoor, and judging that the greater part of the garrison were either employed as spectators of, or actors in, the marriage procession of a near relation of the Rajah, he dashed into the fort, at the head of a chosen party of Afghans, and putting all he met to the sword, was soon in possession of the place; then carrying the Rajah and his relations down to the bank of the river, he cut off their heads. Considering the death of infidels to be lawful, or with cold-blooded cruelty punning on the common meaning of

the word, he changed the name of the river from Parwa to *Hullullee*,* and that of the fort and town to Islamnuggur, which, for the present, he made his capital.

Islamnuggur is built at the confluence of three streams, which form a natural ditch round three sides; on the fourth is an impassable morass, and the other sides of the fort admit also of being flooded and converted into a bog—so that Islamnuggur may be reckoned among the strongest fortresses in India. Through the assistance of Dost Mahomed, Newul Singh succeeded in destroying his enemy Amul Sah, Rajah of Chynpoor Baree,† and was so pleased with his zeal and bravery, that he allowed him to invite a strong band of his countrymen from Kheibur. On being joined by these, and some other soldiers of fortune, headed by a chief named Dulcel Khaun, the wily Afghan threw off the mask, turned round on his master Newul Singh, and obtaining possession of Gunnour by treachery, reduced the Rajah to flight and beggary.

Dost Mahomed took Gunnour about the year 1715, and immediately increased his army to 12 or 15,000 men, and in a few years had under his sway Bhilsa, Bairseah, Bhopaul, the Punj Muhal of Ashta Sehore Itchawar, &c., Ratghur, Hoshungabad, Seeoonee, and Sujawulpoor; comprehending all the family ever had in their utmost prosperity, and amounting, in good times, to a jummah of little less than a crore. He built his capital on a series of craggy eminences along the eastern side of the lake of Bhopaul, which he defended by a fort named Futtehghur. Dost Mahomed, to the character of a brave and intrepid soldier, added that of a cunning manœuvring politician, entirely fitted for the troubled times in which he lived,—now professing himself the *protegé* of Nizam-ool-Moolk, and afterwards trimming with the ministers of the Emperor Ferocksere, and aiding them in battle against the Nizam, whom, however, he succeeded in appeasing, and to whom he gave his illegitimate son Yar Mahomed as a hostage for his fidelity.

Dost Mahomed died in the year 1724, full of years and fame: but the character of that fame has been very differently given, by Hindu and Mussulman narrators.

The Hindus describe Dost Mahomed as an angel of darkness—as an incarnation of the Spirit of Evil,—whose whole time, from his first arrival in Malwa to his death, or a period of thirty-three or thirty-four years, was passed in conquest and oppression, deceit and cruelty; and that he was even fond of making *Jubrudustee Ballunteers* of Mahomedanism. As an early proof of his deceit and ingratitude, they say, that in the dawning of his fortunes, and previous to his connection with Rajah Newul Singh of Gunnour, he served Annund Singh, Thakoor of Munghulghur. Annund going to Delhi on business, left his affairs in charge of Dost Mahomed, and died in Hindoostan, upon which Dost Mahomed seized on his property, to which Annund Singh's family could oppose no resistance, being young, and unconnected with any leading Thakoors or Rajahs in the neighbourhood. His ingratitude to the Rajah of Gunnour has already been noticed, but the manner in which he obtained possession of that fortress is too characteristic to be passed over. After he had served Newul Singh for some time, and planned and accomplished the destruction of the Rajah of Baree, he asked and obtained leave to put his family into Gunnour for safety. The Rajah conceived that having the custody of the family of Dost Mahomed would ensure to him the fidelity of that chief. Dost Mahomed

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* *Hullal kurdun* signifies killing an animal whilst repeating the praise and attributes of God, without which it is not lawful food.

† Sir John Malcolm has it, that the Rajah escaped to Seronj, and was killed by a servant on account of his jewels. Nuzzur Mahomed, the late Nabob, and his minister Balthazar Bourbon, told me that the Rajah was killed in the assault of Baree. I had similar information from the Kanoongo of Sujawulpoor, a perfect Boswell for anecdote and gossip. The Ranee, preferring death to dishonor, fired the magazine, and was killed by its explosion. Sir John allows this. Is it probable that a brave man would survive his honor and such an heroic example?

put, instead of his women, armed men into the covered doolies, who surprised the garrison, which, before it recovered from the confusion of the first attack, was put to the sword.

By his Mussulman biographers he is represented, as, what they conceive the *beau idéal* of a Mahomedan ruler—kind to his friends, implacable to his enemies—with the Koran in one hand, and the sword in the other, going out to convert and to conquer: and whether slaying, sparing, or circumcising his enemies, equally great in all—he was generous and munificent, and brave to temerity, and had thirty sabre wounds on his body when he died. As an instance of his undaunted intrepidity of character, his descendants give the following passage of his life: In the commencement of his career, when he served Newal Singh of Gunnour, he was defeated, and received three or four desperate wounds in an action with the Subadar of Malwa. He was carried on a chapaee before the Subadar, who reproached him bitterly for his turbulence, and finished by spitting on him. Dost Mahomed, wounded and bleeding, and apparently dying, addressed the Subadar, and told him quite coolly, "that spittle has cost you your life; before three years are over I will cut off your head." The Subadar's Dewan recommended that Dost Mahomed should be killed—but the Subadar remarked how useless it was to kill a dying man, and that he was already delirious. Dost Mahomed recovered rapidly, made his escape from Oojein, and before the three years were expired, made a long night march into Oomutwara at the head of only 400 horse, surprised the Subadar's camp, made straight for his tent, took him prisoner, and reminding him of his promise, cut off his head.

Considering all these points, it should not excite our surprise that he is considered by his descendants and countrymen one of the first men of his age, uniting in himself the three highest qualifications of a chief—bravery in the field, skill in council, and an enthusiastic attachment to the religion and feelings of his tribe.

Before the death of Dost Mahomed the empire had fallen to pieces; all seized what they could, and the longest sword was the longest right; yet every one who could exert court influence, took an early opportunity of giving the sanction of legitimacy to his conquest or usurpation: but Dost Mahomed, befriended by Nizam-ool-Moolk, conceived his sword to be his best Sunnud, having the substance of power, though little of its forms and trappings. From Nizam-ool-Moolk he, however, accepted the insignia of the *Maha muratib*, or fish honors, and the title of Nawab, which his descendants still bear.

At the death of Dost Mahomed, his eldest son was a hostage in the hands of Nizam-ool-Moolk. The relations of the Nawab, and the heads of families, raised his younger brother, Sultan Mahomed, a boy of six years old, to the Musnud.

As soon as the Nizam heard of the death of Dost Mahomed, and the succession of his younger son to the Gaddee, he released Yar Mahomed, who had been kept a strict prisoner in Golconda; and judging that kindness and liberality would bind him to his interests, put him in command of two thousand horse, to aid him in dispossessing his younger brother, and succeeding to the power of his father.

The policy of Nizam-ool-Moolk appears at this time to have been directed towards establishing, out of the *débris* of the Mogul empire, Mahomedan principalities, which might aid him in opposing the Mahrattas in the Deccan, and be interposed between him and the yet remaining power of the empire in Hindoostan. We find him accordingly giving his assistance to the formation and consolidation of the little States of Bhopaul and Koorwey.

Yar Mahomed made rapid marches towards Malwa, and arrived at Bhopaul before it was known that he had been released. No opposition was offered, and his younger, but legitimate brother, descended from the Musnud with the same celerity he had ascended it. The chiefs and officers of Government saw

that Yar Mahomed was an active able man, befriended by Nizam-ool-Moolk, whose power appeared now the only counterpoise against the destroying irruptions of the Mahrattas; and although it would have been very gratifying to them to have governed during a long minority, yet a mixed motive, their own interests and the good of the State, influenced them in acquiescing in the succession of Yar Mahomed to the chieftainship of the principality. But though they offered no resistance to his assumption of the government, they would not sanction his taking the title of Nawab, as he was an illegitimate son. Yar Mahomed chose for his Dewan or minister an Afghan, and relation, named Akul Mahomed. This man, who had come from Kheibur on the invitation of his father, appears to have been well fitted for the situation assigned to him, and to have conduced, by his moderation and mildness, to the popularity of our mushroom State. On his death the administration of affairs fell into the hands of a Hindu named Beejee Ram.

Yar Mahomed, placed between the rival powers of Nizam-ool-Moolk and the party in power at Delhi, imitated the politics of his father; and while he professed himself grateful for the patronage of the Nizam, kept up the best intercourse with the Ministers of the Mogul, from whom he purchased the title of Futteh Jung, and sunnuds for some of his districts.

The most remarkable event of his reign, and what covers his memory with dishonor, is the death, or rather murder, of Dulleel Khan, the early friend and fellow-soldier of his father. The details of this murder I never could ascertain, as people are seldom very communicative regarding the crimes or follies of their immediate forefathers; and the court historians and biographers of that day were too well bred to dilate much on trifles of this nature. Be that as it may, we judge of his motives from his resumption of the Jaghires and Jaedads of Dulleel Khan, to the prejudice of his children, who were, to the eternal disgrace of Yar Mahomed, left entirely destitute.

On the death of Yar Mahomed, a strong party of the Afghan chiefs supported the pretensions of his brother Sultan Mahomed; but the Begum, aided by the Minister Beejee Ram and the greater part of the army, set up Tyz Mahomed Khan, the eldest son of Yar Mahomed. The parties came to action on the plain between Islamnuggur and Bhopaul, and fought with desperation. Beejee Ram had taken the precaution of keeping a *gole* of Rohillas in reserve: these being led fresh into action towards evening, routed Sultan Mahomed's party with great slaughter. The great number of the chiefs who had espoused his cause were left on the field, and he himself escaped with great difficulty to Ratghur. Beejee Ram followed him close, and laid siege to that fortress; but through the interposition of the Dowager Begum, Sultan Mahomed was allowed to keep the fort and district of Ratghur in perpetuity, on renouncing all right and claim to the Musnud and territories of Bhopaul.

Nizam-ool-Moolk was now dead, after having lived nearly a century, passed in the turmoils of conquest and ambition, and the cares of plots and intrigues. The Bhopaul family had now no protector to shield them against the Mahrattas, who had changed their policy. Previous to the year 1725, the Mahratta chiefs and leaders had contented themselves with the exactions and booty acquired by sudden irruptions into Hindoostan; but the weakness of the empire had now led them to think of permanent conquest and possession. The Peishwa Bajee Rao having extorted from the weak Mahomed Shah the Subadaree of Malwa, enquired by what right the Afghans of Bhopaul held their territories in Malwa. The Minister Beejee Ram, knowing that resistance would be vain, negociated a treaty, by which half the possessions of his master was preserved to him, and he had sufficient influence with Bajee Rao to get this confirmed by a regular imperial grant.

Fyz Mahomed was only eleven years of age on his accession. Beejee Ram, backed by the strong influence of the Dowager Begum, or Majee Sahiba as she was called, restrained the turbulence of the Afghan nobles, and made himself and the administration of which he was the head, very popular, by giving

jaghires to the heirs of the Goand Rajahs, whom Dost Mahomed, the founder of the family, had ruined, and dispossessed of their country. On the death of Beejee Ram, the Dewanship fell into the hands of his son Ghazee Ram, who in a very short time fell a victim to the hatred of the Nawab's brothers, Hyat Mahomed and Yashein Mahomed. The Nawab himself had, on attaining puberty, devoted himself to a life of religion and seclusion, and delegated the entire power of the State to his Dewan. On the death of Ghazee Ram, a Mahomedan of the name of Ghyrut Khan succeeded to his office. He, after a few years, fell a sacrifice to the jealousy or vengeance of a dancing girl, who was pleased to take him off by poison. To him succeeded a kait, of the name Keisseree Singh, an able man, who conducted the affairs of the State with great popularity for about fifteen years: but he also met with a violent death. The Nawab's brothers accused his son of daring to violate the sanctity of the Nawab's zenana, in carrying on an intrigue with one of its inmates; that this belief compromised the Begum's character, and their family honor. The intentions and views of the conspirators becoming known, they had recourse to duplicity, and even took a solemn oath that they entertained no enmity or evil intention against the Dewan, who either was or seemed to be satisfied. Not so his Ranee (for he had assumed the title of Rajah), who endeavoured to convince him that their endeavours were only directed to lull him into security, and that if he ventured to leave the Old Fort, where he then lived, that he would not return alive. He disregarded her advice, and proceeded to pay his respect to the Dowager Begum; but he had no sooner left the fort when his palkee was surrounded by the conspirators, who, throwing down his palkee, murdered him and his son, and left them in the public street. His Ranee having expected this, had taken her measures accordingly: she assembled all the women of the family in a central room of the palace, beneath which she had laid a quantity of gunpowder. On being apprized of her husband's fate, she caused the train to be fired, and not only blew the palace into the air, but also a considerable part of the walls of the fort. Fyz Mahomed died shortly after the tragic death of his minister. He had given the whole of his life to the austerities of religion; had never cohabited with his Begum, or indeed known any woman. He was esteemed by his contemporaries, and is to this day, by his tribe, a saint of a high grade.

He was succeeded by his brother Hyat Mahomed, who was almost as great a saint, and quite as great a fool as his predecessor; and the history of the principality is, therefore, to be found in that of the ministers. He had no children, but he had taken four youths as chelahs, one of Mahomedan and three of Hindoo parentage. The connection between a master and his chelah appears to be a species of inferior adoption, or, perhaps, does not differ much from the ties which subsisted between a Roman and his freed man. The names of these chelahs were Towlad Khan, Shumsheer Khan, Chetah Khan and Islam Khan. The two last were sons of Brahmins, and it must have afforded the highest gratification to a saint like Hyat Mahomed to have been instrumental in their conversion to the true faith.

Towlad Khan, the eldest of these chelahs, was the first who became Dewan, and it was during his administration that General Goddard passed through the Bhopaul territories. Towlad Khan came out to meet the General some miles, and gave the British army provisions, forage and every assistance in his power. The decided and even hearty reception which this little State gave to the British detachment, has something bold and noble in it, and does not admit of a ready solution by a reference to the then political state of India.

Mr. Hastings, the first and perhaps the most able of our Governors-General, was also the first who had the merit of perceiving that we must be all or nothing in this country; and although shackled by Mr. Francis's party and ill-seconded by the then factious Governments of Madras and Bombay, steadily kept to the extended line of operations which he had planned. I do not here mean to defend our espousal of the party of Ragobah (Ragonath Rao), or the general conduct of the Bombay Presidency relative to that shameless procedure.

The constitution of the Mahratta Government was then imperfectly known, and the opportunities of interfering in the disputes and politics of the native powers, so *precious* and eagerly sought after, that right and justice were obliged to yield to expediency and the policy of the moment. The actual state of our relations with the leading States of India, at the close of the year 1779, was not calculated to give a weak and ignorant state, like Bhopaul, much confidence either in the faith or even stability of our power. Our recent bad faith to the Nawab of Broach, and our present espousal of the party of a murderer and usurper from selfish motives, spoke little for the *morale* of our actions. Hyder Ali had established a powerful kingdom in the Peninsula, and, disgusted with the Jesuitical faith and vacillating policy of the Madras Presidency, was threatening them with destruction, and in effect almost succeeded, a few months afterwards, in dictating a peace at the gates of Fort St. George. Mahajee Sindia, who by great talents, and an assumed moderation and humility, had raised himself from comparative insignificance to be the first of the Mahratta chiefs, had recently acquired a preponderating influence at Poona, and taken the lead in opposing the British Government, and its tool Ragonath Rao: he was also indisputedly master of Malwa, and swayed its various and conflicting interests. At this time he also projected the extension and security of his power, by the introduction of French officers and disciplined brigades into his army. In the present war against Ragonath Rao and the English, principle and popularity were for continuing the contest; his interest and expediency for peace. The establishment of the rights of the infant Madhoo Rao, would have the probable result of placing his enemy Nana Furnawees (Ballajee Junardun) at the head of affairs at Poona, which, in his absence, was equivalent to the entire prostration of his interests and designs in the Deccan. He also foresaw that the present time was favorable to his designs on Upper Hindoostan, and the Rajpoot Principalities in Marwar and Mewar; the active prosecution and the favorable issue of the war are, therefore, very creditable to Muhajee, as a Mahratta, and not discreditable to him as a soldier or Statesman.

The narration of the claims of Ragonath Rao to the Peishwaship, or hereditary ministry of the Mahratta empire, the events which led to, and succeeded his crimes and usurpation—and the character of the support which he received from the British Government, are very imperfectly detailed and very partially sketched by Mr. Mill, the able and philosophical historian of India, who appears to have consulted little more than the *ex parte* documents and evidence of the Bombay Government. He does not attribute the murder of the young Peishwa, Narrain Rao, to his uncle, although such was never doubted by any European conversant in the modern history of India, and although the Mahrattas high and low are of the same opinion; he considers the second Madhoo Rao to have been of spurious origin, which is also at total variance with the belief of the Mahratta nation. The principal reason which has led him to this latter conclusion, appears to be the carrying the widow from "disinterested witnesses," (he means from Poona) "to the retirement and security of a fort." Now it is evident that when Ragonath Rao was openly accused of the murder of her husband to pave his own way to the Peishwaship, withdrawing her to a place of safety would be the first step which would suggest itself to a sane mind, as the most probable means of safety to herself and offspring. The *Maunkeries*, or hereditary ministerial chiefs of the State, (who are oddly enough called *Mootussudies* by Mr. Mill, equivalent to confounding Mr. Vansittart with a clerk of the treasury, or the lord of the "fundamental features" with a messenger of the Foreign Office) considered Ragonath Rao as the murderer of his nephew, and the second Madhoo Rao as the legitimate, though posthumous son of that nephew. In this belief they were joined by the whole Mahratta nation; and it appears extraordinary, that an able and sound reasoner like Mr. Mill, should at this time of day prefer the perverted facts, the limited information, and the false arguments of the Bombay Government, to the moral proof given by this universal belief of the Mahrattas themselves. His authorities appear to have been little more than the Fifth Report and Forbes's

Oriental Memoirs: the latter a superficial work of no authority with people conversant in Indian affairs, and the former only a digest of the Despatches which passed between the Home Authorities and the Indian Governments. In these documents, facts and rights were distorted or misrepresented. Any trouble which the Bombay Government might take in glossing over their own Machiavelianism, was very unnecessary, a mere waste of time, as the Court of Directors were in the humour to approve of the utmost political profligacy resulting from their connection with Ragonath Rao. In one of their Despatches to the Bombay Presidency they write thus:—"* We approve, *under every circumstance*, of the keeping of all the territories and possessions ceded to the Company by the treaty concluded with Ragobah," (Ragonath Rao); that is to say, they intrigue dirtily for, and accept thankfully of, grants of territories from a man who had no right or title to them himself!

Although detachments from the three Presidencies were then acting simultaneously against the Mahrattas, and that there was an apparent and real vigor and comprehensive measures, in the acts of the Supreme Government, still public opinion leaned strongly to the belief, that we were unequal to keep or benefit by any territories acquired *against the will* of the Mahrattas; and the bare apprehension of a confederacy between the Mahratta chiefs, the Nizam and Hyder, in 1780, would seem to have heartily frightened the Governments of that day. Such a combination of interests may be considered as very unnatural; and although Mr. Hastings, in his defence, assumes to himself infinite credit for breaking up and neutralizing this combination, yet calm reasoners of our day will incline to think, that from such various and jarring interests, no unity of action could have been expected, and by consequence our ruin ought not to have been feared. But although our very existence could not with propriety be said to be threatened, the general aspect of affairs in Central India would have naturally led the generality of Native politicians to abstain from committing themselves by any marked assistance to the British Government. We accordingly find, that, with the exception of the aid given to General Goddard by the little States of Bhopaul and Koorwey, his route to the Nerbudda was a continued scene of opposition and hostility.

The first effect to be dreaded by Bhopaul would seem to be the increased hatred of Sindiah and the Bhoonsla, and such especially from the Nagpore State was the result. Mahajee Sindia was shortly afterwards so intensely engaged in consolidating his newly acquired territories in Upper Hindoostan, and in Mewar and Marwar, as to withdraw his attention from minor interests in Malwa. Besides, that the Bhopaul Minister Chotah Khan, who succeeded his brother Chelah Fowlaud Khan, was a man of great talent and much political foresight, who courted Mahajee's favor, by acts both of policy and courtesy. Among these the following is worthy of narration:

The ancient Rajpoot principality of Ragooghur was destroyed, and its chief and his son, the late celebrated Jye Singh, taken prisoners by Mahajee Sindia in 1780. Sheer Singh, one of the cadets of the family, immediately put himself at the head of the remaining relatives and adherents of his chieftain, and commenced an active and destructive warfare against the Mahrattas. His first care was to make the principality useless to Mahajee, by burning all the villages, and forcing the cultivators to betake themselves to the neighbouring States, more especially to Bhopaul. He then, at the head of a small band of devoted Rajpoot cavalry, flew about Malwa, attacking and putting to the sword every Mahratta detachment and cafilah he met. The Brahmin pundits† were the particular objects of his cruelty and revenge; he invariably cut off their noses and ears, and bade them go to Mahajee Sindia, and show him what was to be expected from cutting off a Rajpoot principality. Whilst Sheer Singh's name was "a word of fear" most hateful to Mahratta ears, the

* Fifth Report, Appendix, No. 137.

† Signifying here, not a man of learning, but the manager, or would-be manager of a district.

wife of Mahajee Sindia chanced to be on her way from the Deccan to join her husband in Hindoostan, accompanied by the wives and families of some of the Maha Rajah's chief officers. The Baee, like all the women of her tribe, was not timid, but she knew that Sheer Singh was in the habit of successfully attacking large bodies of Mahrattas, with his small corps of well mounted and brave Rajpoots, and that he might be expected to make a desperate attempt at wreaking his vengeance on the family of Sindia, the hated oppressor of his chief and clan. On approaching the Bhopaul territories, she pressingly implored the aid and interposition of the Minister Chotah Khan. Chotah Khan gallantly answered the call, appointed a detachment of troops to increase her escort, and wrote to Sheer Singh, enjoining him by all the ties which bound them together, to refrain from molesting the Baee.

Sheer Singh had prepared himself for the attack of the Baee's escort, but his obligations to the Minister were so many, and his respect for his character and regard of his advice so great, that he conceived himself bound to attend to his recommendation, although it restrained him from taking what he and his Rajpoot followers termed necessary and honorable vengeance.

The Baee was profuse in her gratitude to Chotah Khan, never forgot this act of kindness, and mainly influenced Mahajee Sindia in the favorable line of policy which he pursued towards the State of Bhopaul during the remainder of his reign. Such an event is very honorable to all concerned; it is like an Oasis in the Desert;—a green spot in the barren waste of Indian history.

General Goddard continued at Hoshungabad during the rains, and was plentifully supplied with provisions and necessaries by the Bhopaul Government.—*India Gazette.*

FRENCH EAST INDIA COMPANY.

The first attempt made by the French to trade to the Indies, that was sanctioned by Government, was in 1537, under Francis I, which was unsuccessful. Another was made in 1578, by Henry III, which also failed. In 1604, Henry IV, granted the first exclusive Charter for fifteen years, which in 1611 was enlarged by Louis XIII, to twelve years longer. In 1615, letters patent were granted to the Company, empowering them to fit out ships, and about this time they obtained possession of their first Settlement in India at Madagascar. In 1643, Louis XIV granted the Company another Charter; and in 1664, the same monarch granted a Charter to a fourth Company, founded on the proposals of the celebrated Minister Colbert. These proposals were as follow: A fund of £600,000 was to be employed in fitting out twelve or fourteen ships of from 800 to 1,000 tons each, in order to establish the colony at Madagascar. Of this sum it was proposed that the King should furnish one-tenth, and that the nobility should be invited to subscribe according to their inclinations. The Company was to be exempted from half the duties upon all goods exported from, or imported into, the East Indies, and His Majesty was to take upon himself all the loss which may arise for the first eight or ten years. Private individuals were to be allowed to subscribe in such proportions as they liked, and foreigners subscribing 10,000 livres were thereby to acquire the right of naturalization; and in the event of a rupture with the State to which such foreigners might belong, their effects were on no account to be confiscated, or themselves in any way to be molested. The value of the original actions was fixed at 3,000 livres. This plan, it will easily be seen, held out every possible inducement to adventurers: and although the French Company did carry on a considerable trade for some years, yet with all these advantages this was but of short duration. In 1669, two individuals named Macara and Caron, established factories at Surat and Golconda, on account of this Company. In 1674, the French established themselves at Pondicherry, which five years thereafter they purchased from the King of Visiapore. In 1683, Colbert, the great patron of the Company, died; and as no one entered into the affair with half his zeal

and intelligence, the Company gradually dwindled into insignificance. In 1686, the ambition of Louis XIV, led him to attempt a permanent establishment in India, and he fixed upon Siam as the place in which this was most likely to succeed. This determination was brought about through the intrigues of Constantine Phaulkon, a Greek, of low extraction, who, after having served for some years in a low situation in the British navy, left it, and settling in Siam, by his shrewdness became the favorite of the King, and at length Prah Llang, which necessarily threw all affairs with foreign States into his hands. He was one of those extraordinary characters who sometimes make their appearance on the stage of the world. His character is thus given by Kæmpfer: "Faulcon was a Grecian by birth; a man of great understanding, of an agreeable aspect, and an eloquent tongue, notwithstanding he was brought up to no learning, and had passed his younger years mostly at sea, amongst different nations, particularly the English, whose language he had learnt. Being in the service of the latter in quality of coxswain, he came to Siam, and obtained an employment at Court. His natural parts, ready apprehension, and good success in affairs entrusted with him, which were first of small consequence, but by degrees of more moment, raised him, in the space of nine years, to the highest credit and authority: for he was put at the head of the King's household, and had the direction of the finances of the kingdom: almost all public affairs of the most important concern were determined by his advice; and whoever had anything to solicit was obliged to apply to him."* This individual, wishing to strengthen himself by a connexion with some foreign powers, despatched ambassadors to France. They went on an English ship, and on their way went to London, where they executed a treaty with our Government. French ambassadors returned with them, accompanied by some Jesuits, whose object it was to convert the King of Siam to the Christian faith. The arguments used by them on this occasion are related at length in La Loubere's excellent history of that country. The consequence of these reciprocal embassies was, that the French were admitted to garrison Bangkok, the principal place in Siam: and Missionaries and troops were sent to Siam for this purpose. The insolence of the French caused their almost utter destruction, and their subsequent expulsion from the kingdom: and thus all hopes of French preponderancy in India were at once annihilated. But to return to the more immediate affairs of the Company: in 1687, an edict was passed, prohibiting the importation into France of silk brocades, painted cotton, &c., from India. This was the death-blow of the Company, from which it never recovered. In 1689, they fortified Pondicherry, and four years after the Dutch took it, and made a regular fortification of it; but in 1669 they again sold it to the French for £5,000. The affairs of the Company were now at the very lowest ebb, and in order to preserve their Settlements from certain ruin, they yielded all their exclusive privileges to some private traders at St. Malos. In 1715, a prolongation of ten years was added to the Charter of 1715, but in 1719, all the Charters were revoked on the ground of ill-management, and their rights vested in the Western Company for ever, from whence the name of the Company was changed to the "Perpetual Company of the Indies." I have not been able to meet with anything like an estimation of the value or extent of the trade of the old Companies, but the following is a sketch of the French trade to India from 1727 to 1742 inclusive, with the number of the annual ships, and the value of their cargoes in pagodas:—

	Ships.	Pas.
In 1727	3	248,265
1729	3	20,032
1730	3	248,083
1731	4	600,711
1732	4	302,006
1733	4	260,640
1734	4	392,987

* History of Japan, Vol. i, p. 19.

	Ships.	Pas.
In 1735	4	375,341
1736	3	223,484
1737	5	351,691
1738	5	522,351
1739	5	586,156
1740	4	485,732
1741	4	555,643
1742	7	954,376

The French have never had any very extensive possessions in India: Pondicherry, and a few places on the coast, with the Isle of France, were the greatest extent it was ever known to possess during the most flourishing period of its history. Almost all the attempts the Government of that country has made for this purpose have been fruitless. Junk Ceylon, near the western entrance of the Straits of Malacca, Siam and Pulo Condore, have all been contemplated with this view, and all given up. During the latter part of the reign of Louis XVI, another attempt was made by the French at territorial acquisition in India, and a treaty was executed by the Bishop of Adran, and a son of the King of Cochin-China, in Paris, for the cession of the territory of Turan, on condition of the French giving military assistance to that monarch, then an exile from his throne, in recovering it. The tragical fate of the French monarch, and the troubles to which that unhappy country was afterwards subjected, prevented the fulfilment of the stipulations on the part of the French, and, probably, fortunately for us, the territorial cession in question.

CALCUTTA, *February* 12, 1823.

COMMERCE OF ROME WITH INDIA.

Perhaps the following account of the early connexion of the Western nations with India, may not be quite unacceptable. The navigation of the Romans was thus performed. They went down the Arabian Gulf to Cape Fartak, and from hence to the mouth of the Indus; but in the reign of Claudius, Hypalis first availed himself of the monsoons, and thus facilitated the commerce between these places.

The goods intended for the Indian market were embarked at Alexandria, from whence they were carried to Juliopolis, and up the Nile to Coptus, a distance of 305 miles. This town Ptolemy places in 25° 20′. Here the vessels were unladen, and the goods conveyed on camels a distance of 258 miles, in eight days, to Berenice, and there remained in warehouses until the proper time for their removal. They were here embarked for the last time, and in thirty days arrived at Ocilis, on the Arabian Coast, in latitude 12° according to the ancients, though no doubt this is too far to the south. Some ships went to Cana, Musa, and other ports for the supply of the native merchants. These, according to Suetonius, procured frankincense, for which they gave arms, knives, glass, &c.

Ocilis, however, was the chief place, for here they met with the merchants from India, and it also served them as a resting place on their way to that country, where they made the port of Miziris in forty days. This place Ptolemy places in 14°. The pirates made it necessary for them to seek a better port, and that of Becara was chosen, from whence they sent their goods on praos to Madura, and having ended their affairs in time to return by the trade wind, they arrived at Alexandria in January or December. The Indian goods were then unladen, carried to Berenice, thence transported by land to Coptus and by the Nile to Alexandria, and from thence to Rome by the annual fleet established by Augustus.

The stock invested by the Romans in this branch of trade amounted to £403,000 of our money, and they calculated their profit on the voyage at 100 per cent.

The principal articles exported from India to Rome were much the same as at present. The first in importance was cinnamon (which sold in Rome for eight pounds of our money per lb.); diamonds, pearls from India and Arabia, emeralds, the opal, rubies, topazes and other precious stones; gold, ebony, and other rich woods, incense, gums, ivory and other common oriental commodities.

LINES TO THE MARQUIS OF HASTINGS.

By James Atkinson, Esq.

Yes, thou hast triumphed gloriously! No rage
Of conquest bade thee hostile powers engage;
No wish for wider rule;—to smooth the toils
Of dreadful war, no lust for golden spoils;
No wild desire to lead in captive bands
The harmless princes of defenceless lands.
But justice drew thy sword, in happy time,
To check the horrors of prevailing crime.
To teach the daring robber laws were given
For man's protection,—laws approved by Heaven.
And bright success has crowned thy bold design;
The rebel power is crushed: the guerdon thine
The peasant tills his field in peace, for thou
Hast given him safety,—an unclouded brow.
Yes, thou hast triumphed gloriously! O raise
The sounding harp, and chaunt the song of praise.

CALCUTTA, *May* 1819.

POULTRY DISEASE.

To the Editor of the Asiatic Journal.

SIR,—As I conceive the following narrative will afford a useful piece of information to many of your readers, and sea-faring people in general, I beg you will give it publicity.

A great mortality was experienced among the poultry on board the Honorable Company's ship *Coldstream* on her voyage to India last year, by which her officers and passengers were almost entirely deprived of that essential article of provision for a long sea voyage. She was appointed, in Bengal, to take home the 34th and 53d Regiments from Madras, and on leaving Calcutta, was abundantly supplied with every description of poultry for their use; but before the troops had embarked, nearly the whole of that description of stock (among which were forty dozen of fowls) had died. The coops were again filled at Madras: but the same fatality still attended them, for in a few days we had the mortification of seeing one or two dozen of fowls, turkies, and the fine Madras capons thrown overboard every day. In less than a month there was not a bird left, and those which had been brought to table were so lean as not to be eatable; and had it not been for the liberality with which Captain Stephens had laid in other kinds of stock, the passengers, with whom the ship was crowded to an uncommon degree, must have suffered great privation on that account.

Much speculation was excited regarding the cause, and the means of preventing in future so serious an evil. The same thing had often been observed to happen in the *Coldstream* on her former voyages, and it was conjectured that it was owing to something about the coops. They were accordingly taken to pieces, and washed with quicklime and water, by which immense quantities of the vermin which infest fowls were destroyed; and it was hoped that the cause was thereby removed. The poultry was again completely replaced at St. Helena, at an exorbitant price; but in a few days after our leaving that place the mortality again commenced, and was running precisely the same course as before.

The opinion I had formed was, that it was a contagious epidemic communicated by means of the coops, for not one of the old stock remained; and feeling a desire to investigate its nature, but without any hopes of being able to arrest its progress, I commenced dissecting the dead animals. This immediately disclosed the secret; for the gizzard of the first fowl that was opened was found full of entire grains of paddy (rice covered with its hard husk), with scarcely any appearance of gravel intermixed. Many of the grains had passed through the gizzard, and were found all along the course of the intestines, still in the whole state. The fowl was much emaciated, and no other morbid appearance was observed; others were examined which had died still pretty fat, and the gall-bladder and intestines of these were found excessively loaded with bile. In all the grains were entire, with the exception of husks in some, whilst in others, which had been killed for the table, they were in all states of comminution. The pieces of gravel in the gizzards were almost completely worn round. On examining the gravel which had been laid in for the fowls, I found it to consist of fine sand, intermixed with a few rounded particles of a larger size. Several circumstances were then recollected, which fully corroborated the opinion that the animals had all along died from being unable to digest their food, and not from disease; the wasted condition of those which had formerly survived for some time, and the whole being observed to swallow their grain to the last, and dying with their crops distended with it.

The next step was to take advantage of the information thus gained; but the maxim, that "knowledge is power," seemed likely to meet with an exception in this instance, for we were many hundred miles from land, and there appeared little chance of finding any substitute for proper gravel on board the ship. Enquiries were made for a stone, by which the experiment might be made with a few of the fowls; and it was soon found that abundance of a rock resembling granite, had been taken on board as ballast at St. Helena. A quantity of this was immediately broken up into pieces, about the size of split peas, and given to the poultry. They swallowed it eagerly. The sick birds were collected, and a quantity of the *specific* placed before each; and though most of them were unable to stand, they devoured it with eagerness, several in quantities of a table-spoonful each. They all recovered except one. In short, the mortality from that time entirely ceased, and the remaining poultry (by far the principal part), instead of dying became excessively fat.

Some of your readers may think that these facts are too simple to merit the space which they will occupy in your columns, for it is well known that gravel is necessary for fowls, and it is obvious to every enquiring person, that it must be of such a description as to enable the gizzard, or masticating organ, to grind down the corn, after it has been steeped in the crop. But there are many practices, both in the arts and sciences, and in common life, equally simple, useful and apparently obvious, which, like Columbus's feat with the egg, require to be pointed out before they are employed. I am informed that it is very common for Captains of East India ships to lose all their poultry in the way that we did, and I have little doubt that it is generally from the same cause.

Fowls, when allowed to run about, are observed to be very nice in selecting the pieces of stone which they swallow. In many of those which I dissected I found pieces of broken earthenware, chosen doubtless on account of their sharp edges. I would recommend hard stones to be laid in for fowls on board ship, and broken up, instead of natural gravel, which is commonly more or less rounded. River or sea-sand, or gravel, is evidently useless.

I am, Sir, &c., &c.,

REGD. ORTON,

Assistant Surgeon, 34th Regt.

SELECTIONS FROM THE ASIATIC JOURNAL.

VOL. XVII, *January to June*, 1824.

THE JAINAS.

The Jainas constitute a sect of Hindus, differing in some important tenets from the Brahminical, but following in other respects similar practices. The essential character of Hindu institutions, is the distribution of the people into four great tribes. The Jainas admit the same division into four tribes, Brahmins, Khetries, Vaisyas and Sudras, and perform like ceremonies, from the birth of a male until his marriage. They observe similar fasts, and practise still more strictly the received maxims of refraining from injury to any sentient being. They appear to recognize as subordinate deities some, if not all the gods of the prevailing sect; but do not worship in particular the five principal gods of these sects, nor address prayers, nor perform sacrifices to the sun or fire. They differ, also, from the Brahminical Hindus, in assigning the highest place to certain deified saints, who, according to their creed, have successively become superior gods. Another doctrine, in which they materially disagree with the orthodox Hindus, is the rejection of the Vedas, the divine authority of which they deny. In this particular the Jainas agree with the Buddhists, or Sangatas, who equally deny the divine authority of the Vedas, and who, in a similar manner, worship certain pre-eminent saints, admitting likewise, as subordinate deities, the whole pantheon of the orthodox Hindus. The two sects (the Jainas and the Buddhists) differ in regard to the history of the personages whom they have deified: and hence it may be concluded that they had distinct founders, but the original notion seems to have been the same: all agree in the belief of transmigration. Jaina priests usually wear a broom adapted to sweep insects out of the way, lest they should tread on the minutest being. In Hindostan, the Jainas are usually called Syauras, but distinguish themselves into Sravacas (Shrawuks) and Yatis, or laity and clergy. The following is a brief account of them.:

1. *The derivation* of the name Jaina or Joinu, is derived from the word jinu (ji, to conquer). He who has overcome the eight great crimes, is called jinu. These crimes are, eating at night; slaying an animal; eating the fruit of those trees that give milk; tasting honey or flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions.

2. *Their Origin.*—This sect is said to owe its rise to Rishubhuadevu, a Hindu; and of whom it is related, that he became incarnate thirteen times. After him, twenty-two persons are mentioned, as the successive leaders of the sect. The last of the Jaina yogees was Muha-veeru, who is said to have been incarnate twenty-seven times. This yogee had many disciples, and amongst the most distinguished was Goatumu-Swamee, for whom he had a particular regard, and whom he sent, on the day of his absorption (death), to the residence Deva-surmmu, lest his mind should be too much affected. Seventeen of his disciples obtained deliverance from the body at the same hour with their master.

3. *Their Doctrine.*—It is difficult to give a system which will apply to the whole sect, among whom various opinions prevail. A number of Jainas come near to the orthodox Hindus. They acknowledge something of a deity, yet

deny a Creator, and reverence in a limited sense Hindu deities. They retain the ten ceremonies connected with progress through life up to marriage. They marry like the Hindus—burn their dead, but observe no shraddhu. Strict Jainas are constrained to a life of mendicity. The chief Jainas were gloomy ascetics, assuming the rights of deity, and denying the authority of God. They say, that the earth is formed by nature, that is, by inherent properties existing in itself; that spirit is found in two conditions, emancipated, and enclosed by matter; that but one spirit is individuated through the whole universe of animated existence (although Chervaka, a Jaina leader, denied the existence of spirit altogether)—that all human affairs are regulated by religion, and irreligion, *i. e.*, by works of merit and demerit; that religion naturally purifies and immortalizes its possessor, and that irreligion defiles, degrades, and ruins men; that the future births of men are regulated by present actions; that works of merit will raise a person to one of the twelve heavens; that for eight miles beyond the highest heaven, all is darkness; that below this heaven is a heaven, in which all who obtain unchanging happiness remain, and is 36,000,000 miles long; that the inhabitants of this world occupy 1,332 cubits of these regions; that below are five other heavens, occupied by ascetics somewhat less pure than the former; that lower still are twelve heavens, one below the other; that the earth is next hung in air; beneath, water; and still lower, darkness. Persons sinning in the abovenamed heavens, become men or animals, and sink into a region of torments; while others ascend from the earth, and occupy their couches, or places of repose in heaven.

4. *Their Duties.*—The Jaina bathes in the morning, shakes his garment and mat to purify them, repeats prayers to persons possessing the five qualities of Urihuntu, Siddhu, Acaryu, Oopadhyaya and Sadhoo; makes an address to wisdom, religious light, excellent conduct, and devotion; walks round a Jaina temple three times; bows and prays to the image of a Jaina yogee, carved in a sitting posture; goes to his spiritual guide, and makes his vows to him for the day; solicits alms at a certain number of houses, for the food of the day; returning, he mutters incantations, to remove the sins committed in killing insects, by treading on them unwittingly as he passed through streets; eats; prays again to the persons designated as above; continues silent nearly all the day; at its close again repeats incantations, &c. Many other duties must be passed over, as too numerous to introduce here. The person who, by practising the duties of the Jaina religion, renders himself worthy of the worship of Indru and the other gods; who delivers himself from chains of the world, obtaining complete emancipation from matter, becomes a proper object of worship to all creatures. Passing by the festivals, &c., of this sort, we have only room to add, that at the time of a Jaina mendicant's last sickness, a disciple repeats a certain prayer to him, and rehearses the praises of the Jaina mendicants. After his death, with his body are burnt the brush with which he swept the road or his seat, that he might not destroy animal life, his staff, his beggar's bag, and a lump of wheated paste.

There are five sects of Jainas, but the difference between them is trifling. The Digumburus, who wear no clothes; the Teru-punt-hees, the Dhooriyas, the Loonkas, and the Bouddhus.—*Asiatic Observer.*

WESLEYAN CHAPEL AT TRINCOMALEE.

On Sunday, the 23d March, the Wesleyan new Chapel at Trincomalee, was opened for Divine Service.

The services appointed for the occasion were conducted by the Missionaries in the English, the Portuguese, and the Tamil languages; and much interest was excited. The building is in a central situation, and has cost eighteen thousand rix dollars; towards this sum, between six and seven thousand rix dollars have been contributed by a liberal and generous public, for which the Missionaries desire to make a grateful and public acknowledgment.—*Madras Courier.*

ACCOUNT OF JYPORE.

(In a Series of Letters to the *India Gazette.*)

Letter I.

SIR,—It is with much satisfaction I resume my pen, for the purpose of communicating to you the few remarks I made on Jypore, and the adjacent country, during a hasty journey through it a short time since. I have copied *verbatim* from my journal written on the spot, because I conceived I should thereby best explain to you my feelings, in viewing the objects I attempt to describe.

My route on this journey was *viâ* Nusseerabad, which place I formerly alluded to as a considerable outpost station on the western frontier, situated close to Ajmere; and as I at that place first came to a resolution of keeping a diary, I cannot do it such injustice as to pass it over unnoticed; but as I believe I have been anticipated on that subject, I shall not trouble you with a very copious description of it.

Nusseerabad, then, I am led to understand, derives its name from the title of "the Nuwab Nusseer-Ud-Dowlah," bestowed by the court of Delhi on Major General Sir David Ochterlony, Bart., by whom, on its formation, the station was considerably benefited. It is situated on one of those boundless plains peculiar to Rajpootana, intersected by small ranges of barren rocky hills, and covered with innumerable pieces, great and small, of loose rocky flint, as well as huge masses sprouting out of the earth; which may justly be termed the only production of the soil (which, so abundant are they, they very nearly hide), for not a particle of cultivation, and, except in the rains, not a blade of grass is there to be seen. To the rear (S. E.), and left of cantonment, scarce a solitary hillock presents itself to bound the view, which is only terminated by the horizon; but in the front (N. W.), and on the right, at the distance of from three to four miles, successive ranges of these same uninteresting hills, of the real appearance of which language is unable to give you a correct idea, form an effectual barrier to the survey. Notwithstanding the levelness of the plain, advantage had been taken of a slightly (scarcely perceptible) rising ground, on which the cantonment is situated, and to give you some idea of the extreme fertility of the country, I must inform you, that from the most elevated spot, but one stunted dwarf tree, which by some fortuitous chance has sprung up in the centre of a road in the very middle of the station, and not a particle of vegetation, except what is produced at a very considerable expense in the gardens of a few who can afford the luxury of raising vegetables, meet the eye, although it wanders over many miles of country. This tree, you will readily believe, is looked on as a great curiosity; so much so, that it is called "Meer Khan's tree," by which name, indeed, it was known when the spot was selected for a cantonment. Water is by no means so abundant as it would be convenient to have it. Government has, at a most enormous expense, most liberally blown up (the expression "dug" would be misapplied here) a number of wells, and a tank; but the few wells which are not brackish are chiefly dry in the hot weather, and the tank affords but a slender supply of water for not less than 10,000 people, besides the horses of the cavalry and artillery. So great is the distress, that sentries are constantly posted to take care of the water in cantonments; and during the hot weather, that valuable liquid is brought from a distance of one, and even two coss, from some parts of the station, for drinking; for tatties you may get it as you can. To account for this great scarcity, I must inform you, that about five feet from the surface is the solid rock, from sixty to seventy feet of which must be blown up before water is discoverable, and even then the chances are very much against its being drinkable. The expense, consequently, is great—on an average about a thousand rupees—so that but few bungalows are supplied with them.

From the want of jungle, timber and fuel is, of course, very expensive; what little there is, is brought from the adjacent hills, where a kind of brush-wood very scantily grows; but timber for building, or any other purposes, is transported from Agra and Mutra, upwards of 200 miles distant.

I shall not dwell much longer on the *beauties* and *comforts* of Nusseerabad; suffice it, therefore, to say, that as a cantonment it is extremely well and regularly laid out: the public buildings are all pucka, and on the most extensive scale; we may, therefore, conjecture that the post will be permanent. The few bungalows there are, are extremely superior for such a place, but, of course, very dear; nevertheless, I fear those who built them must have suffered considerably, as half their original costs are not procurable. The best bungalow in the station cost 24,000 rupees, and none at all habitable have been built under 5,000 rupees; at present such are to be had, according to circumstances, from 1,600 to 2,500. A racquet court, and large station bungalow, including a theatre, reading rooms, &c. &c., had been commenced on by subscription, and I suppose are by this time finished; indeed, there appeared a general determination to drown melancholy and the blue devils by gaiety and pleasure. May they be successful in their endeavors, they have my best wishes. The Sudder Bazaar is very fortunately well supplied, though, of course, at dear rates; and even a solitary merchant or two from Bombay resort to it with cloth and European luxuries. Immediately in front of the cantonment is the once royal city of Ajmere, situated at the foot of a range of hills, on the top of which at its N. E. extremity is the Fort of Tarraghur, given up to us, I believe, in 1818. On a very clear day, the Fort is distinguishable from the flag-staff top over the fore-most ranges of hills; in a straight line it is not more than four or five miles distant, but by the road, which runs through a pass in the hills, it is upwards of fourteen. The Political Agent has converted into a very comfortable residence an old native building just without the city, which is surrounded by a wall and ditch, capable, however, of affording little protection against an experienced or powerful enemy. The city of Ajmere may be ranked high among the first class of native towns; most of the houses are pucka; the streets are wider than usual, and some of the buildings afford convincing proof of its former opulence. During the troubles consequent on the appearance of the Pindarees in that neighbourhood, and the petty wars and devastations which prevailed, Ajmere suffered considerably; but under the mild and beneficent rule of our Government, and the constant attention and exertions of the Political Agent, it is recovering its pristine celebrity. The fort of Tarragurh, which commands it, is naturally so strong as to be impregnable to open force; only on one spot is it possible to climb the rugged rocks by which it is protected; and there a path, the only one leading to it, and the only possible mode of entrance, is said to be nearly three coss in length. The small space of level country in front of the city forms an amphitheatre, surrounded by low ranges of hills; the soil is everywhere sandy, and quite incapable of cultivation. The Dowlut Bagh, in which the royal palace once stood, though small, is very pretty, and is situated on the banks of a pretty clear lake, not less than six miles in circumference. Some remains of old buildings belonging to the palace which overhang the lake, have been converted into quarters for the Officer on duty, Commissariat Officer, Assistant Political Agent, &c. &c. The lake is well stocked with fish, I should imagine; nevertheless that very agreeable addition to a good breakfast is but very seldom to be met with either in cantonments or at Ajmere. Alligators, thanks to the prejudices of the natives, who take care to keep a good supply, abound, and they may perhaps make free with the rooee mutches. On the opposite side of the lake a lofty range of hills, without a break in them, with the exception of a scarcely passable pass leading to Pohur, a celebrated place of religious resort, famed too for a large cattle fair in November, effectually shuts out the view, and by no means, you will guess from what I have generally remarked of the hills in Rajpootana, adds to the beauty of the scene. I am proceeding in my description at a very slow rate towards Jypore, and as I have trifled away so much paper without coming to the point, I think it advisable to fill up my sheet with further descriptions of the country on the road to that place, forbearing to speak particularly of it till my next letter. After passing the first day's halting-place, my route lay in a N. E. direction, parallel to a range of hills, which I kept at no great distance on my left for several days, and which, I have little doubt,

is the very same of which I shall hereafter speak in my mention of Jypore. The third halting place, about two or three and thirty miles from Nusseerabad, is the commencement of the Jypore territory, the intermediate one being in the country of the Raja of Kishengurh, the capital of which, of the same name, lies about seven miles north of Deedwana, at the foot of the hills, on the summit of which the fort is easily distinguishable at some distance. The Raja of Kishengurh is an independent prince, but of no great power or influence. He resides in a fort close to his capital, on the banks of a pretty lake, in which he obligingly permits gentlemen from Nusseerabad to fish. The extreme beauty of the spot and superior salubrity of the air, induce parties of pleasure and invalids to avail themselves of the permission, it being situated at so convenient a distance. But I am spinning out my letter to too great a length, therefore adieu for the present.

Letter II.

In continuation of my letter of the 12th instant, descriptive of Jypore and the adjacent country, I must claim your attention for one moment to a few remarks on the general state of the country, and on the personal appearance and character of the Rajpoots in the province of Jypore, which I trust you will not consider foreign to the subject. The country has suffered so much from having been for a number of years, previous to the overthrow and extermination of the Pindarees, overrun and laid waste by those formidable banditti, together with the internal dissensions and hostilities which prevailed, and thereby hastened its ruin, as by no means to have recovered its former state of population; in fact, the inhabitants having been compelled for their personal safety to quit their villages and fly their country, have not yet returned. A great proportion of the few villages scattered over the country are entirely uninhabited and fallen into ruins, and those which are still in preservation have so scanty a population as to be quite inadequate to the cultivation of the country, not a hundredth part of which bears the least appearance of ever having been touched by the plough. The appearance of the plains, then, with which Jypore abounds, is desolate in the extreme; hour after hour, day after day, and, I had nearly added, week after week, does the same monotonous unvarying scene of desolation meet the eye of the traveller; except in the immediate vicinity of villages, where only just sufficient corn is grown for their own consumption; not a particle of vegetation is to be found; the plains are covered with dry grass, and with here and there a small stunted bush, or dwarf tree, affording neither fruit nor shade.

The villages and towns are confined to the high roads, and even there very unsociably situated, at ten, twelve, and even twenty miles apart; in the interior desolation and barrenness are predominant, and the country is, in the literal sense of the word, a desert. The few places I have seen deserving of the name of a town are surrounded by rather formidable mud walls and ditches, with generally an interior fort or citadel of pucka work, and some have even to boast of one or two ruined pucka-houses; the residences of the Killadar, and other great personages, with a few neem trees flourishing about them. To such places the present small population of the country betake themselves; thither they flock for self-preservation: a sure proof of the little dependence they have on protection from plunder and rapine under native government. The villages, many of which are miserable in the extreme, composed frequently of not more than a dozen huts of the most inferior description, are also for the most part fortified with the remains of a mound or wall, and protected by a mud fort either in the interior or immediate vicinity. Such precautions, in such a country, however apparently trivial and insignificant, were by no means useless; roving bands of horsemen traversed the country in search of plunder, and even the weakest wall and ditch were sufficient to stop the progress of such troops, and save the lives and some part of the property of those who fled to their protection. The Rajpoots are in person tall and robust, and are generally esteemed brave;

their occupations are those of the soldier and agriculturist, the former of which, however, they seem to prefer. The troops which they bring into the field are chiefly horse; indeed, they appear to entertain rather a slight opinion of a foot soldier. They are extremely fond of horses, which they take a pleasure in breeding, and their mode of training and manœuvring them when mounted is super-excellent: their feats are only to be equalled at Astley's; and were they disciplined, they would be inferior to no cavalry in the world. Independent of these reasons for the disproportioned excess of horse, the nature of the country seems peculiarly adapted for that description of troops. The immense plains enable cavalry to act with peculiar efficacy, and render it irresistible, when opposed only to the unconnected and undisciplined infantry of a Native Army. The Rajpoots are of a high caste, and evince a reluctance to intermix with the natives of other parts of India, whom they look down on with contempt. They are extremely fond of a red turban, which appears to be a national distinction equally gratifying to them all, old men and boys, and even their women, inclining to this color. The people are by no means remarkable for hospitality; but, I believe, if not offended, they will not generally interfere with, or insult a European; the natives of other parts, however, do not think it safe to travel alone through Rajpootana; and where some of those have done so, they have almost invariably been murdered. But to return to the subject of my letter, from which I have too widely wandered: I have not, however, from the shortness of my remarks, said one-half of what I could have wished to have written, either on the state of the country or character of its inhabitants; you must, therefore, attribute the imperfection of the description to my being at a loss for room, rather than to any other cause. On approaching the city of Jypore, the country becomes unusually sandy, and assumes, if possible, a more desolate appearance than ever; it is covered with high grass, or rather reeds, and without any appearance of vegetation till within half a mile of the walls, when a most luxuriant cultivation bursts upon the view, which, with the splendid appearance of some of the fine buildings which overtop the walls, presents a highly gratifying contrast to the general barrenness of the country. The much esteemed and hospitable Resident has fitted up a native house in a garden, about a coss in front of the city. To the exertions of this excellent gentleman are travellers in that part of the country indebted for every comfort they derive; by his representations, regulations have been made, and orders have been issued which prevent in most cases the possibility of just complaint. The Police, as far as it regards Europeans, deserves the highest credit, and I am happy in bearing testimony to the civility and attention to our comforts which his exertions have procured us, and which I experienced in the most gratifying degree. Shortly after my arrival, I proceeded with a party to visit the city and palace, the Resident having kindly secured for us permission to inspect the latter. It will almost be unnecessary to observe that the city of Jypore, which was built about seventy years ago by an Italian, during the reign of Jy Sing, from whom I conclude the city was named, is the capital of the province of the same name, and one of the three principal Rajpoot States, the two others being Oudepore and Joudpore. It is an extensive city, situated E. N. E. of the cantonment of Nussseerabad, at a distance of 82 miles, in a valley of a crescent shape formed by the surrounding hills, which are strongly fortified both by nature and art, and afford an ample protection to three sides, the fourth having no defence but the city wall, which is of stone, with a pucka facing, without either ditch or rampart. This city presents a remarkable contrast to the generality of native towns, and is generally esteemed the most beautiful in India. Its streets are most conveniently broad, and run parallel, and at right angles, with the greatest regularity and correctness; unfortunately, however, the Buneeas have been allowed to erect booths in the centre and on the sides of some, which greatly disfigure them. On entering the town, the first street bears evident traces of former grandeur, and it is still (although sadly neglected, and in some places, from the sloth and selfish

prejudices of the natives, going fast to decay) very pretty. It is not less than 100 feet in breadth; and in cleanliness, notwithstanding its dilapidation, might vie with the best in any second-rate town in England. At the top of it four streets meet, and one of them, the grand chouk, is the principal street in the city; its breadth is from forty to fifty yards, and beneath the centre of of it is an aqueduct, which affords, by means of wells placed at every ten or twelve paces, a plentiful supply of water when it is not blocked up, which unfortunately is the case at present. In the centre of this street is the principal entrance to the palace of the royal family, of which I shall speak hereafter; and another leading from it, in which the Huwa Muhul is situated, is remarkable for its being paved, of which, I believe, there is not another instance in India. The whole of the buildings in Jypore, whether public or private, whether of the poor or rich, are pucka, and the architecture, although Asiatic, is extremely handsome and elegant; indeed, I am disposed to think that, in point of neatness and beauty, the grand chouk would scarcely be surpassed by more than half a dozen streets in England. The uniformity and regularity which have been observed in planning and building so large a place, are truly remarkable; the whole city must, I should conclude, have been built by the Government, or I cannot account how such uniformity could have been preserved, had individuals been allowed to build for themselves. On visiting the palace, we were requested to leave our elephants, horses, &c. &c., as well as our chattas, at the outer gate, as they could not be admitted within it; our servants were also denied admission, it being contrary to the etiquette of the Court to allow menials to enter. We, however, had every attention paid us by the officers of the palace, who were deputed to attend on, and point out to us the curiosities of the place. So great was the variety of splendid and elegant apartments into which we were ushered, that I am at a loss where to commence in my description; my paper will not admit of my mentioning a twentieth part of them: I must, therefore, content myself with noticing such as more particularly attracted my attention at the time. The Dewan Khas (hall of audience) was, I believe, the first place we were shown, and I must confess that I felt much disappointment in it. I had been led to expect, in the hall of audience, one of the most magnificent and adorned apartments in the palace; to my great astonishment, however, it was a large, stately, massive building, open on all sides, and supported by marble pillars, but without any of the rich ornaments I had been induced to expect; on the contrary, it was remarkable for its simplicity, and in this respect totally different from the interior of the palace. From the hall of audience we were led to a spot, for the purpose, as the Darogah (Chamberlain) confidentially informed us, of being viewed by the Ranee (the mother of the present Raja, who is an infant of three years, and consequently still confined to the women's apartments); we tried hard to get a peep at her Highness: but although we were shown the window from which she was surveying us, we could not get a single glimpse. The Ranee's State apartments are extremely beautiful, immediately above the palace gardens, which are laid out in the most tasty and elegant manner. The rooms were spacious, and decorated with pictures and mosaic work of a superior kind; the ceilings were most exquisitely adorned, and the floors were covered with the finest white cloth stuffed with cotton. The windows are strongly fastened, and so well covered with gauze, &c. &c., as utterly to prevent the possibility of her being discovered from the gardens, although she can with the greatest ease observe everything that is going on below. Across the verandah leading to this suite was a scarlet cloth purda, in which were brass plates, with small holes drilled in them, through which the Ranee addressed her ministers or others with whom she was obliged to converse.

Letter III.

The apartments of the palace throughout are extremely superb, and far exceeded my most sanguine expectations. One suite, however, more particularly,

attracted my admiration; in it the most beautiful parts of the mosaic work in the Taj have been successfully imitated, and the ceilings are decorated with the greatest splendour and taste, and at an expense which must have been enormous, from the profusion of precious stones which have been laid out on them. Attached to several of the apartments are beautiful marble baths, overshadowed by orange and other odoriferous shrubs, which spread the most enchanting perfumes throughout the place; in fact, no luxury, no elegance, of which we read accounts in Eastern tales and the Arabian Night's Entertainments, seem wanting there to charm the senses and inflame the passions. The gardens, which are laid out in the European manner, are surrounded by lofty walls, and terminated by a large artificial lake, in which are a multitude of turtles, so tame as to assemble to be fed on a certain signal, which they well understand. The gardens are of considerable extent, and are watered by fountains in every part; there is a great variety of very pretty trees and shrubs, and amongst them the cypress and others, evidently exotic. Within the exterior wall of the palace is an observatory, built at the same time with the city; we unfortunately, from the lateness of the hour, did not see it, but I learnt that it was handsome and well built. It is lamentable to reflect on the impolicy and cruelty of the custom which prevents the liberation of the unfortunate women immured in the zenana, of an eastern Prince after his decease. All the females on the establishment of the late Raja of Jypore are still confined in the palace, never to be released, except by death. How praiseworthy would it be to break through such a dreadfully tyrannical custom! and how much is it to be regretted that some generous, noble minded man of rank does not set the example, and show himself superior to so unnatural a custom.

The present Raja will not be released from the female apartments until he is five years old, when he is to be crowned; and at the same time fetch home his wife, for he is already espoused.

As yet no man has seen the future Sovereign, except the Prime Minister, who was permitted, as the greatest favor, in consideration of his high rank, and relationship to the Ranee, to see him; such an honor being altogether contrary to etiquette.

During the minority of the Raja his mother is Regent, and with the assistance of a ministry, composed of the principal Thakoors, exercises despotic sway. The extent of the palace is immense, and the quantity of marble which must have been expended in building it would be scarcely credible, were it not known that that stone abounds in the hills in the vicinity of Jypore, from whence the greater part, if not all, of what was used in erecting the Taj was procured.

All the temples and monuments commemorative of Suttees are of marble; and many of the houses, if not entirely composed, have some parts formed of it. There is but one objection which I could discover in this truly elegant palace, and it is one which must immediately strike a European—the want of more capacious corridors and passages; it is remarkable that the passages leading to the principal and most splendid parts of the palace are so narrow as scarcely to admit two people abreast, and many of them without light.

Elephant fighting seems to be a popular diversion at Jypore; we saw several elephants at the palace, of a most enormous size, and so savage as not to admit the mahouts to approach them. In the rear of the city are some very pretty gardens and summer-houses, surrounded by groves of orange trees, and cooled by fountains playing around them; and a number of very elegant light marble temples give the whole scene an appearance of such beauty, as well nigh to make you doubt its reality. Jypore is not celebrated for excellence in any description of manufacture; it has no corn or other articles with which to carry on a trade; I am, therefore, at a loss to understand whence arises its prosperity and wealth, for it certainly is, as it appears, a rich and thriving city. Some very pretty toys, &c. &c., were formerly carved in marble in a most superior style, but for some time they have evidently fallen off, and now very few, and those quite inferior, and at an advanced price, are procurable.

Ameer, the former capital of the province, is situated in a small valley, entirely surrounded by lofty hills, which are similarly fortified to those round Jypore, from which place it is distant, about five miles, nearly north. The road to it lies over a very difficult pass in the rear of the city, which, for the convenience of communication, has been paved, but nevertheless the road is naturally so bad as to be scarcely passable.

The palace, which since the death of the late Raja has been uninhabited, is going fast to decay. It is situated half way up a particularly high hill, on the top of which, just over the palace, is an apparently strong fort, but, of course, I had no opportunity of ascertaining that point precisely. Report had spoken of the palace of Ameer, as far superior to the new one in magnificence and elegance of appearance; but from personal inspection I can speak confidently to the inaccuracy of the report, and the whole party coincided in opinion. And yet, to do it justice, the Dewan Khas is much handsomer, and the whole of the marble is of a purer nature, and even the workmanship in some particulars is undoubtedly superior; yet the whole design of the building is far less grand and elegant. The decorations of the apartments are too gaudy to be admired by good taste, still there is much to be seen at Ameer to recompense a traveller for the fatigue of coming from Jypore. Just below the palace is the city, which appears to have been handsome, though, of course, much deserted, and, therefore, falling to decay. The pucka buildings are numerous, and give the place an air of magnificence; but there is none of that regularity and uniformity which so materially improve Jypore; after seeing which, the appearance of Ameer would have afforded as little amusement as pleasure, we did not, therefore, minutely examine, which may account for the paucity of my remarks on it.

Of Jypore I have little more to say; my stay there was too short to enable me minutely to inspect it, or several places in its vicinity well worth seeing; of the city itself, what little I have said will, I hope, serve to give you some idea of it. Circumstances obliged me to hurry through the palace, without allowing myself time to examine many things highly deserving of attention, and the same cause compelled me to leave the place without seeing the Huwa Muhul observatory, and other great curiosities in the city and its vicinity, a description of which would, I am sure, have interested you. I trust, though, that some of your correspondents in that part of the country will oblige you with further particulars regarding the city and its neighbourhood, more entertaining than it has been in my power to give you. Of the climate and soil of the province of Jypore I have hitherto said nothing; in hopes, however, of a short account of them proving useful, I will as briefly as possible make known to you what has come to my knowledge on the subject. The soil throughout the country is extremely and unpleasantly sandy, and strongly impregnated with salt, a great quantity of which is collected and exported from thence. Judging from the appearance of the crops in the vicinity of villages, and wherever there is a plentiful supply of water, I conclude that the soil is decidedly favorable to agriculture, where the earth is unincumbered with rock and kunkur. I have seldom remarked a more luxuriant cultivation than I saw close to the walls of the city of Jypore: but my observations were by no means confined to that spot, or even to its neighbourhood. Were the population at all adequate to the cultivation of the country, and the ryots protected from violence and oppression, I have little doubt the greater part of Rajpootana, miserable as it now is, might be converted into as fine a corn country as any in India. Gram, wheat, barley and even oats, might be cultivated to great advantage, and, with salt, saltpetre, and other trifling articles, be exported, to balance the importation of a number of comforts, and even necessaries which are much required.

The climate is beyond a doubt healthy—the rains are delightful; whilst they last, the weather is temperate, very frequently sufficiently so to make a cloth coat essential to comfort. At that season a westerly wind prevails: whereas in the Dooab, and, I believe, throughout the provinces, an easterly wind constantly blows. The cold weather is very pleasant, although somewhat foggy

at times. The mornings and evenings are extremely cold; but during the day the heat is considerable, from the reflection of the sun's rays by the rocks and sand. The hot season, although, perhaps the healthiest, is certainly the unpleasant period, and the heat is generally intolerable. The hot wind blowing over such an extent of parched country, burning sands and rocks, is particularly distressing, but the greatest annoyance is the high winds which prevail at the season. From the beginning of February to the beginning of July, for a fortnight and three weeks together, it blows day and night, without intermission, a complete gale of wind, and the quantity of burning sand which it raises, so as absolutely to obscure the sun, is most overpowering. No exertion can keep it out of the house, it penetrates the best doors; it mixes with your food, which is generally in the proportion of one-fourth sand;—if you venture to open the door, you are nearly buried alive with sand; and if you close it, you are half-killed by the heat. But still with all these disadvantages it is a healthy season, as is the climate generally, and from what I have seen I still hope that the time may come, when a great improvement in the state of this extensive province may take place. A mild, generous and wise Government will effect this by affording its protection and support to the ryots, and I may yet have it in my power some years hence to inform you, that my hopes and wishes relative to Rajpootana have been realized.

On the Origin and History of the Arsacides.

(From the Second Number of the Journal Asiatique.)

It is generally supposed, that the species of Government which prevailed some centuries ago, called the *Feudal System*, was peculiar to Europe; and that we must seek its origin in the forests of Germany. Nevertheless, if, instead of admitting facts without discussion, as is often done, we examine this opinion, it will vanish before enquiry, or at least admit of remarkable modifications; and it will be evident, that if we have derived the feudal system from the forests of Germany, it certainly did not originate there.

If we compare Europe as it was in the 12th century, with the monarchy founded by the Arsacides, in Asia, three centuries before our era, we shall behold similar institutions and customs; we shall find the same ranks, and the same titles, even those of Marquis, Baron, Knight, and simple men at arms. In both cases, a considerable number of men enjoyed all the privileges of liberty, whilst a much greater number was altogether deprived of it. Our imagination generally paints before us in the East a wretched troop of slaves, subjected to a despot. Under the Arsacides, no doubt, the Persians, the Syrians, and other natives of Asia, were almost all slaves; but they were in the same condition as the Gauls and the Romans under the dominion of the Franks, and by the same law, that of conquest: they composed the mass of the population. But it was not thus with the Parthians; like our warlike ancestors, they were great lovers of liberty, but chiefly on their own behalf, and with very little consideration for that of others. To drink, to hunt, to fight, to make and unmake kings; these were the noble occupations of a Parthian. Those who prefer a tempestuous liberty to what they call tranquil servitude, would have found themselves quite to their content among them; for, as was the case at the Polish diets, blood often flowed in their electoral assemblies; and more than once has the edge of the sword interrupted the speech of a rash orator. The throne belonged of right to a single family; even the claim of seniority was recognized; but woe to him who added no better titles: this turbulent nation was disposed to obey only those princes whose rights had been sanctified by victory. Such was the people before whom the Roman power was obliged to become stationary. How were their formidable armies composed? of the same materials as with us. The Parthian nobles, man and horse, covered with steel, may be not inaptly compared to our men-at-arms, our *preux chevaliers;* the strength of their armies consisted in them alone; the people who fought on foot were reckoned for nothing; the noble knight was only held in any

consideration, who was rich enough to take other brave men into his pay, or possessed himself such valour and renown as could attach others to his fortune. When Mark Antony marched to the East, to revenge the defeat of Crassus, the King of the Parthians had occasion for only 850 knights, or men-at-arms, to overcome him. Shortly before, twenty-five Parthian knights had conquered Judea and taken Jerusalem. It would be easy to extend the parallel farther, and show the striking resemblance between the Arsacidean monarchy and the kingdoms of the West. We should not find there, it is true, the titles of Duke, and of Count, which modern feudalism imparted to the Roman empire; but we might see a Constable commanding their armies, and Marquises defending their frontiers. Barons, and feudal lords of every sort, whose names I cannot call to mind, and among whom were many invested, as with us, with sacerdotal offices, distributed the land among themselves, and formed the noble part of the nation, or rather the nation itself; whilst the people, atached to the soil, was *serf* in the full force of the expression. At the head of this political system was a prince, who was called *King of Kings*, and was really so, for his chief vassals bore the title of King. Their number was fixed at seven, like the seven electors of the holy Roman empire.

If we are not the inventors of the *feudal system*, let us not imagine that it was first conceived by the Parthians. What is a feudal Government? It is nothing more than the military occupation of a vast territory, divided among all the soldiers, rank being preserved therein like the gradations in an army. It is the inevitable consequence of a military Government or a conquest. The Arsacides were not the inventors of this mode of Government, since they were not the first conquerors of Asia; they succeeded other empires and other conquerors. The predeces ors of the Assyrians, those by whom they were expelled, the Medes and the Persians, had a Government altogether similar: The Arsacides have merely copied them. The titles of *Master of the World, Great King, King of Kings*, and others besides, which have been transmitted to us from people to people, from tradition to tradition, have always been used to designate the supreme monarch of Asia, even in those countries that did not exactly acknowledge his sway. When the Greeks, who professed to defy the power of the King of Persia, but who received his subsidies, spoke of *the King, the Great King*, it was well known who was meant; no one was ignorant that this title applied only to the prince who reigned in Asia, and who, *de jure* or *de facto*, was Sovereign of the world. Notwithstanding the memorable victories of the Greeks, which may be supposed to have been somewhat exaggerated by national vanity, Greece, but for Alexander, would have ended by becoming a province of the Great King. He had already proceeded so far as to secure an obedience to his commands, in interposing in the disputes of the Greeks; he had as many of them as he pleased in his pay, and wanted but little more to be in reality their master. Without Alexander, Greece had submitted to the yoke almost contentedly.

When the King of Macedon triumphed over Darius, he became Monarch of Asia. This is the secret that explains the whole political conduct of the conqueror. The Greeks, little familiar with the public law of the East, could comprehend no part of that conduct, and could never pardon Alexander for having forced them to live in peace: they wished to regard him only as the oppressor of their democracies. The memory of this great man has been transmitted to us through a multitude of frothy declamations; and after more than 2,000 years, we still judge him with all the prejudices that belong to his enemies. If we ought to entertain any esteem for the destructive genius of conquerors, why should we not admire Alexander? other personages, celebrated on the same account, we admire, who scarcely deserved our admiration. The name of this hero seems destined to eclipse for ever the glory of all other conquerors, who undergo a disadvantageous comparison with him. He had one defect, almost a solitary one, and it was a defect belonging to his country; he paid dearly for it, since it cost him his life. Was there ever a man who, with such slender resources, performed so many and such vast undertakings? With

30,000 men he completed the conquest of Asia. Let it not be said, that he triumphed over timid multitudes: his adversaries might have been deficient in military skill, but Darius and the Persians were brave, and this was a matter of moment at a period when valour decided almost solely the fate of battles. The Scythians, the Bactrians, the Indians, opposed him long and resolutely; Alexander, moreover, had always in arms against him 40,000 Greeks, as experienced as his Macedonians, and animated by all the hatred they were capable of cherishing towards a fellow-countryman, whom they regarded as the oppressor of their native land. Scarcely arrived at manhood, in the midst of factions, he subjected to the yoke warlike republics, jealous of their liberty; he left Europe; innumerable nations recognized his laws; nothing arrested his progress, neither Libyan sands nor Scythian snows. What are the campaigns of modern times compared with these immense military enterprizes? He left everywhere striking proofs of his genius; he did not subvert, he founded a new empire. The highest mountains in the world were impotent barriers between him and his enemies; the icy summits of Imaüs bowed the head, and expanded before him; our geographers are at a loss how to follow him in his distant career. In the peaceful sovereignty of Asia, still more eminent by his genius than his sword, meditating vaster projects than those he had achieved, he died at Babylon, which he wished to make the capital of the world. The universe lay hushed before him, and he was not thirty-two years old! The army of such a chief must be a nursery of great Captains; all were able Generals,—all partook of his valour, but not one possessed his genius. In Asia, Alexander wished to become Persian; they continued Greeks; their history is explained in these two words. Alexander would have laid the foundations of a lasting empire; they retained but a precarious sway; miserably supported by foreign mercenaries, and abhorred by the natives. Thus the Arsacides had little difficulty in wresting from their hands the sceptre of Asia.

The Arsacidean monarchy was the centre of a vast political system, connected with the Romans on the western side; whilst on the east, it was in contact with the Chinese empire. Thus on one side the Parthians might be seen stirring up resistance to the Romans, even on the banks of the Danube; and on the other, we might have beheld Chinese monarchs interposing as mediators in the sanguinary disputes of the Arsacidean princes. This powerful feudal monarchy was composed of four principal kingdoms, possessed by one single family. The elder branch had Persia; and its chief, decorated with the title of King of Kings, exercised paramount sovereignty over all the princes of his kindred. The Kings of Armenia held the second rank; then followed those of Bactriana, chiefs of all the Alanes and Gothic tribes spread upon the banks of the Indus, or in the unknown regions which extend to the north of Hindostan, and to the eastward of Persia. In the last rank was the Arsacidean King of the Massagetæ, who possessed all Southern Russia, and governed the Gothic, Alanes, Saxon, Median, Persian and Indian tribes, stationed on the banks of the Volga and the Tanaïs. We must not be surprised to see these people placed far from the geographical positions which their denominations would appear to denote: it would be difficult to explain and account for this, did we not know how the Alcoran has dissevered the members of the same Arabian tribe, placing some upon the banks of the Ganges, and others at the foot of the Pyrenees. The residence in Europe of the Medes and Indians was less remarkable, their boundary line of demarcation being less remote. Although the earliest origin of the Arsacides must be sought in Asia, yet, when this part of the world was subjected by them, they came from Europe, and formed a portion of a powerful nation, scattered from the banks of the Danube to the most distant countries of Upper Asia. This people were the Dacii; this was the national denomination of the Arsacides, and they communicated it to their subjects. Three centuries before our era, Hungary and Bactriana bore jointly the name of Dacia, a well known term, which, though differently modified by the successive idioms which have prevailed in Europe and Asia, still serves to designate the Germans and the descendants of the ancient Persians.

It is easy to perceive, from what has been said, that the origin of the Arsacides is connected with another question of the utmost importance, a question often discussed, but still far from being resolved, and the solution of which would explain the intimate relation in respect to language, grammar, institutions, manners, religion and physical organization, which assimilate to each other all the people of ancient and modern Europe. It is well known, that the barbarians who demolished the Roman empire, came from the frontiers of Asia; their proximity to Asiatic nations explains the remarkable resemblance between them. But is it imagined, that this was the only time such a revolution took place? Is it supposed that it has not often happened, and at more early periods; before there existed empires sufficiently powerful to check these formidable emigrations? The classic land is still under the yoke of the Turks, who were once neighbours of the Chinese; they govern still in Lesser Asia and in Egypt. Well, long before the epochs distinguished in common history, men who were not of the same race, but who came from nearly as great a distance, subjected Asia and Europe to their rule, and the Nile acknowledged their laws. They invaded, through the present empire of Russia, Greece and Germany, penetrated into Spain, and, as the Vandals did since, passed beyond the pillars of Hercules, and crossed into Africa, where they extended to the distant borders of the Senegal. An India, distinct from Asiatic India, existed in Europe; the rites and institutions of the Brahmins flourished there in full vigour; there, likewise, men at the age of sixty had completed their earthly career, and thenceforward, disengaged from all duties towards the world and their families, only aspired to return into the bosom of the Deity, from whom their souls were but an emanation, and hastened this happy moment by a voluntary death. By a more painful path, others arrived at the same end; separated from the rest of mankind, confined in secluded monasteries, subjected to severe mortifications, buried in profound meditations on the divine essence, these pious monks believed they became one with the being whose nature they investigated; and the people, struck by their sanctity of life, decreed them divine honors whilst they lived, and conceived, whilst acknowledging them for kings, that they had God himself for their ruler. Many traces of this portrait of European India still subsist in that of Asia, and the adjacent regions. Wherever we turn, in referring to periods far distant from our own, we recognize in Europe, and in Asia, at immense distances, and with the same denominations, fragments of the same nature dispersed by the astonishing revolutions which we have referred to.

The people are the only personages, if we may so express it, who figure in this interesting part of history, the history of our ancestors. We scarcely know the names of any of the leaders of these ancient and powerful colonies: it is only as they approach our time, that the gloom gradually disappears, and that historical facts are perceived with all their detail. The power of the Arsacides is the first of those mighty Governments of which an historical narrative can be afforded. Materials are not wanting; but let us imagine a magnificent temple, which has long been suffering from the destructive scythe of time, whose imperfect ruins, heaped confusedly together, or dispersed at a distance, seem to forbid our distinguishing even the plan of the building; such is the object which the history of the Arsacides presents to us. There remain no chronicles. A number of brief passages, mangled, corrupted, dispersed, belonging to authors of separate periods, of different languages, and of various nations, are the only means left of establishing their history. The Greeks, the Latins, the Armenians, the Syrians, the Arabs, the Persians, medals, inscriptions, profane and ecclesiastical antiquities, must be laid under contribution to restore this great portion of the annals of the human race. Every link in this long concatenation of facts must be carefully discussed and examined in all its bearings, in order to assign it the proper place in the series. It was in the year 250 B. C., that the Parthians first endeavored to snatch the sceptre of Asia from the successors of Alexander. Arsaces fell in this attempt; but his brother Tiridates was more fortunate. With the assistance of the barbarians of the North, he succeeded in obtaining the acknowledgment of his

independence. Less than a century after, Mithridates, not the formidable enemy of the Romans, (he was but a vassal of the Arsacides,) but the sixth king of the Parthians, who bore that name, put a finishing stroke to the Grecian power. A conqueror and legislator, he governed from the Euphrates to the Indus, and princes of his blood ruled in India, in Scythia and Armenia. After his death, the Greeks made a last effort: fortune smiled upon them for a moment; but, speedily, the imprudence of their chief, and some allies who came from the frontiers of China to fight under the banners of the Arsacides, put an end to the unequal struggle, and the empire of Asia devolved without dispute to the descendants of Arsaces. The defeat of Crassus, and that of Antony, the disgrace of which could not be effaced by the victories of Corbalo and of Trajan, proved that the Parthians had not degenerated. So long as the empire subsisted, they were the terror of the Romans; the projects of strangers were never favored by their dissentions. The enemy destined to overcome them was to spring up among themselves. One of their weakest vassals, Ardeschir, lord of a little district in Persia, gradually increased his strength, by reducing other petty lords; then dexterously taking advantage of the religious enthusiasm of the people, and the hatred which they cherished against the Parthians, whose foreign extraction they had not forgotten, he contrived to render himself formidable to the great king, who fell A. D. 226, leaving the empire to the dynasty of the Sassanides, after his family had occupied the Persian throne for 476 years. The death of the King of Kings did not complete the downfall of the Arsacides: the princes of Bactriana, in concert with those of Scythia and Armenia, combined more than once their efforts with those of the Romans, against the new possessors of Persia; but their power insensibly decayed. The Bactriani, already nearly overcome by the Persians, submitted, at the beginning of the fifth century, to the Ephthalite Huns; and the Arsacides of the North sunk before Attila. Part of their subjects sought an asylum in the passes of Caucasus, and on the shores of the Baltic, where their descendants remain to this day; whilst another part, blended with the tribes that overturned the Roman Empire, in flying from the victorious troops of the terrible king of the Huns, planted themselves upon the borders of the Atlantic Ocean. The Arsacides of Armenia subsisted longer; they embraced Christianity, thirty years before Constantine had raised it to the throne; so that the kingdom of Armenia was, in fact, the first Christian monarchy: it terminated in 428. Some of the Arsacides, fallen from the height of royal rank, maintained themselves in Persia, where they reigned in the tenth century under the name of Samanides: others, taking a direction westward, acquired, by their exploits in Africa and Italy, a high renown there in fighting under the banners of Belisarius: they ended by mounting the throne of Constantinople. Finally, we again behold them shining among the last defenders of the Christian Faith in Armenia, where their actions are confounded with those of our crusaders. Such was the fate of the Arsacides!

JUGGERNAUTH.

Juggernauth is one of the most celebrated places in India. All the land within twenty miles is considered holy; but the most sacred spot is enclosed within a stone wall, twenty-one feet high, and forms nearly a square: two sides measuring each 656 feet, and the other two 626 feet in length. Within this area are about fifty temples, dedicated to various idols; but the most conspicuous building consists of one lofty stone tower, 184 feet high and twenty-eight feet eight inches square inside, and is called the Bur'Dewal, and two adjoining stone buildings with pyramidical roofs. The idol Juggernauth, his brother Bulbudra, and his sister Shubudra, occupy the tower. The first pyramidical building, which is forty feet square inside, is connected with the tower, and is the place where the idol is worshipped during the bathing festival. Adjoining this temple is a low building on pillars, (with a fabulous animal in the centre,) which is intended as an awning to shelter the entrance

from the rays of the sun; and after this is a second building, with a pyramidical stone roof, where the food prepared for the pilgrims, or others, is daily brought, previous to distribution. This latter building is said to have been removed from Kanaruck, or the Black Pagoda, and is called the Beg Mundeep.

The temple of Juggernauth was erected by Raja Anung Bheern Deo, and completed in A. D. 1198. The art of arching appears to have been unknown even at a much later period, in Orissa; as these buildings, as well as similar ones erected by the two succeeding Rajas, have large massive iron beams, wherever a flat surface was required; and the roofs consist of successive layers of stones, projecting a few inches, till the opening is very considerably reduced; iron beams were then put across, to support larger stones, laid flat, or, in some instances, the successively projecting layers were continued, till stones could reach across the opening and close it up. The roofs are ornamented in a singular style, with representations of monsters, which can only be understood by a drawing: but the walls of the temples, which are not visible beyond the enclosure, are covered with statues of stone. Several represent a famous Hindu god, Mahadeo, with his wife, Parbuttee, attitudes so grossly indecent, that it seems surprising how any superstition could debase its votaries to such a degree, as to make them introduce into their most sacred places such filthy and obscene representations.

Each side of the boundary wall has a large gateway in the centre; but the grand entrance is in the eastern face. There is a second enclosure within, the area of which is raised about fifteen feet. Close to the outer wall, there is a very elegant stone column of basalt; the pedestal is highly ornamented; the shaft is of a single stone exhibiting sixteen sides; the diameter is seven feet, and the whole column measures thirty-five feet; on the top is a figure of Hoonoomaun, a Hindu deity, who assumed the shape of a monkey. This well-executed pillar was originally erected before the great gate of the temple of the sun at Kanaruck, usually called the Black Pagoda, and when most of the buildings of that temple fell down, it was removed to Juggernauth. The priests relate, that the present statue of Hoonoomaun was put there since its removal. The original ornament is said to have been the figure of Aroona, the charioteer of the sun, and the pillar is thence called Aroonkbumba.

Near the north-east angle of the boundary wall of the temple, there is a lofty arch of pot-stone. It is used by the Hindus during the festival of the Dole Jattra, when three silver images are swung backwards and forwards. The swing is fastened to the stone arch by brass chains. The arch stands on an elevated platform, and the images are sprinkled with rose water and a red powder, like what is used during the hooly. This arch was originally at Kanaruck, and subsequently removed to this place.

The idol of Juggernauth, which is so celebrated that pilgrims resort to worship it from the remotest parts of India, is probably the coarsest image in the country. The figure does not extend below the loins, and it has no hands, but two stumps in lieu of arms, on which the priests occasionally fasten hands of gold. A Christian is almost led to think that it was an attempt to see how low idolatry could debase the human mind. The priests endeavor to account for the deformity by a strange legendary tale. Some thousands of years ago, in the Sut Jog, or Sutya Yuga, Maharajah Indradyumna, of Oojein, in Malwa, applied to the celebrated manufacturer of gods to make a new idol. This request was granted, on condition that the Maharajah should be very patient, and not interrupt the work, as it could never be completed if any attempt was made to see the process. This caution was not duly attended to. The prince endeavored to see what progress had been made and it became necessary that he should be satisfied with the imperfect image.

It may be easily supposed that a very large establishment of priests and others, is attached to such a temple. One of the headmen stated the number to consist of 3,900 families, including 400 families of cooks to prepare holy food. The provisions furnished daily for the idol and his attendants, consist

of 220 pounds of rice, 97 pounds of kullye (a pulse), twenty-four pounds of moong (a small grain), 188 pounds of clarified buffaloe's butter, eighty pounds of molasses, 32 pounds of vegetables, ten pounds of sour milk, two and half pounds of spices, two pounds of sandal wood, some camphor, (two tolahs), twenty pounds of salt, four rupees or ten shillings worth of firewood: also twenty-two pounds of lamp oil for lights at night. This holy food is presented to the idol three times a day. The gates are shut, and no one but a few personal servants are allowed to be present. This meal lasts about an hour, during which period the dancing girls attached to the temple, dance in the room with many pillars. On the ringing of a bell the doors are thrown open and the food is removed.

The food prepared for sale, or bespoken by the inhabitants, is not brought into the large tower, but collected in the Begue Mundeer, where it can be seen and sanctified by the idol from his distant throne.

In addition to this food, a very considerable extra quantity is allowed for the great festivals: and in order to make this superstition as profitable as possible, the priests have decided that nothing can pollute the food prepared in the temple; it may be conveyed to any place—it may be touched by a Mussulman, or a Christian, without becoming unfit for a Hindu. Nothing can be more convenient than such a belief, as Hindus in general must eat their food where it is cooked, and a thousand things may pollute it. The consequence is, that the cooks are employed to prepare food for most of the pilgrims, at a price which varies according to the demand, and is always highest during the festivals. It is said, that a few days before the festival of the Ruth Jattra, food is cooked within the court of the temple for at least 100,000 pilgrims; and it will easily be credited, that on these occasions the 400 families of cooks have full employment. The potters make earthen pots of three sizes; the food is carried away in them, and they form a kind of standard measure; and, as none but new pots can be used, the consumption is very great, and supports a great many families. The only interruption to this cooking, is during the time the idol is travelling in his car to the place where he was formed, and returning to the temple; about a fortnight in all.

There are twelve festivals celebrated at Juggernauth during the year, but by far the most important season is the Ruth Jattra; when the idol is placed on a car, and visits the place where he was originally formed, called Junnuckpore. This happens either in June or July, and the number of pilgrims who attend, is very much regulated by the season. When the new moon of Assaur occurs early in June, there is a prospect of fair weather, and about 150,000 are supposed to attend the ceremonies; but when it is late in the month, many are deterred, by the dread of encountering the periodical rains, which destroy a great many of the poor deluded creatures, the greater part of whom are exposed night and day to the inclemency of the weather. A good many Hindus undertake this pilgrimage during the driest weather, and arrive to celebrate the Chundnun Jattra; on which occasion, Juggernauth deputes several idols to partake of a bath of sandal wood water, prepared on purpose, in a little temple on a neighbouring tank. The ceremony closes by a procession of these petty idols on rafts, which are floated three times round the tank, or large reservoir of water. The Raja of Khoordah, who is the hereditary high priest, is expected to attend, and perform certain ceremonies; but the present Raja is a very timid man, and at the last festival, in May 1822, he could not be prevailed upon to risk himself on the water. The priests and attendants of the idol, during these great occasions, always have small sticks or canes in their hands, which they use with very little ceremony. On the last celebration of the Chundnun Jattra, the pilgrims thought that the blows were rather too hard, and too frequent to be borne patiently; they suddenly wrested the canes out of the hands of the priests, and retaliated pretty smartly, till the Brahmins found it prudent to retire, and the festival terminated without any further "fracas."

This constant use of the stick is a remarkable feature during all the great festivals, and, joined to the great rapacity of the priests, may easily account for the strong dislike the pilgrims manifest towards all the attendants on the idol. Instead of mentioning the priests with respect, they commonly express the greatest contempt, and accuse them openly of extortion and every kind of vice.

The pilgrims who attend the festival of Chundnun Jattra, and wish to remain in order to see the Ruth Jattra, are termed Loll Jattrees: and they pay a much higher tax: viz., ten rupees to government, and three rupees to the priest who brought them, if they come from the northward; and six rupees if they come from the southward, and three rupees for the priest. This regulatiou occasions the receipts to be usually greater at this festival than at any other. Forty-three days after its commencement, the Chaund Jattra (ordinarily called the Asnau) is celebrated. The idol is brought outside the tower, and placed on an elevated platform within the boundary wall, (but visible from the outside,) and is bathed. A great many pilgrims attend this ceremony, and those who wish to remain a fortnight, and see the Ruth Jattra, are termed Neem Lolls. If they come from the northward, they are obliged to pay government five rupees; or if from the southward, three rupees, and one rupee eight annas to the pundah who brought them: two rupees six annas is the tax for five days.

In 1822, a rich lady made an agreement with the British Collector, and on her paying a fixed sum, all the pilgrims who arrived during one day were admitted without paying.

The Chaund Jattra only lasts a day, after which the idol of Juggernauth is not visible for nearly a fortnight. He is reported sick; but it is understood, that during this time he undergoes a thorough repair, and is fresh painted, &c. When two new moons occur in Assaur, which is said to happen about once in seventeen years, a new idol is always made. A neem tree is sought for in the forests, on which no crow or carrion bird has perched: it is known to the initiated by certain signs. This is prepared into a proper form by common carpenters, and is then entrusted to certain priests, who are protected from all intrusion: the process is a great mystery. One man is selected to take out of the old idol a small box, containing the spirit, which is conveyed inside the new: the man who does this, is always removed from this world before the end of the year.

Fifteen days after the Chaund Jattra, or on the new moon of the month of Assaur, the grand festival of the Ruth Jattra is celebrated; the usual tax is two rupees for government, and six annas for the premium to the pundahs.

Three ruths or cars of wood are prepared for the occasion:—the first has sixteen wheels, six feet in diameter; the platform to receive the idol of Juggernauth is twenty-three feet square, and the whole car is thirty-eight feet high from the ground. The wood-work is ornamented with images,* and painted; the car has a lofty dome, covered with English woollens, of the most gaudy colors; a large wooden image is placed on one side as a charioteer or driver of the car; and several wooden horses are suspended in front of the car, with their legs in the air. Six strong cables are fastened to the ruth, by which it is dragged on its journey. The other two ruths are like this, except being a little smaller, one having only fourteen wheels, and the other twelve.

On the 19th June 1822, the temple was opened for the worship of Juggernauth, for the first time after his retirement. The concourse of pilgrims is always very great, and the British authorities had taken every precaution to guard against accidents; but as only Hindus are admitted within the temple, it was necessary to trust to the priests, to prevent the ingress of too many

* It deserves to be noted, that all obscene images, so commonly seen on similar cars, have been removed here, and similar offensive representations have been lately removed also from the outer walls of the temple.

pilgrims at once. Unfortunately, they neglected this precaution. Men, women and children, all rushed in the moment the gates were thrown open. When they reached the square building next to the grand tower, they had to descend three steps, which were slippery from some holy food having been spilt; eighteen women were thrown down at the foot of the steps, and trampled to death by the crowd in the rear, before any assistance could be rendered. At last, with difficulty, the gates were again closed, and the bodies were examined, but it was too late. A singular difficulty occurred: the dead bodies of strangers are only touched by men of very low caste; and people of this description are not admitted into the temple. If a corpse were carried through one of the gates, it would be a very bad omen for whoever might pass through afterwards. To obviate all these difficulties, whilst the temple was emptied of pilgrims, the dead bodies were removed with hooks and poles, and thrown over the boundary wall like so many dogs. The relations of the poor creatures were observed lamenting their untimely fate, and must have felt shocked at the mode of removing them from the temple.

On the 21st June 1822, the town of Pooree Juggernauth was filled with pilgrims; at noon every one crowded to the temple to see Juggernauth, his brother Bulbudra, and his sister Shubudra, carried to their ruths or cars, which were drawn up close to the gate.

A loud shout from the multitude announced the opening of the gates, and the approach of Juggernauth. A number of priests were dragging slowly the ponderous and clumsy idol down the steps, stopping very frequently. The manifest helplessness of the block of wood weakened not the faith of the infatuated pilgrims, and the idol was lifted into his car, amidst the shouts of his votaries, who were eager to worship the image. The idols, Bulbudra and Shubudra, were likewise carried to their ruths in the same manner. At sunset, the Raja of Khoorda, hereditary high priest, and master of the idol's wardrobe, made his way through a prodigious crowd in a palankeen, followed by a large State elephant. All the European ladies and gentlemen, mounted on elephants, had assembled close to the cars, to observe the ceremonies. The Raja alighted near the ruth of the idol Bulbudra; he was dressed in very plain muslin, and barefooted, and a very stout priest led him by the hand, and others surrounded him with sticks in their hands, which they used very freely to keep off the crowd, and, as a further security, his palankeen and elephant were kept close in the rear. The Raja is a young man, who for the last two years is said to have lost all energy of mind. On this great occasion he exhibited every symptom of excessive trepidation and alarm. Nothing of a devotional spirit was observable, but a great apprehension of suffering from the crowd. On ascending the car by a sloping platform, he stopped at every third step, looked round, ordered his attendants to remove from the ruth many intruders, and was the very image of sulkiness and vexation. Several silver trumpets sounded, and the pilgrims shouted most loudly. When the Raja reached the top of the platform, he worshipped the idol Bulbudra, and then with a broom swept the floor all round. He was afterwards presented by the priests with a silver vessel, containing essence of sandal wood, with which he sprinkled the floor; and then presented some offerings to the idol, from whom he received, as a mark of honor, a garland of flowers, which the priests took from the images, and put round the Raja's neck; and the ceremony concluded with the Raja's prostrating himself flat on the floor before the idol, amidst the shouts of the pilgrims and the piercing notes of the shrill silver trumpets. He then descended slowly from the car, and proceeded barefooted to the car of Juggernauth, and finally to that of his sister Shubudra, where the same ceremonies were performed, and to close his labors for the day, he went behind each car, and endeavored to propel it forward, without which ceremony it could not afterwards be moved. On a signal being given, a most active scene commenced: several thousand men, each holding a small green branch in his hand, came running up to the ruths, clearing their way through the crowd from a considerable distance, in regular files; they soon removed the sloping

platforms, each man having first touched the car with his branch. When all was ready, these men, aided by the pilgrims, laid hold of the cables, taking care to keep their faces towards the idol. The ruth of Bulbudra was the first moved;—the shrillness of the trumpets, the shouts of the pilgrims, and the creaking of the ponderous wheels, made a most frightful noise. The car was crowded by people, many had crept under, and clung to the large axle-trees, and it was impossible to look on without shuddering with the apprehension that some shocking accidents would happen, whilst so many pilgrims were evidently in imminent danger. Each car was moved but a short distance on that day, and fortunately without the loss of any lives. On the following day the dreaded event was but too awfully realized. A crowd of pilgrims, too poor to pay for admission, had collected at the barrier, and the British Collector, on finding that twenty-four had already died from exposure to rain and want of food, humanely opened the gate. These poor creatures rushed to worship the idols on the ruths, and showed their zeal by pulling the ropes. It has been observed, that they are obliged, out of respect for the idol, to walk backward. Six pilgrims, stationed close to the car, were aiding in pulling a rope, which suddenly yielded, having become slacker than the others. These men fell to the ground, unheeded by the shouting mob; four of them were instantly crushed to atoms, the fifth had a leg dreadfully mangled, and the sixth fell between two wheels, and escaped unhurt. The practice which formerly prevailed of enticing pilgrims to sacrifice their lives, by voluntarily throwing themselves under the wheels, has happily ceased, and nothing of the kind was attempted. The loss of life, however, occasioned by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage, as a panacea for all evils. The number of women and children is very great. The pilgrims leave their families, and all their occupations, to travel an immense distance, with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road is scanty. Their light clothing and little bodily strength is ill-calculated to encounter inclemency of the weather. When they reach the district of Cuttack, they cease to experience the hospitality shown elsewhere to pilgrims. It is a burthen which the inhabitants could not sustain; and they prefer availing themselves of the increased demand for provisions to augment the price. This difficulty is more severely felt as they approach the temple, till they find scarcely enough left to pay the tax to government, and to satisfy their rapacious Brahmin. At Pooree Juggernauth, during the great festival, fire-wood or fuel, of any description is scarcely procurable. It is not even customary for the pilgrims to cook their victuals; they are expected to buy holy food, which, on such occasions, is sold at an enormous price, and of very inferior quality. Whilst the idol is travelling in his car no rice is cooked, nothing but purchased grain is procurable. The weather is often bad, and the smallest shelter is only to be had at a heavy expense. The pilgrim, on leaving Juggernauth, has still a long journey before him, and his means of support are often almost, if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine; dead bodies are seen in every direction; pariah dogs, jackals and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hasten his fate. It is true, that there are at Pooree, and at Cuttack, hospitals where the sick may get medicines gratis; but the starving pilgrim is not supplied with food; there is no establishment to carry the sick to the hospital: and at Pooree Juggernauth, by some strange arrangement, the hospital, instead of being entrusted to the Military Surgeon residing at the place, has been put under the Civil Surgeon at Cuttack, who has important duties to perform at the latter place, distant fifty miles. Some charitable Hindus endeavored to lessen this evil, by leaving lands for the purpose of maintaining poor pilgrims; but these benevolent intentions have been defeated by the avarice of those entrusted with the lands; and sufficient attention has not yet been paid by the Civil authorities to these charitable institutions.—*Missionary Quarterly Circular.*

COLAIR LAKE.

Situated to the N. N. E. of Masulipatam, and East of Ellore.

The Colair is a fresh-water lake of great magnitude, and of the highest importance to agriculture. It is situated at the N. E. projecting corner of the Condapilly Circar, and is somewhat of the shape of an oval, occupying a natural hollow space of country in the interior, where several streams hasten to discharge themselves into it. These streams would run off into the Ooputair,* if they were not held in on the S. E. by fifteen small detached embankments, extending in a line over a space of five miles. The breadth of the lake varies from seven to twelve miles, while its extreme length may be reckoned at twenty-two, and it measures in circumference no less than sixty miles, covering an area of nearly 200 square miles. Within its bosom are no less than fifteen Islands of various sizes, with forty-four hamlets on them, which were originally inhabited by Pariahs, or men of the lowest caste among the Hindus; but at present they are more than half deserted, with the exception of the small elevated spots where the habitations are fixed. The whole of these Islands are immersed when the lake is full, which happens about a month previous to the breaking up of the rains in a very good season: but as this is of short duration, the more elevated parts soon begin to appear above water, and are immediately and very successfully cultivated with paddy, which in a very little time spreads throughout the whole extent of each of the Islands, presenting one great and uninterrupted expanse of verdure. One of the easternmost of the Islands was anciently a place of strong defence, which the remains of a circular fortification, called Colaity-cotta, serve to show. It is the only place of the forty-four villages on the lake that is inhabited by Brahmins and the higher orders of Soodras. On a failure of the annual supplies, owing either to a dry season or to other causes, the lake soon dries throughout, and the greatest scarcity of drinkable water prevails; so much so, as not even to serve the inhabitants of the Islands, who are, upon such occasions, compelled to desert their places of abode, or to supply themselves from the villages situated in the vicinity of the lake. When this happens, and it was the case during the years 1816 and 1817, it is considered as an evil, equivalent to a famine, since it reduces to great straits thousands of the peasantry belonging to the surrounding districts, who are supported, in a great measure, by the fruit of their labors in the culture of rice on the Islands and banks of the lake. The number of fishermen also, who reside there and find a handsome livelihood by fishing, suffer much upon such failures, and are, in consequence, constrained to resort to other places, till such time as circumstances favor a return. Not to mention the finny inhabitants of this lake, which in a good season report states it to abound with, in great variety of sorts and sizes; it likewise produces a few species of shell-fish, which furnish the inhabitants with food and lime. The Islands and borders of the lake produce two species of grass, one called Jumboo,

* The Ooputair, which divides the Circar of Condapilly from that of Ellore and Rajahmundry, is a salt-water river, which contributes very largely to the revenue of the Collectorate. It is visited by the flood tides as far up as the Colair; and is navigated by small boats, which carry grain, fuel, &c. This river produces plenty of fish, and furnishes employment for a number of poor indigent families who reside near its banks, and are wholly devoted to fishing. It carries away any surplus water from the lake. From Darmapooram, a hamlet in the neighbourhood of the lake, the Ooputair, which is deep and muddy, and about fifty yards in breadth, flows winding in a southerly direction, till it arrives at a ferry much frequented, lying between Culdendy and Yaloorpaud, whence it shapes its progress eastward, till it is joined by another little salt-water river from the other district, which river is likewise visited by the flood tides. Thence the Ooputair goes southerly with several windings, passing by Mullagoonta and Peddalunka, where it again runs east a small distance before it shapes itself south-easterly. A river from Pinnadoor of the same description unites with it here, and widens its channel to 120 yards; which, however, is rapidly and greatly augmented in its progress to join the sea between Samaldang and Gollapollam, after performing many considerable windings and flowings over a flat swampy country, overgrown in its immediate neighbourhood with a species of low wood peculiar to marshy grounds. Caulyputnum, Paftipaud and Lasara, in succession, stand contiguous to its north bank, a few miles before it throws itself into the sea; which part of its course is delightfully diversified with wood and other objects of interest.

and the other Corak, used for various purposes, and among others for thatching houses. It also produces abundance of certain species of roots, eaten by the lower class of people; and which is sometimes made a substitute for bread by bruising them into powder, and preparing the powder in the same manner as they are accustomed to do meal or flour produced from grain.—*Calcutta Journal.*

INSCRIPTION ON LORD CORNWALLIS' MONUMENT AT GHAZEPORE, BENGAL.

Sacred to the memory of
CHARLES MARQUESS CORNWALLIS,
Knight of the Most Noble Order of the Garter,
General in His Majesty's Army,
Governor-General and Commander-in-Chief in India,
&c. &c. &c.
His first Administration,
Commencing in September 1786 and terminating in October 1793,
Was not less distinguished
By the successful Operations of War,
And by the Forbearance and Moderation
With which he dictated the Terms of Peace,
Than by the Just and Liberal Principles
Which marked his Internal Government.
He regulated the Remuneration of the Servants of the State
On a scale calculated to insure the purity of their Conduct;
He laid the foundation of a System of Revenue,
Which, while it limited and defined the Claims of Government,
Was intended to confirm Hereditary Rights to the Proprietors,
And to give security to the Cultivators of the Soil.
He framed a System of Judicature,
Which restrained within strict bounds the power of Public Functionaries,
And extended to the Population of India
The effective Protection of Laws,
Adapted to their Usages,
And promulgated in their own Languages.
Invited, in December 1804, to resume the important Station,
He did not hesitate, though in advanced age,
To obey the call of his Country.
During the short term of his last Administration,
He was occupied in forming a plan for the Pacification of India,
Which, having the sanction of his high authority,
Was carried into effect by his Successor.
He died near this spot,
Where his remains are deposited,
On the 5th day of October 1805,
In the 67th year of his age.
This Monument, erected by the British Inhabitants of Calcutta,
Attests their sense of those virtues
Which will live in the remembrance of
Grateful Millions,
Long after this memorial of them shall have mouldered into dust.

ON THE FRONTIERS BETWEEN RUSSIA AND CHINA.

(*From Notes collected during a Journey in Siberia in* 1816, *by* M. KLAPROTH.—*Translated and abridged.*)

The connections between Russia and China originated about the beginning of the seventeenth century, and were formed during the time that the former of these powers subjugated the countries situated south and east of the lake *Baikal.* The Mandchoux were then too much engaged in completing their

conquest of China, and keeping that empire in subjection, to find time to oppose themselves to the aggrandizement of Russia on their northern frontiers. Soon after, their attention was engaged by the troubles in Mongolia, caused by the enterprizing Galdan of the Euleuts, and which were only brought to a close by the death of that chieftain, under the great emperor Khang-hi, in 1697.

In the mean time, however, the Mandchoux had begun resisting the Russians on the river Amur, and these hostilities continued for a long period, till Count Golownin concluded, in the year 1689, a convention between the two powers, by which the boundaries of the two empires were provisionally fixed.

During the troubles among the Mongols, several small tribes of the hordes of Tousietan-Khan and Tsetsen-Khan, had emigrated to the countries south and east of the Baïkal. Here they wandered between the Sellengga, Ouda, Khilok, Tchikoï, Dzida, Onon and Ingoda, where their numbers were daily increased by individuals and families, who, weary of the war, or separated from their hordes, sought and found a refuge under Russian dominion against their ancient oppressors; by paying a tribute to that power, and acknowledging themselves its subjects.

The chiefs of these small tribes were confirmed in their dignities by imperial diplomas, and enjoyed special protection. However, like all other Mongol tribes, they professed the Buddha or Lama religion; and, therefore, during the annual or mensual feast, passed in crowds over the Chinese frontiers, in order to pay their devotions at the *Ourga*,* or the residence of the Mongol Khoutou Khtou. Their children visited the religious schools that were established on both sides of the border, and their priesthood on both sides kept up a close connexion between them; which, creating disputes, thefts, and various other inconveniencies, compelled both governments, at length, to prohibit their subjects from passing the border.

For some time, however, relations of friendship between Russia and China had existed, and Russian merchants carried on a very active trade at the Mongol *Ourga* and Pekin. At the request of the Emperor Khang-hi, Peter I, sent to this monarch, in 1715, the English Surgeon Thomas Garwin, accompanied by the Lieutenant Laurence Lange. The latter, on his return, informed his master of the abuses created by the too easy connexion of the border tribes. Peter sent, therefore, in 1719, an ambassador to China, in the person of Captain Imailow, who, in conjunction with Lieutenant Lange, succeeded in engaging the Chinese Government to take the most efficacious means for checking these evils, and preserving the trade and friendly relations between the two States.

Lange remained at Pekin as the Russian Agent, in order to protect the commerce of this nation. The bad conduct of the Russian merchants, however, which their Government seemed unable to prevent, at last, in 1722, produced an order from the Chinese Emperor, dismissing them from the fair at the Ourga, and prohibiting their caravans from going to Pekin.

At this period Khang-hi also died, and his successor, *Young tchin*, peremptorily insisted upon the frontier line being fixed. Lange had returned with the last caravan, and the commerce between the two empires was entirely destroyed.

The cabinet of St. Petersburg, anxious to come to a final settlement of all the matters in dispute, despatched in 1726, an embassy to China, at the head of which stood the Illyrian Count Sawa Wladislawitchi in the character of plenipotentiary. This embassy was well received at Pekin; and it was finally determined that a congress should be held on the borders, for the purpose of adjusting the mutual line of demarcation, and establishing the trade on a firm footing. This congress was composed on one side of the Count and his counsellors, and on the other, of three great officers of State of the Chinese empire;

* All these proper names being derived from French authors the *ou* should always be read as *oo*.—*Translator.*

to whom were added, on their arrival on the borders, the Mongol prince Tsereng Wang, Adjutant-General of the Chinese empire, and related by marriage to the reigning house.

The congress met in 1727, near the rivulet Boro or Boura, which falls into the Selengga. It is about fifty wersts from Kiakhta, and at that time marked the boundary. The negotiations began between the persons appointed as arbitrators on both sides. They were Mongols of distinction, and elders of tribes. The Chinese went so far in their pretensions, as to demand all the country south of the Baikal. Count Sawa, however, by his firmness, made them at last give up the greater part of their demands; and the troublesome labor of fixing a line of demarcation between the two largest empires in the world, was terminated in the most friendly manner. A preliminary convention, dated 10th August 1727 (o. st.), was concluded, by which the frontier was generally fixed in the following manner. The border line to the east was to be formed by the chain of mountains of Khingan (Hinkhan Alin in d'Anville's Atlas), which, from the sea of Okhotsk, as far as the small Gerbitsi* river to the left of the Amur, separates the waters which flow towards the north-east, from those which flow towards the south-east. The old boundary, which was fixed upon in 1689, passing from the Amur and Argun to the lake Dalai, was not altered. From lake Dalai, the line was carried on through the plain till beyond the Onon. Thence over Mount Kentei Khan (Kentei han Alin in d'Anville's maps), and the springs of the Tchikoi towards the south, till they reached the rivulet of Kiakhta or Kiaktoo. From this point it ran through the forests and across the Selengga, on the back of Mount Uhdensong, which separates, as far as the springs of the Dzida, the rivers running to the north from those running to the south. From the springs of Dzida, it runs over Mount *Tsastou ouendour;* and the back of Todching chila, which extends as far as the Jenisei, separates all the waters flowing towards the north-east from those which take an opposite direction. It was subsequently that the line was continued from the banks of the Jenisei towards the east, till it reached the *Bonktarma,* to the right of the Irtish, where, on the rivulet Harym, the last Mongol Chinese watch-house was established opposite the last Russian post.

By another article it was agreed, that on the point where the border touched upon the Kiakhta, a commercial depôt for the merchants of both empires should be established. For the purpose of preventing farther disorders, it was also settled that the inhabitants of the borders should only be allowed to trade in this place. It was likewise settled that each of the contracting parties should take back such of their subjects as might have crossed the border whilst the limits were being settled. The subjects of both empires, which were found together, were to be separated, in order to prevent the mixing of the border tribes. The Ouriangkhai† were to remain subject to that one of the two powers to whom they had hitherto paid an annual tribute of five sable skins: this stipulation particularly referred to the Sogetes, who inhabit the highlands of the Upper Jenisei, and about the lake Kossogol. They had, before this, paid five sables a head to the Mongols subject to China. By an ancient custom, they sent at the same time a sable ahead, under the title of a voluntary gift, to the Russian chanceries of Krasnoiarsk and Oudinsk. By this treaty they became entirely subjected to China. The fate of the other *Ouriangkai,* who had paid only one sable to each empire, was decided by the course of the line of demarcation. The Sogetes near the springs of the Dzida and *Ouri* were divided, a part of them only remaining with Russia, and under the jurisdiction of the Tounkinskoi-ostrog, situated on the *Irkout.* These people have so much decreased, that there are but few families now remaining in the Russian territories.

* The Chinese have since extended their frontier to the great Gerbitsi.

† This is the name which the Mongols give to the *Sogetes* of the Samoied race, who inhabit the high lands of the Altai, and which in 1755 were subjected to the Dzoun-gars. This people amounts to about 10,000 families, and forms eleven banners, or military divisions.

By the same preliminary convention, it was agreed, that the details respecting the course of the border line, should be extended in the definitive treaty which was to be drawn up. This treaty having been concluded and ratified at Pekin on the 18th of May, Commissioners for the two empires were despatched, in order to survey the proposed line, with directions for fixing signals and border-pillars, and separating the subjects on both sides. There were two different commissions: one from the streams Kiakhta, towards the west, to the frontiers of the *Euleuts Dzoun-gars*, and the other towards the east, from the Kiakhta to the source of the Argoun. Each of these commissions drew up a report of their labors, in which every river, torrent, stream, lake, mountain, valley and plain, near which a border column was to be raised, was most minutely described. The last-named commission had, on the borders of the Tchikoï, two Russian winter-huts pulled down, which, by the settlement of the boundary, lay on Chinese territory. They had likewise removed the Bouriates, who had been tributaries of Russia, from the south side of the Tchikoï, to the north of this stream. On the other hand, some Tungousians, who had till then lived near the Kieria, which falls from the north into the Onon, were removed by the Chinese to the south of this river. The border columns are made of stone, eighteen feet high, and about as many in breadth at the base. They were raised on each side of the boundary, opposite one another. From a particular precaution, and for the purpose of preventing these landmarks from being disturbed, an inscription in the Russian and Mongol languages, bearing a number, and the name of the spot where it was to be, was buried in the ground near every column. The first and most important of these signs was placed close by the road which leads from Siberia to Mongolia and China, on a little eminence to the right of the Kiakhta, and six wersts from Boro, which is the same spot where subsequently the depôt of commerce was established. The first Russian column supports a cross, and bears an inscription in the Russian language. On going from this first sign towards the west, the *Mayaks*, or signals (in the Mongol and Mandchoux languages *obo*), are found in the following places:

1. On Mount Bourgouteï, twenty wersts from Kiakhta; between this Mayak and the next, the *Kiran* flows to the north, and falls into the Tchikoï, having its spring beyond the borders.

2. On a mountain twelve wersts from the former, near the lake *Tchaidam*, situated beyond the borders.

3. On Mount *Koûrlik*, near a salt lake, situated beyond the borders, twelve wersts from the former.

4. On a hill opposite the pasture *Diretou*, on this side the borders, eight wersts from the former.

5. On the lower side of the pasture *Charbaga*, on the left bank of the Tchikoï, called *Tchoukou* by the Mongols and *Mandchoux*, nine wersts from the former. From this spot, the border line follows the Tchikoï upwards.

6. On the mountain situated very near and above the mouth of the stream Tchiktaï, on the left bank of the Tchikoï, five wersts from the former.

7. Near and above the mouth of the stream *Khabtsagai* or *Khadza*, on the same bank of the Tchikoï, nine wersts from the former.

8. On the same side, a little below the mouth of the *Arou Kidoure*, also called *Ara Kuduru*, fourteen wersts from the former.

9. On the same side, very close below the mouth of the stream *Ouyalga*, twenty wersts from the former.

10. On the same bank of the Tchikoï, very close below the mouth of the *Arou Khadang sou*, a large river, which is also called *Arou Khadaïn oussou* or *Ara Khatangtsa*, nineteen wersts from the former. Thence the boundary follows up the river *Arou Khadang sou*.

11. At the mouth of a stream called *Oûlolei*, or *Oulileï*, which comes from

the east, and falls into the above river, sixty wersts from the former. Thence the border follows up the *Oûlolei* to its source, crosses the *Mensia* which falls into the Tchikoï, and runs towards the Upper Onon and its tributaries.

12. Near the spot where the stream *Oûber Khadang sou*, or *Ouber Khadaïn Oussou*, commonly called *Oubour Khatangtsa*, throws itself on the east side into the *Mensia*, eighty-three wersts from the former.

13. On Mount *Koumour*, or *Koumorown oola*, near the source of a stream of the same name, and which falls into the east side of the Mensia, seventy wersts from the former.

14. On a mountain near the source of the stream *Kouge*, fifty-one wersts from the former. This stream comes from the north; it is the first of those which, crossing the frontier line, throw themselves into the *Onon*, which flows here from west to east, at some distance from the frontier.

15. To the north of the stream *Gounggourteï* or Kounggourteï, which, coming from the north-east, falls into the *Onon*. It is here where Mount *Koumour*, also called *Khingan Koumour*, terminates, fifteen wersts from the former.

16. On a mountain, and at a short distance from the *Asinga* or *Ashangaï*, which comes from the north, and falls into the *Onon*, eighteen wersts from the former.

17. On Mount *Khariagoutai*, or *Khara Koutul*, on the left bank of the *Onon*, ten wersts from the former.

18. On a mountain near the stream *Khasoulak*, a tributary of the *Onon*, twelve wersts from the former.

19. On Mount *Moungge-sili*, or *Mongkô*, watered by the *Baldzi*, a large stream which runs on the south-east, and falls into the Onon, fifty-seven wersts from the former.

20. On a mountain on the south side of the *Baldzikha* or *Baldzikhan*, a stream which joins the *Kharaoul* on the north-west; the latter runs in the same direction into the Baldzi, forty-six wersts from the former.

21. On Mount Beltsir (*Beltsir* or *Beltchir*, in the Mongol language means a mountain between two streams, or the place where they join) between the *Galdataï* and the *Mogai*, which after having met, fall into the *Baldzi*, twenty-one wersts from the former.

22. On a mountain near the *Kirkhoun*, a tributary of the Onon, twenty-nine wersts from the former.

23. On the high mountain of *Khaliou* or *Khalo*, near the *Boukoukoum* or *Bykykykon*, which falls into the *Kirkhoun*, sixteen wersts from the former.

24. On Mount *Baïn dzourge*, or *Baïn dzurko*, near the *Ghilbere*, which falls into the *Agatsi*, or *Agoutsa* or *Atsa*, seventeen wersts from the former.

25. On Mount *Bouyouktou*, near the river of the same name, which falls into the *Agatsi*.

26. Near the river *Khormaktsi*, or *Khormoktchi*, at a short distance from its junction with the *Agatsi*, fourteen wersts from the former.

27. On the right bank of the *Godzolotai*, near its confluence with the *Onon*, nineteen wersts from the former.

28. On Mount *Adarga* or *Adarei*, to the left of the *Kerou* or *Kiena*, near its confluence with the *Onon*, twenty-six wersts from the former.

29. On Mount *Khongoro* near the left bank of the river *Onon*, twelve wersts from the former.

30. On the spot called *Oulkhout*, on the left bank of the *Onon*, a little below the mouth of the *Torin*, which joins this river on the north-west, ten wersts from the former. Hence the frontier crosses the *Onon*, and runs towards the sources of the rivers which fall on the north side into the *Ouldza*.

31. On Mount *Arou baïn dzourge*, or *Ara baïn zuruko*, situated north-west

from the river of the same name, which falls on the south-west into the *Ouldza*, twenty-eight wersts from the former.

32. On the mountain called by the Mongols *Khara tolakhai*, and blacktop by the Russians; near the source of the *Ouber baïn dzourge*, which falls into the *Ouldza*, twelve wersts from the former.

33. On a hill near the source of the *Berke*, which flowing from north-west joins the *Ouldza*, eleven wersts from the former.

34. At the source of the *Khourtsa* of the *Ouldza*, on a mountain from which another river, also called *Khourtsa*, springs and flows towards the *Onon*, seventeen wersts from the former.

35. On Mount *Moungout nouke* or *Mangout nouke*, near the spring of the *Moungout*, which falls into the *Ouldza*, eight wersts from the former.

36. On a hill situated among the sources of the *Tourgine*, a large river which falls into the *Ouldza*, eight wersts from the former.

37. On Mount *Tosoke*, fourteen wersts from the former.

38. On Mount *Khoï*, near the springs of the *Dchoudzi*, which falls into the *Khorin narasou* eight wersts from the former.

39. On a mountain between the the sources of the *Khorin narasou* of the *Ouldza*, eight wersts from the former.

40. On Mount *Chara-tolokhai* (yellow head), eighteen wersts from the former.

41. On Mount *Toktor*, north of the source of the *Ouber Toktor*, which falls into the *Ouldza*, ten wersts from the former.

42. On Mount *Khara tolokhai*, called also in Russian Black Point, among the sources of the *Koukou esike* or *Koukou ichiga*, which falls into the *Oubre berke*, ten wersts from the former.

43. On Mount *Tourkine*, near the sources of the *Ouber berke*, fourteen wersts from the former. Near this *Mayak*, the border line leaves the sources of the rivers which fall into the Ouldza, and runs towards the *Imalkho*, which discharges itself into the lake *Dari noor* or *Tareï*.

44. On a high mountain without a name, ten wersts from the former.

45. On a neighbouring mountain, east of the lake *Tsagan noor* (black lake), twenty wersts from the former.

46. On Mount *Kouke tolokhai* (blue head), on the north side of the river *Imalkho* of the lake *Dari noor*, thirteen wersts from the former.

47. On Mount *Khara tolokhai* (black head), north of the *Imalkho*, thirteen wersts from the former.

48. On Mount *Irin*, on the same side of the *Imalkho*, eighteen wersts from the former. Between this *mayak* and the next, the border line crosses the *Imalkho*, near its mouth in the *Dari noor* or *Tareï*, and the western banks of this lake.

49. On two small hills in the plain, on a spot called *Obotou*, ten wersts from the former.

50. On a hill situated in the plain, on a spot called *Nibisyie* or *Nipfé*, fifteen wersts from the former.

51. On a hill situated at a spot called *Moo Gedzgi* or *Modzige*, twelve wersts from the former. Between this and the next *mayak*, flows the river *Ouldza*, which falls into the lake *Dari noor*.

52. On an elevated spot in the plain, called *Tsiktou*, twenty wersts from the former.

53. On Mount *Dzerentou*, near the south-eastern edge of the lake *Khori Duri noor*, nineteen wersts from the former.

54. On Mount *Engge-tolokhai* or *Inke-tolokhai*, situated in the plain, twelve

wersts from the former. The whole of this plain is without water, except from a few springs. Very rarely a lake or pool is met with in it, for which reason, the border here could only be pointed out by such hills and elevations, as are distinguished by a name.

55. On Mount *Moungge-tolokhai*, fourteen wersts from the former.

56. On a spot in the plain called *Angarkhai*, forty-four wersts from the former.

57. On Mount *Koboltsikou* or *Koubeldchin*, ten wersts from the former.

58. On the western bank of the lake *Tarbaga dakkou*, fifteen wersts from the former.

59. On Mount *Tchagan oola*, seventeen wersts from the former.

60. On Mount *Boro tolokhai*, in the vicinity of another, called *Taboun tolokhai*, situated to the south of the last-mentioned one, twenty wersts from the former.

61. Farther north in the plain, near Mount *Soukte*, fifteen wersts from the former.

62. On Mount *Erdeni tolokhai*, nine wersts from the former.

63. On Mount *Abagaitou*, opposite the mouth of the *Gan*, on the right of the *Argoun*, ten wersts from the former.

The following *Mayaks* are on the east, from the *Kiakhta*, to the ancient borders of the Euleuts Dzoungars.

i. On the right bank of the *Kiakhta* or *Kiakhtou*.

ii. On Mount *Orkhoitou*, ten wersts from the former. Between this and the following *mayak*, the border line crosses the *Selengga*.

iii. On Mount *Bouilesoutou*, near the left and western bank of the *Selengga*, twenty wersts from the former.

iv. On Mount *Yongkhor oola*, west of the stream *Isagan ousseun* (white water), which falls into the *Selengga*, sixteen wersts from the former.

v. On Mount *Khonggor obo*, ten wersts from the former.

vi. On Mount *Goundzan oola*, west of the stream *Bougousoun ama* (on the Mandchoux maps *Bos angga*), which falls into the *Dzida* or *Dzede*, sixteen wersts from the former. This *mayak* is situated between the Mounts *Dzormalik* and *Mertsel*, called on the Mandchoux maps, *Emeltchek*. The former is to the north, and the latter to the south of the *Goundzan oola*.

vii. On Mount *Khoudakhaitou* or *Khoutougaitou*, on the left and western bank of the river *Dzeltoure* or *Ziltoura*, ten wersts above its mouth on the right of the *Dzida*, twenty wersts from the former.

viii. On Mount *Koukou nourougou*, near the source of the *Ouber Khoulada*, which falls into the *Dzida*, twenty-five wersts from the former.

ix. On Mount *Egouden dchoo*, commonly called *Uhden dzong*; at its eastern end, and the source of the river *Katsartai* or *Katsouratai*, which runs towards the south, or Mongolia, and falls into the *Dzeltoure*. The mouth of the *Katsartai* is fifty-six wersts from that of the *Dzeltoure* in the *Dzida*. The mountain takes a north-westerly direction, and separates the sources of the rivers *Dzida Ekhel (Iga)* and *Oulei*. This *mayak* is thirty-four wersts from the former.

x. Near the source of the *Dsedi*, which comes from the north, and falls into the *Dzeltoure*, thirty wersts above the *Katsartai*, nineteen wersts from the former.

xi. At the source of the *Modoun Koul* (wood river), which falls into the river *Ering* or *Iren*, which again falls into the *Ekhe*, forty-six wersts from the former. Near this *mayak*, another rivulet, also called *Modoun Koul*, or rather *Arou Modoun Koul*, rises, but takes its course towards the north, and falls into the *Dzida*.

xii. On Mount *Boukhôtou dabaga*, also called *Bougoutou*, at the source of the *Bouroul*, which falls into the *Ekhe*, seventy-seven wersts from the former.

xiii. On Mount *Dosit dabaga* or *Dochik-tou dabaga*, at the source of the *Keket*, which falls into the *Ouri*, forty-three wersts from the former.

xiv. On Mount *Kesenektou dabaga*, at the source of one of the streams that form the river *Keket*, seven wersts from the former. Here the chain of *Egouden dchoo* or *Uhden dzong* terminates, and another, called *Gourbi*, commences.

xv. On that part of Mount *Gourbi*, where the sources of the *Ouri* are found, forty-three wersts from the former.

xvi. At the spot where the chain of *Gourbi* terminates at the north-west, and at the source of the *Khangkha*, which flows towards the south, and falls into the lake *Kosogoul noor* or *Kosogol*, forty-six wersts from the former. A few wersts west from the mouth of this river stood formerly the Russian settlement, called *Kossogolskoi Ostrog*.

xvii. On Mount *Nouketou dabaga*, at the source of the *Narin Kharo*, which also falls into lake *Kossogol*, forty-six wersts from the former.

xviii. At the eastern extremity of Mount *Ergik targak taiga*, at the source of the *Tenggis*, which flows on the south, and falls into the *Chichkit*, thirteen wersts from the former.

xix. On Mount *Toros dabaga*, among the sources of the *Khamsara Kem*, which falls into the *Beikem*, and that of the *Bede kem*, which empties itself into the *Khamsara Kem*, on the right side of this river, 133 wersts from the former.

xx. At the western extremity of Mount *Ergik targak taiga*, near the source of the *Kenchen madan*, which unites with those of the *Ous*, a river which runs towards the west, and disembogues into the *Jenisei*, 378 wersts from the former.

xxi. On the left side of the *Ous*, eighteen wersts from the former.

xxii. On a high and steep rock on Mount *Khonin dabaga*, which is called *Knonin tag* (sheep rock), nineteen wersts from the former. On the north side of this rock, the Mongol Khan *Loodzang* had a winding pass cut through the mountain, which leads from Mongolia to Siberia. Before that, there was no possibility of crossing this mountain, and even now it is but with the utmost difficulty that a passage is effected.

xxiii. At the mouth of the river *Kemtchyk*, which comes from the west and falls into the *Jenisei*, eighty-five wersts from the former. This *mayak* is called *Kem Kemtchyk Bom*, or *Kem Kemtchyk Boktsir; Bom* signifying the steep bank of a mountain towards a river running through it.

xxiv. Near Mount *Chabina dabaga*, 125 wersts from the former. The territory of the *Kouznetsk* begins to the north of this *mayak*. A road coming from Siberia, cuts through the rocks of the *Chabina dabaga*, and leads into Mongolia. It is of ancient construction, and is still passable for *beasts of burden*.

The final treaty between Russia and China was signed and published on the frontiers on the 21st October 1727 (o. s.); but having been drawn up in the name of the Empress Catherine I, of whose death they were then ignorant, it was not ratified till the 14th June following, in the name of the Emperor Peter II. By Art. II of this treaty, it is stipulated that the fugitives of both empires are to remain where they are, and not to be reclaimed; but that any others who may in future pass the respective boundaries, shall be carried to the nearest posts of their respective empires, and there punished. Art. III relates to the establishment of a commercial depôt at Kiakhta, and the fixing of the boundary line in general. Art. IV establishes the number of traders allowed to go to Pekin once every three years, which is not to exceed two hundred. Mere traders are not to be maintained as they used to be; but no impost whatsoever is to be levied on them. On their arrival on the borders, they are to give notice of it in writing, upon which an officer is to be sent to meet and attend them, on account of the commerce. If on the road they purchase any camels, horses,

or provisions, or hire any laborers, they are to do so at their own expense. The traders to be under the superintendence of a chief, who is to manage their affairs, and settle any differences that may arise among them. If this chief be a person of rank, he shall be received accordingly. All kinds of goods may be sold, except such as are prohibited by the laws of both empires. No one is to remain clandestinely, and without the permission of his chief, in the foreign country. If any one dies there, his property is to be given up to his countrymen. Besides the commerce carried on by the caravans of the two empires, houses for the ordinary commerce shall be established on the respective frontiers, near *Kiakhta*, the *Selengga*, and *Nibtchoo* (*Nertchinsk*), and which may be surrounded with hedges and pallisades, if thought desirable. Those who go to these places for commercial purposes, are to follow the direct road; and if any one, contravening this regulation, carries on trade in any other place, his goods shall be confiscated for the profit of government. An equal number of officers, under the orders of chiefs of equal rank, are to be established on both sides to watch over these places. By Art. V, it is agreed that Russian travellers are in future to reside in the hotel of that nation at Pekin; that a temple having been built adjoining it, under the superintendence "of the grandees of the Central Empire, charged with the affairs of the *Oros* (Russians)," the priest, then in the metropolis, is to reside in it with three assistant priests, who are all to be supported by the Chinese Government. The Russians are to have the free exercise of their religion; and six Russian lads, acquainted with the Russian and Latin languages, are to reside, and to be supported in the same place, for the purpose of being instructed in the Chinese language, which individuals on their studies being completed, are to return to their country, without any impediment being thrown in their way. Art. VI, orders that letters going from China to Russia, are to be sent under the seal of the tribunal of the affairs of the external provinces, to the Russian senate, and letters from China to Russia, are to be transmitted to the same tribunal, under the seal of the Governor of Tobolsk. It farther fixes upon the officers on both sides who are to sign papers concerning deserters or thefts, and establishes that such correspondence between the respective authorities is to be carried on by special messengers, and by the road of *Kiakhta* alone, unless the business should be urgent, when the shortest road may be taken. In cases of infraction of this regulation, the respective authorities are to inform each other of it, and punish the transgressors of their respective countries. Art. VII, refers to the boundary line near the river Oude, about which the Russian ambassador declared himself unauthorized to treat, at that time, as according to his expression, that part of the country was as yet but little known. He promised, however, that strict orders should be given to Russian subjects not to pass in that quarter, the limits anciently established; the Chinese declaring that they would punish every Russian subject they might find there upon their territory, allowing the Russian Government to do the same with any Chinese they might find on theirs. Article VIII, directs the punishment of commanders on their respective borders, who might delay the decision of any case for their own interest. Article IX, relates to the reception and entertainment of ambassadors, and the forwarding of letters and messengers in their respective empires. If the former arrive in a year when commerce is not permitted, they are to carry no goods with them; and if any unnecessary delay is anywhere thrown in the way of the latter, neither the traders nor ambassadors of the country which shall have been guilty of such neglect, are to be received till satisfaction is given. Article X, fixes the punishment of subjects deserting, military deserters, marauders, cattle-stealers, hunters, &c., of both empires, on their respective territory; the first of which are to be executed on the spot where they are taken.

It was hoped that this treaty would have settled the quarrels between the two empires; but this was not the case. The Article X, respecting subjects violating the respective frontiers was worded so loosely, that it constantly gave rise to new discussions; till at last, Catherine II, in 1767, despatched the Commissary *Kropotow*, for the purpose of examining and altering

the treaty, conjointly with the Chinese plenipotentiary, who had arrived for this purpose at *Kiakhta*. In consequence of this, a supplement to the treaty was agreed upon, and the Article X, completely altered, and its provisions made perfectly clear and intelligible.

The line of demarcation which separates these two immense empires, begins in the west, near the river *Bouktourma*, and terminates in the east, on the shores of the sea of *Okhotsk*. Its breadth is from five, ten, or thirty fathoms, according to the nature of the country through which it runs. This line, in fact, belongs to neither of the two States, and forms their real border, which is to be protected by the two powers, and cannot be passed except at the places stipulated.

Guard-houses were placed at convenient distances, whose number, as well as the strength of their garrisons, was determined by the degree of population in the vicinity. The guard-houses of the respective countries are all placed opposite each other, and at such distances as to admit of their mutually observing each other. They are commonly placed within five, ten, or twenty wersts from the border. The line of demarcation is carefully visited every day, not only for the purpose of preventing its being passed, but likewise to prevent all communication between the border tribes. In wild and mountainous parts, where the distances of the guard-houses are more considerable, the ground has been raised in various places for the purpose of indicating the direction of the frontier line. In those spots where it is crossed by a stream, posts were fixed on each side, and ropes of horse hair drawn across, which were sealed up at both ends, so that it is impossible for any one to pass the border without perceiving it.

When the members of the congress had surveyed the whole line in 1727, it was agreed that every post should be guarded by Mongol horsemen well armed; their number is from twenty to thirty men, whose commander is obliged to ride every day along the line, as far as the next guard-house. In desert parts, however, this visit is not made daily on account of the distance. The advanced posts stand close to the border, and consist of several men. The principal duty of the commanding officer is to examine every morning if there be any indication on the grass or sand, of people having passed the border during the night; and the Mongols have such an acute sight, that even on horseback, they can discover the smallest mark. As soon as any such trace is perceived, they alight from their horses and follow it up towards the neutral line without effacing it. If the trace is of a horse or any other domestic animal, it is surrounded by bits of wood or turf, in order to preserve it. After having stationed a sentinel near it, they advance towards the opposite post till they reach the first sentinel, to whom they cry out to send his commanding officer with an escort. The two parties then repair to the spot where the trace was found, in order to examine its direction. Then the respective officers surround the places where researches have been made, with fine strings fastened and sealed to planks of wood, in order to prevent other thieves or marauders from making use of them, for the purpose of crossing the border. The party to whose territory the trace leads, is now bound to follow it up, in order to find out if any stranger has arrived, or any theft been committed. If the deserters are found, they are taken to the guard-house, whither the officer from the opposite one is invited, in order that they may be delivered over to him. The parties are then tried, and the respective authorities informed of the result, in order that every party may receive the fullest satisfaction. It is thus that the line of demarcation, established in 1727 and 1768, has been preserved to this day.

The first commercial depôt has been established near the *Kiakhta*, ninety-one wersts from *Selenginsk*, and the second near the *Gan*, which falls into the *Argoun* at *Tsouroukhaitou*. All other commerce and connexion between the two empires was at the same time stopped.

During the congress, Count Sawa gave a new organization to the Russian Mongols and Bouriates, who dwelt to the south and east of the Baikal. A body

of armed men was formed for the purpose of guarding the frontiers. The chiefs of the tribes of *Isangol, Sartal, Khori* and *Podogrodskoi* were raised to the nobility in recompense for the services they had rendered at the congress; and pensions were settled on them and their descendants. Other chiefs were made members of the provincial courts of judicature, and the jurisdiction of their tribes entrusted to them. Every tribe received a standard to be displayed on great occasions. The chiefs of the Bouriates renewed their oath of allegiance, and were compelled to pay the whole amount of tribute for their subjects, and to furnish, in proportion to the strength of the tribe, horsemen, to guard the borders. Every outpost of these horsemen is commanded by a Russian subaltern.

A border chancery was established at Selenginsk, whence all couriers going to the Ourga and Pekin were to be despatched. Nine wersts farther, on the banks of the *Tchikoï*, a small fort with a church was raised. The goods destined for China arrive here by water, whence it has become the principal depôt, and the Custom-house for the Chinese trade has been established here.

As soon as the congress had finished its labors in 1727, a caravan composed of 205 persons was despatched to Pekin, under the command of Lieutenant Lange. In the following year the first Russian guard-house was built near the Kiakhta. This fort was named *Troitzoi Sawsk Krepost*, but is generally called *Kiakhta*. The border and commercial gate between the two empires had been fixed three wersts farther in the valley watered by the Kiakhta. There were two border columns raised, near which the commercial depôts were established on each side, at a distance of 120 fathoms from one another. The Chinese column bears the Chinese inscription *Mai ye tchhu*, and the Mandchou, *Khôdaï ba*, both meaning places of commerce.

In the centre of the Russian depôt, which, like that of the Chinese, is square, is the bazaar, built of wood, in which is a chapel built of stone. On the east is a church, and on the south, near the Chinese gate, are the barracks, the great guard-house, and the Governor's house. The remainder of the space is occupied by the dwellings of the merchants. The whole is surrounded by *chevaux-de-frise*, and on each side is a gate, surmounted by a belfry. The Cossacs employed in the border service, together with their families, live outside the place, in a suburb, which contains, besides several public offices, three chapels, and is also surrounded by *chevaux-de-frise*. A little higher up is the fort *Troitskoi Sawsk*, which contains a commercial depôt, and some offices. The road thither is bordered on each side by a very high parapet; it is cut by a stream, the bridge over which is closed by *chevaux-de-frise*, which are raised to give a passage to carriages. A sentinel stands near it; and travellers and goods going to or coming from the frontiers, must pass through this gate. This little town has a considerable population, spacious streets, and the houses, although built of wood, have a very neat appearance. The crowd of merchants of various nations and tribes, together with their servants and the Cossacs of the garrison, give this place a very animated appearance. A suburb is appropriated for the accommodation of travelling merchants and Russian Mongols, the latter of whom resort here for the purpose of exchanging their cattle for merchandize. They have brokers of their own nation, and sometimes fifty of them engage for an annual pay to do the service of the Cossacs. Russian peasants here exchange their furs, hides and tallow, for Chinese articles. Upper Kiakhta seems to be the most important place of the two. From both sides of the border columns a row of *chevaux-de-frise* extends for several leagues along the border, in order to prevent the cattle sold by the Russians from returning home again. The Chinese town is called *Mai maitchin* (place of commerce). It is larger than the Russian depôt, and surrounded by pallisades, having three gates on the north side, and as many on the south. The gates towards Russia are hidden by a wooden screen, with the word *Fou* (luck) written upon it, and which is to secure them against the influence of the evil eye, and even of incantations. There are guard-houses on the four angles of the town, and a fifth on the

western front, which has to watch over the numerous carts on which the Russians bring their goods, and which they leave under their care.

The Chinese have many gardens, wherein they grow their vegetables, without which they could not subsist. The stream is crossed by two bridges, near each of which are some wells of clear water, the water of the Kiakhta being so muddy as to render it unfit for use. The streets are straight, and lead from the gates, dividing the town into regular squares. On the central spot where the two principal streets intersect each other, is a tower of some height, with a place under it in which the government orders are posted up. These orders are commonly written in large characters, and pasted on boards. This tower is ascended by four flights of steps placed at the corners. Bells and sheets of metal and glass are suspended on the edge of the roof, and at the least draught of air produce a chime, which delights the Chinese. The houses closely adjoin one another, having seldom any windows towards the street. The principal entrance to each house leads into a yard, round which the apartments are ranged. They are chiefly built of clay. On the outside of the door one generally reads the name of the proprietor, the allegorical title of his shop, or the words, *happiness and long life*. Towards the yard, the houses and railings are painted with lively colors. On entering the door, the stranger is received by the master and his people, who drive away the large dogs from the yards, which are ready to tear every one to pieces. When seated in the drawing-room, tea, sweet-meats, fruit and tobacco are brought in. The rooms are either varnished or lined with painted or printed paper. The air is kept pure by means of a hole in the ceiling. The windows are made in the European fashion, with the exception of the panels being filled up with fine paper instead of glass. In the middle of the window is an aperture which closes with a square of white mica, and which is opened when they want to look outside. The paper is protected against the effects of snow and rain by the projecting roof. Both streets and yards are kept exceedingly neat. The Chinese are very regular in their manners, but at the same time, extremely cunning. Those of them who trade here (for which privilege they pay a certain duty to their government) are all from the western parts of the provinces of *Pet-che-lee* and *Chan-si*. They are not allowed to have wives with them; and most of them have no other society than the young men who are in their service. Some rich men keep Mongol mistresses, who live under felt tents outside of the town. Most of the merchants speak the Mongol language, which they learn on their road hither. There are some, too, who speak the Russian well enough to transact their business without the assistance of any interpreter. Their pronunciation, however, is often unintelligible; still they have an advantage over the Russian merchants, who never learn the Chinese.

Next to the Governor's house (who has always a guard of from fifty to one hundred horsemen in his yard), are two magnificent temples; one of which is consecrated to the Mongol hero, *Gesur Khan*, who lived about the second or third century of our era, and is considered as the tutelary saint of the present Mantchou dynasty. A board upon the altar bears an inscription to the following purport: "To the great and sublime reigning emperor *Thai Tsing*, ten thousand, ten thousand years." There are several idols in this temple, but it is only visited by the Chinese. There is another splendid temple, dedicated to the god, to whom the famous Hindu prayer *Om ma nyde* is addressed. The emperors being of the Buddha religion, keep patriarchs of this religion at Pekin, and *Jiho* in Mongolia. It is also the faith of the principal Mantchou families, and of all the public functionaries at the Ourga and Kiakhta. The Foe religion, which is that of the majority of the Chinese, is only a sect of the Buddhists, and whose followers, although honoring the spirit of the Dalai-Lama as a divine emanation, do not consider him as the head of their church. South of this temple are two varnished columns, before the Governor's house, which on solemn occasions are ornamented with standards, and, at night, with flaming torches. Many Mongols and Mantchoux of rank come here to purchase goods, as they can thus get them cheaper. There are

also many Bokharians in this place for the sale of the rhubarb, of which they have the monopoly. There is a free communication between the Russians and Chinese during the day-time: but as soon as night approaches, the drum at Kiakhta, and a fire-ball launched from the yard of the Dzargotchi (Chinese Governor), give the signal for closing the gates of both places, and for every one to retire home. The whole of the police and military management is under the superintendence of this last-mentioned officer, with a variety of inferior officers under him.

The establishment of the commercial depôt at Kiakhta has answered its purpose completely, whilst that of *Tsouroukhaitou* has almost entirely failed, owing to the badness of its situation, and the difficulty of access on both sides. Indeed, the Chinese merely continue the commerce there for the purpose of conforming to the treaty. There were never more than six caravans sent to Pekin from 1727 to 1755, when the Government gave up the privilege to its subjects, together with that of the trade of *Kiakhta*, since which, the latter has singularly prospered, and rendered the former entirely useless. Nevertheless, that commerce is not so prosperous as is generally thought; for the value of all the goods exchanged there, taken together, seldom exceeds one million sterling a year, and sometimes does not amount to more than one quarter of a million. The exportation of peltry has considerably decreased, since the English and Americans have imported so much of this article into Canton. In order to make up for this deficiency in the annual balance, large quantities of coarse broad-cloth are sent there, which used to be formerly bought in Silesia, but which are now partly manufactured in Russia itself.

After the first treaty, in 1689, a column was raised on the east side of the mouth of the great *Gerbitsi*, and the left of the *Amur*, at a distance of 2,250 *ly* (about 857 geog. miles), from the Mantchou town of *Tsitsigar*, and 1,611 *ly* (about 614 geog. miles), from *Sakhaliyan oula Khouton*. Upon this column, the whole of the treaty, consisting of seven articles, was inscribed in the Russian, Latin, Chinese, Mantchou and Mongol languages; and it is still in existence.

Y. Z.

THE ROZAH OF EATIMAD-UL-DOWLAH, OF AGRA.

On the northern bank of the Jumna, and in the centre of an extensive garden adorned with raised walks of red-stone, and surrounded by a high wall with four handsome central gates, and pavilions at its angles, stands the Rozah, or Mausoleum of Eatimad-ul-Dowlah, the father of the celebrated Noor Jehan, and grandfather of Mumtara Zemaneh, to whose memory Shah Jehan erected the splendid monument of the Taj.

The edifice forms a square of sixty feet, with octagon towers at the angles, and is raised on a terrace of red stone inlaid with white marble, three feet in height and 130 feet square, with a large reservoir in the centre of each face; from the angles of a second story rise four small marble minars, of the octagon form, surmounted by elegant pavilions crowned with domes; the lower story consists of a central room 24 feet square, with a suite of eight rooms round it, the pavement and lower compartments of which are of marble elaborately inlaid; the remaining part of the walls and ceilings, which are arched, are covered with stucco, painted, enamelled, and gilt in various patterns with extravagant profusion: the second story, with its marble terrace, consists of a single room of the same dimensions as the central one below the whole, as well as the outside of the first story, is of white marble inlaid inside and cut in beautiful patterns of flowers, vases, cypress trees and other ornaments composed of gems, as in the Taj, of inferior delicacy, but producing a fine effect. The minars are 14 feet in diameter, and 50 feet in height from the red-stone terrace to the top of the cullis; they are in two stages, with a gallery round, and decorated with inlaid work of various flowers. The diameter appears too great for their height, the only apparent defect, but, perhaps, unavoidable from the space necessarily required for each ascending stair.

The tombs in the lower story, which is 18 feet high, are of a yellow cast of porphyry of a high polish, and extremely beautiful; the heads of the arched doors of entrance are decorated with patterns of marble flowers in relief, which, as well as the Arabic inscriptions, are executed with a firmness and delicacy of touch, and a precision which is admirable: light is freely admitted through arched windows of pitwork.

The cenotaphs in the upper room are of plain white marble, the intercolumniations of the pillars are of fine lattice-work, admitting an agreeable light, that displays the inlaid flowers of the columns and pavement to the greatest advantage; the ornaments of the latter are particularly beautiful, as well from the richness and brilliancy of the gems, as from the wild and diversified form of the wreaths and flowers, where the usual stiff and stately lines are exchanged for the graceful waving of nature.

The river front is adorned with a lofty terrace, having apartments underneath on a level with the water. The gates are large and handsome, built of red stone inlaid with marble; that on the river front contains three apartments. The view from the top, of the opposite shore, is grand and interesting; on one side, the Taj, with its towering dome of white marble forming with the slender spires, the beautiful minars, the splendid gates, and other buildings, a delightful picture softened by the verdant shades of its luxuriant garden; in the centre, the extended and lofty walls of the fort, rising with bold abruptness from the river, surmounted by the elegant marble domes of the Mootee Musjid, and the rich gilt spires and cupolas of the imperial palace.

To the westward, the city of Agra, built of brick and stone, rising immediately from the river, and extending along the banks, in a vast semi-circle beyond as far as the eye can reach; the view is terminated by ruined buildings, vast arches, and the mouldering remains of pavilions, tombs, and the palaces of the ancient Omrahbs.

On the northern bank, two miles to the westward of the Rozah, is the Rambaugh, surrounded by lofty stone walls two miles in circuit. The garden is divided into several stages, each decreasing about 12 feet in height as it recedes from the river; the walks are paved with red stone, and adorned with a variety of reservoirs and small cascades, the water of which falls from the highest terrace to those beneath; the first is of the best kind, consisting of grapes, peaches, apples, pines, oranges, &c., in the greatest abundance. Vegetables of every description are also reared in an outer enclosure.

The river face is adorned with a suite of excellent rooms, raised on a lofty terrace paved with red stone, with a large reservoir in the centre. This garden is cultivated with great care at the expense of the Government; the establishment consists of twenty-five men, and the fruit is sold to defray part of their wages.

At a short distance from the garden is an old building, or rozah, going fast to decay, the walls and dome of which were enamelled and gilt inside, and cut in the most beautiful style; and although it appears to owe its origin to higher antiquity, the colors, particularly the violet, retain their brilliancy even to this day.

It would be an endless labor to attempt the description of the palaces, gardens, rozahs, serais and pavilions that decorate both banks of the Jumna, many of which are in a tolerable state of preservation, displaying in the most striking manner, the extent and magnificence of this once imperial city.—*Calcutta Journal.*

Manufacture of Indigo in Bengal.

The plant when cut is tied up in bundles of a given size, which is determined by a chain being passed round them. These are carefully placed in the steeping-vat as soon after they are cut as possible, and pieces of wood being placed over

them, to keep them down when the steeping shall have caused them to swell, the water is poured over them. When the water equally is covered with a scum or froth, it is considered time to pour it off, and this is done by pulling out a spiggot from the steeping-vat, and allowing the water to run into another vat in front of and below the first. The water is then of a light green color, and if covered in many places with a light copper-colored scum, a good opinion is formed of the produce of the vat. This vat is about three or four feet deep, and from fifteen to thirty men, according to its size, jump into it, and with sticks, with which they are provided for the purpose, violently agitate the water. This process is called beating. After it has been continued for some time, the whole of the vats become covered with a light blue froth, standing sometimes for a foot or more above its surface. A few drops of oil precipitate all this, and the beating is continued until no more froth rises, and when the contents of the vat have assumed a black color the operation is discontinued. The object of thus beating the liquor is to facilitate and expedite the separation of the blue from the evanescent yellow color, from the junction of which the light-green color before alluded to is formed, and to determine the *fecula*, which afterwards is the indigo, to the bottom of the vat. After being allowed to steep for a sufficient time to precipitate the *fecula*, the water is carefully drawn off by removing one peg at a time from the front of the vat, and the indigo is left at the bottom. After this the last spiggot is taken out, and the indigo, still in a liquid state, is conveyed to another, called the settling vat. Here it is separated from the remainder of the water, and from hence it is afterwards conveyed to the boiler. After boiling for a sufficient time, it is allowed to pass from the boiler, through a piece of gauze, into a channel, which conveys it to the drying house. Here it is received in the state of a thick jelly upon pieces of cotton, through which any remaining water drains. After this has been sufficiently done, it is placed in frames to be pressed, and when the indigo becomes sufficiently pressed, it is taken from these and cut into the shape in which we see it. The cakes are then dried in the shade, which requires a considerable time, and are afterwards packed up in boxes of a specific weight.

An indigo concern of from 5 to 6,000 biggahs of land, will require from 2,500 to 3,000 people during the manufacturing season. The persons chiefly employed are natives of the hill districts, and appear to be a more active and industrious race of men than those of the plains, working more willingly, and free from many of the prejudices of the latter. They are of a low stature, with compressed features and flat noses. The price of labor is 3½ Rupees a month, and from this their frugal habits enable them to form a fund to take home with them.

Ancient account of Arracan.

The best account of Arracan will, perhaps, be found in Manrique's (Sebastian) Itinerario de las Missiones del India Oriental.—4to., Roma, 1653.

"About 1612, Manrique, with three other friars, of the order of St. Augustin, were sent to supply the missions in the kingdom of Bengal; from Bengal he was instructed to proceed to Arracan, at that time the seat of a great Asiatic monarchy, and where the Catholics had established a mission. He sailed by Chittagong to the port of Dianga, whence circumstances obliged him to proceed by land, over the range of mountains, which separate Arracan from Hindustan; these mountains are described as very lofty, and as being intersected with torrents swelled by the rains; the road in every part lay over a frightful precipice, overhanging a great and rapid river. At length he reaches Peroem, where he embarks, and after a stormy passage (for the journey seems to have been made in the rainy season), he arrives first at Orvietan, and then at Arracan.

"Arracan, he calls the capital of the monarchy of the Mogas, situated in a fine plain of about fifteen leagues in circuit, and surrounded by a range of mountains so lofty and rude, that if the passes were duly fortified, the place would be impregnable.

"The city is watered by a great river, which dividing into various branches, enables vessels to sail almost through every street; and falls into the sea by two mouths with great impetuosity."

At this period, it would appear, that Arracan was not only independent, but sufficiently powerful to be contemplating the intention of extending its dominion over the surrounding empires of Siam, Pegu and Ava.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Vepery Mission.—The whole Church erected at Vepery in the year 1746, and granted by Government for the use of the Vepery branch of the Mission of the Society for Promoting Christian Knowledge in the year 1750, having been found quite insufficient for the accommodation of the rapidly increasing congregations and schools who there attend Divine Service, a representation of the necessity of erecting a new church was made by the late Bishop of Calcutta to the Society for Promoting Christian Knowledge, who immediately voted the sum of £2,000 toward the work; and the Government of Madras have been pleased to give very liberal aid by the grant of a further large sum, necessary to complete the building on a scale of sufficient magnitude. With these sums the Missionaries have been enabled to undertake the desired work, and on Monday the 8th December at five o'clock in the evening, the time appointed for laying the foundation stone, the Venerable the Archdeacon Vaughan, President of the Madras District Committee, and a considerable number of the members of that Institution, accompanied by their families and friends, assembled at the Mission House, where they were kindly received by the Rev. Dr. and Mrs. Rottler, the Rev. L. P. Haubroe and the Rev. E. A. G. Flacke. The Company then proceeded through the Mission Garden to the spot where the foundation of the new Church had been dug, and were joined by the members of the English and Tamil congregation of the Mission who had assembled to witness the ceremony. The children of the Mission Schools, consisting of about 100 boys and 70 girls of the English, and about 80 boys and 40 girls of the Tamil School, had been previously arranged in the space assigned for the body of the Church. The stone, in which were deposited the current coins of the Madras Presidency, with a Latin inscription on a copper-plate, was laid by the Honorable G. Stratton, Esq., Member of the Council of Fort St. George, and an appropriate prayer, invoking the blessings of the Almighty on the work, was impressively delivered by the Venerable the Archdeacon. The ceremony closed by the children of the English School singing the 100th Psalm, and the Tamil children the 272nd hymn of Fabricius' Tamil hymn book. The plans of the Church, which is to be a neat Gothic building, were exhibited by Mr. John Law, the Architect.

We have been favored with a copy of the Archdeacon's prayer, and a copy of the inscription, which we insert below: and in laying this short sketch of the ceremony before the pulic, we offer our hearty congratulations to the Reverend Missionaries on this truly gratifying, interesting, and memorable event.

Form of Prayer on the occasion of laying the first stone of the New Mission Church at Vepery, Madras, December 8, 1823.

Let us Pray: Almighty and everlasting God, whose omnipotence filleth the whole universe, and whose All-seeing eye pervadeth the actions of men, who regardeth not the outward appearance of things, but the inward intention of the mind. Look down, we beseech thee, with thy favor, on us thy creatures here assembled before thee, to erect a building for thy public worship, and as pious Christians to dedicate the same with all humility to thy Divine Majesty, of which this stone now to be laid is the foundation.

[Here Mr. Stratton descended the steps and laid the stone, spreading over it corn, and pouring on it wine and oil, after which the Archdeacon read as follows:]

Sanctify, we beseech thee, O Lord! these humble offerings of the emblems of those necessaries of life, of which we perpetually stand in need, and of that sufficiency, which under thy Divine Providence we may be permitted to enjoy.

Bless this undertaking with success for the benefit of the present and succeeding generations. Work in us all, we beseech thee, such a sense of thine infinite goodness, and our own obligations to serve Thee in sincerity and truth, that we may never enter thy holy sanctuary but with hearts deeply penetrated with a sense of our unworthiness, and filled with reverential awe, of the Sacred Majesty in whose gracious presence we stand, zealously applying the doctrines of the Gospel to the necessities of our fallen nature. Cleanse our hearts by thy divine grace from all things which may be displeasing to thee, that the incense of praise and supplication, now arising, as from a consecrated altar, may be an evening sacrifice well pleasing in thy sight.

Enable us, by thy protecting influence, so to pass through things temporal, that we finally lose not the things eternal, and, amid the hopes, and fears, and pleasures, and the sorrows, the dangers and deliverances, which we meet with in all the various changes and chances of this mortal life, may our hearts, by the help of thy Holy Spirit, be firmly fixed on the everlasting enjoyment of thy eternal presence, through Jesus Christ our Lord.

Blessed Lord! direct and sanctify, we beseech thee, our present as well as future endeavours to spread abroad the true religion of thy Son, our Blessed Saviour, in the world, the knowledge of which leadeth us to everlasting salvation. Assist with thy blessings, the spiritual labors of those pious Missionaries of our Church, who earnestly endeavour, as true ministers of the Gospel, to extend its happy effects here, as well as in other parts of the world, to the advancement of Thy glory, and the benefit of all mankind, ever remembering the solemn account they must one day give before Thee, as stewards of Thy most holy mysteries. May their sacred offices in Thy holy sanctuary be always attended by edification and succeeded by righteousness, and to such as hereafter may be ordained to such holy offices, give Thy grace and heavenly benediction, that both by their life and doctrines they may set forth Thy glory by forwarding the salvation of all their hearers.

Graciously bestow, Almighty Lord! a favorable hearing to these, our humble petitions, and accept those acts of our bounden duty and service to Thee, and grant that all our Christian brethren who may serve or attend in this place, may meet and part in unity, peace and brotherly love, possessed of those principles of universal charity and good-will, so forcibly recommended to our observance by Thy inspired word: the word of truth, of light, and of life.

Permit us to close these our supplications in the name, words, and as far as we are able, in the spirit of thy Son, our Saviour Jesus Christ, saying, Our Father which art in Heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in Heaven, give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory, for ever and ever. *Amen.*

The Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

Inscription.

D. O. M.
Consecrandæ ædis
Posita sunt fundamina
Die octo Decembris
A. D. MDCCCXXIII.
Regnante Augustissimo Britanniarum
Rege Georgio IV.
Madrassensi provinciæ præsidente
Honorabili viro Thoma Munro'
Ex equitibus præfectis ordinis militariis de
Balneo
Sumptibus eorum
Qui ad Cognitionem Christi
Promovendam sociati sunt
Liberaliter adjuvante Honorabili
Mercatorum Anglicorum Sodalitate.

Madras Government Gazette, December 11.

SELECTIONS FROM THE ASIATIC JOURNAL.

VOL. XVIII, *July to November*, 1824.

SIR STAMFORD RAFFLES' ACCOUNT OF THE BURNING OF THE SHIP "*Fame*" AND THE LOSS OF ALL HIS SCIENTIFIC COLLECTIONS IN JAVA.

WE have been favored with the following extract of a letter from Sir T. S. Raffles, detailing the calamity which occurred to the ship *Fame* in February last.

"*Bencoolen, 4th February* 1824.

"We embarked on the 2nd instant on the *Fame*, and sailed at daylight for England, with a fair wind and every prospect of a quick and comfortable passage. The ship was everything we could wish, and having closed my charge here much to my satisfaction, it was one of the happiest days of my life; we were, perhaps, too happy, for in the evening came a sad reverse. Sophia had just gone to bed, and I had thrown off half my clothes, when a cry of *fire! fire!* roused us from our calm content, and in five minutes the whole ship was in flames! I ran to examine whence the flames principally issued, and found that the fire had its origin immediately under our cabin.—'Down with the boats. Where is Sophia?—Here.—The children?—Here.—A rope to the side.—Lower Lady Raffles.—Give her to me, says one; I'll take her, says the Captain.—Throw the gunpowder overboard.—It cannot be got at.—It is in the Magazine, close to the fire.—Stand clear of the powder.—Skuttle the water-casks!—water!—water!—Where's Sir Stamford?—Come into the boat, Nelson!—Nelson! come into the boat.—Push off, push off.—Stand clear of the after-part of the ship.'

"All this passed much quicker than I can write it; we pushed off, and as we did so, the flames were issuing from our cabins, and the whole of the after-part of the ship was in flames. The masts and sails now taking fire, we moved to a distance sufficient to avoid the immediate explosion, but the flames were now coming out of the main hatchway; and seeing the rest of the crew, with the captain, &c., still on board, we pulled back to her under the bows, so as to be most distant from the powder. As we approached, we perceived that the people from on board were getting into another boat on the opposite side: she pushed off—we hailed her: 'Have you *all* on board?—Yes, all, save one—Who is he?—Johnson, sick in his cot—Can we save him?—No, impossible;'—the flames were issuing from the hatchway. At this moment the poor fellow, scorched, I imagine, by the flames, roared out most lustily, having run up on the deck. 'I will go for him,' says the Captain. The two boats then came together, and we took out some of the persons from the Captain's boat, which was overladen; he then pulled under the bowsprit of the ship, and picked the poor fellow up. 'Are you all safe?—Yes; we've got the man: all lives safe, thank God.—Pull off from the ship; keep your eye on a star, Sir Stamford; there's one barely visible.'

"We then hauled close to each other, and found the captain fortunately had a compass; but we had no light save from the ship. Our distance from Bencoolen we estimated to be from twenty to thirty miles in a S. W. direction; there being no landing place to the southward of Bencoolen, our only chance was to re-gain that port. The captain then undertook to lead, and we to follow

in a N. N. E. course as well as we could, no chance, no possibility being left that we could again approach the ship, for she was now one splendid flame, fore and aft and aloft, her masts and sails in a blaze, and rocking to and fro, threatening to fall in an instant. 'There goes her mizen mast—pull away my boys—there goes the gunpowder—thank God!'

"You may judge of our situation without further particulars. The alarm was given at about twenty minutes past 8, and in less than 10 minutes the ship was in flames; there was not a soul on board at half-past 8, and in less than 10 minutes afterwards she was one grand mass of fire.

"My only apprehension was the want of boats to hold the people, as there was not time to have got out a long boat or made a raft. All we had to rely upon were two small quarter boats, which fortunately were lowered without accident, and in these two small open boats, without a drop of water or grain of food, or a rag of covering, except what we happened at the moment to have on our backs, we embarked on the wide ocean, thankful to God for his mercies! Poor Sophia having been taken out of her bed, had nothing on but a wrapper, neither shoes nor stockings; the children were just as taken out of bed, whence one had been snatched after the flames had attacked it; in short, there was not time for any one to think of more than two things: Can the ship be saved?—No—let us save ourselves then; all else was swallowed up in one great ruin.

"To make the best of our misfortune, we availed ourselves of the light from the ship to steer a tolerably good course towards the shore. She continued to burn till about midnight, when the saltpetre, of which she had 250 tons on board, took fire, and sent up one of the most splendid and brilliant flames that ever was seen, illumining the horizon in every direction to an extent of not less than fifty miles, and casting that kind of blue light over us, which is of all others most luridly horrible. She burnt and continued to flame in this style for about an hour or two, when we lost sight of the object in a cloud of smoke.

"Neither Nelson, nor Mr. Bell, our medical friend who had accompanied us, had saved their coats; the tail of mine, with a pocket-handherchief, served to keep Sophia's feet warm, and we made breeches for the children with our neckcloths. Rain now came on, but fortunately it was not of long continuance, and we got dry again. The night became serene and starlight: we were now certain of our course, and the men behaved manfully; they rowed incessantly, and with good heart and spirit, and never did poor mortals look out more for daylight and for land, than we did; not that our sufferings or grounds of complaint were anything to what has often befallen others, but from Sophia's delicate health, as well as my own, and from the stormy nature of our coast. I felt perfectly convinced we were unable to undergo starvation and exposure to sun and weather many days, and, aware of the rapidity of the currents, I feared we might fall to the southward of the port.

"At daylight we recognized the coast and Rat Island, which gave us great spirits, and though we found ourselves much to the southward of the port, we considered ourselves almost at home. Sophia had gone through the night better than could have been expected, and we continued to pull on with all our strength. About 8 or 9 we saw a ship standing to us from the roads; they had seen the flame on shore, and sent out vessels in all directions to our relief: and here certainly came a Minister of Providence in the character of a Minister of the Gospel, for the first person I recognized was one of our Missionaries. They gave us a bucket of water, and we took the Captain on board as a pilot. The wind, however, was adverse, and we could not reach the shore, and took to the ship, where we got some refreshment and shelter from the sun. By this time Sophia was quite exhausted, fainting continually. About 2 o'clock we landed safe and sound, and no words of mine can do justice to the expression of feeling, sympathy and kindness, with which we were hailed by every one. If any proof had been wanting that my administration had been

satisfactory, here we had it unequivocally from all. There was not a dry eye; and, as we drove back to our former home, loud was the cry of 'God be praised!'

"But enough,—I will only add, that we are now greatly recovered, in good spirits, and busy at work in getting ready made clothes for present use. We went to bed at three in the afternoon, and I did not awake till 6 this morning. Sophia had nearly as sound a sleep; and, with the exception of a bruise or two, and a little pain in the loins, from fatigue, we have nothing to complain of.

"The property which I have lost, on the most moderate estimate, cannot be less than £20,000; I might almost say 30,000; but the loss which I have to regret beyond all is my papers and drawings; all my papers, of every description, including my notes and observations, with memoirs and collections sufficient for a full and ample history, not only of Sumatra, but of Borneo, and every other Island in these seas; my intended account of the establishment of Singapore; the history of my own administration; Grammars, Dictionaries and Vocabularies; and, last not least, a grand map of Sumatra, on which I had been employed since my first arrival here, and on which, for the last six months, I had bestowed almost my whole undivided attention. This, however, was not all: all my collections in natural history, and my splendid collection of drawings, upwards of a thousand in number, with all the valuable papers and notes of my friends Arnold and Jack; and, to conclude, I will merely notice, that there was scarce an unknown animal, bird, beast, or fish, or an interesting plant, which we had not on board; a living tapir, a new species of tiger, splendid pheasants, &c. &c., all *domesticated* for the voyage. We were, in short, in this respect, a perfect Noah's ark.

"All, all, has perished; but, thank God, our lives have been spared, and we do not repine.

"Our plan is to get another ship as soon as possible; and I think you may still expect us in July. There is a chance of a ship called the *Lady Flora* touching here on her way home, and there is a small ship in the roads which may be converted into a packet, and take us home, as I have a Captain and crew at command.

"Make your minds easy about us, even if we should be later than you expected. No news will be good news."

*** We are happy in being enabled to add, by letter dated the 21st February, at Bencoolen, that Sir S. Raffles had engaged a ship, the *Welleyte*, Captain Maxwell, to take himself and family home, and that they had a fair prospect of getting away during the whole of March, so that they may be expected in the course of the month of August.

An Eccentric Will made in Calcutta.

The following very remarkable and facetious Will, was made by a Mr. Daniel Martinett, of Calcutta, who, besides leaving various laughable legacies to many of the principal gentlemen of the Settlement, left all his debts to be paid by H. Vansittart, Esq., then Governor of Bengal, who, with great good-nature and humanity, very faithfully complied with the Will of the deceased.

The last will and testament of Mr. Daniel Martinett, of Calcutta, in the East-Indies.

In the name of God, *Amen.*

I, Daniel Martinett, of the town of Calcutta, being in perfect mind and memory, though weak in body, make this my last Will and testament in manner following, appointing my truly beloved friend, Mr. Edward Gulston, in the service of the Honorable United East-India Company, of the aforesaid town, to be my Executor, revoking all my former wills. To avoid Latin phrases, as it is a tongue I am not well versed in, I shall speak in plain English.

First.—I recommend my soul to Almighty God, hoping for pardon for all my past iniquities.

Secondly.—As to worldly concerns, in the manner following:—As to this fulsome carcase, having seen enough of the worldly pomp, I desire nothing relative to it to be done, only its being stowed away in my old green chest, to avoid expense; for as I lived profusely, I die frugally.

Thirdly.—The undertaker's fees come to nothing, as I won them from him at a game of billiards, in the presence of Mr. Thomas Morice and William Parkes, at the said William Parkes' house, in February last. I furthermore request, not only as it is customary, but as I sincerely believe the prayers of the good availeth, and are truly consistent with decency, that the Rev. Mr. Henry Butler read the prayers which are customary at burials, and also preach a funeral sermon the Sunday next after my decease, taking his text from Solomon: "All is Vanity." In consideration of which, over and above his fees, I bestow on him all my hypocrisy, which he wants as a modern good man; but as my finances are low, and I cannot conveniently discharge his fees, I hope he will please to accept the Will for the deed.

Fourthly.—To Governor Henry Vansittart, Esq., as an opulent man, I leave the discharge of all such sum or sums of money (the whole not exceeding 300 rupees), that I shall stand indebted to indigent persons in the town of Calcutta.

Fifthly.—To Mr. George Gray, Secretary to the Presidency, I bequeath all my sincerity.

Sixthly.—To Mr. Simon Droze, all my modesty.

Seventhly.—To Mr. Henry Higginson, all the thoughts I hope I shall die possessed of.

Eighthly.—To Mr. Thomas Forbes, all the assurance which I had when I had taken a cheerful glass, though, in fact, a doleful cup.

Ninthly.—My wearing apparel, furniture, books, and everything else I die possessed of, I bequeath to them who stand most in need of them, leaving it to the discretion of my Executor, Mr. Edward Gulston (excepting the things after mentioned). Unto Captain Edward Menzies, of the ship *Hibernia*, I give my sea quadrant, invented by Hadley, and made by Howell, in the Strand; likewise my two-feet Gunter's scales; these I give him, because I believe he knows the use of them better than any Commander out of this port.

My silver watch and buckles I give to Mr. Edward Gulston, in lieu of his sincere friendship to me during our acquaintance; and these I hope he will not part with, unless his necessities require it, which I sincerely hope will never be the case. Also to Mr. Thomas Forbes, I give my gold ring with a blue stone therein, which he may exchange for a mourning one if he pleases.

I give my Bible and Prayer-book to the Rev. Mr. Henry Butler. My sword with a cut and thrust blade, I give to Captain Knox, as I verily believe he not only knows how, but has courage to use it, and I hope only in a good cause.

As I have lived the make-game of a modern gentleman, being a butt for envy, and a mark for malice, by acting a little out of the common road, though, thank God, never in a base way, I hope I may die with sincere love and charity to all men, forgiving all my persecutors, as I hope for forgiveness from my Creator.

As it lies not in my power to bequeath anything to my relations at home, I shall say nothing concerning them, as they have not for these six years past concerned themselves about me; excepting that I heartily wish them all well, and that my brothers and sisters may make a more prosperous voyage through this life than I have done.

(Signed) DANIEL MARTINETT.

[The above Will may be seen in the Public Register Office in Calcutta.]

OBITUARY OF THE LATE MR. BENTLEY.

This gentleman died at Calcutta on the 4th of March last, aged 67 years. His essays in the Asiatic Researches deservedly attracted the attention of men of letters in Europe, as having been the first attempt to overthrow one of the favorite strongholds of the scoffers at the Mosaic revelation. Astronomical tables, commencing from a period that can scarcely be expressed in spoken language, were adduced as incontrovertible evidence of the unfathomable antiquity of the people by whom they were framed; an antiquity compared to which that of the world, according to our sacred history, was but as yesterday. It was Bentley's glory to dispel the illusion, to show that the pretended tables were fictitious; that the observations recorded were inconsistent with the dates assigned to them, and that their errors increased in an exact ratio to their alleged antiquity. Infidelity, however, is not easily abashed; and although Astronomers of the first reputation in Europe admitted the force of Bentley's arguments, and the justness of his conclusions, some pretenders to the science endeavoured to confute his reasoning, and bolster up the cause of Hindu antiquity by plausible but sophistical explanations.

In a work, of which he corrected the concluding sheets on his death-bed, and which will very shortly be published, he has placed the whole subject in so clear a light, that it is supposed we shall hear no more of the incalculable antiquity of civilization among the Hindus. Taking an historical view of their Astronomy, both ancient and modern, he fixes from their own data the precise dates of their principal epochs. That which their most ancient Astronomers assign to the creation is precisely coeval with the deluge. He has ascertained that their first step towards reducing Astronomy to the state of a science, founded on observation, the formation of the lunar mansions, was taken about 1,426 years only before Christ. The monstrous periods into which the history of the world is now divided by the Hindus, appear to have been invented so late as the sixth century of the Christian era, and were then in all probability introduced with the view of throwing discredit on the Christian religion, which was at that time making considerable progress in India.

The same indefatigable industry which enabled Mr. Bentley to throw so much light on these obscure subjects, was also successfully directed towards deciphering the ancient inscriptions of Dendea. These, instead of being possessed of an antiquity of 15,000 years, attributed to them by some authors, he finds are nothing more than "Hieroglyphic representations of the Roman calendar for the year of Rome 708, which was that of the Julian correction, or, as some have called it, 'the years of confusion.'"

This may serve to give a faint idea of the object and success of his literary pursuits. In private life, he was universally esteemed as a man of sound judgment, and of the most unblemished integrity.—*Calcutta Paper.*

THE PLAGUE IN RUSSIA IN THE 14th CENTURY.

The contagious diseases which at different periods have desolated Europe came, with very few exceptions, from the east. They have usually been introduced by Levant travellers, or bales of merchandize; but sometimes they have originated in remote corners of Asia,* and have gradually proceeded towards the west, depopulating countries in their progress, until their fury has been arrested by the waters of the Atlantic Ocean.

Such was the frightful malady which visited Asia and Europe, during the middle of the fourteenth century, and which is mentioned by the chroniclers of the period under the appalling appellation of the *Black Death.*

It is recorded that it first broke out in China, in which extensive empire it

* The cholera morbus took its rise in Cochin-China, and has now advanced as far as the Euphrates.

is said to have destroyed about thirteen millions of inhabitants. Thence it travelled through Central Asia. As early as 1346 this disease raged in the vicinity of the Caspian Sea and the Bosphorus, then in Armenia, Asia Minor, Syria, Egypt and Greece. Genoese vessels brought it to Italy, whence it spread over Germany, France and England, in which latter countries whole cities were depopulated by its baneful ravages. In London alone, 50,000 individuals are stated to have been buried in one spot. In Paris the exasperated mob demanded the massacre of all the Jews, who were accused of poisoning the wells.

In 1349 the mortality began also in Scandinavia, whence, or from Germany, it was conveyed to Pskow and Nowgorod. In the former city (says Karamsin, in his History of Russia) it broke out during the spring of 1352, and continued raging so terribly, that by the winter, not one-third of the inhabitants were left. The symptoms of the disease were the appearance of tumours in the soft cavities of the body, accompanied by spitting of blood; these were succeeded by death on the second or third day. It is impossible, observe the historians of the time, to imagine the shocking spectacle presented on this occasion. Youths and old men, parents and children, were laid together in the same graves; numerous families disappeared in one day. Every priest found in the morning thirty or more corpses lying in his church; and mass was read over the whole at once. But the church-yards soon lacked space for new graves, and holes were dug in the woods outside of the cities. At first, covetous individuals were found to wait on the diseased, in hopes of becoming possessors of their wealth; but as soon as it became evident that the disease was communicated by the touch, or in other words, that the property of the victims contained the sting of death, even the rich looked in vain for help; for even the son fled from his father.

There were, however, some individuals who showed the most extraordinary magnanimity and self-devotion; they carried to the church, not only their immediate relations, but even strangers; assisted at their funerals, and prayed for their souls with generous fervor in the midst of the pestilential tombs.

Numbers fled from the world, shutting themselves up in convents, and bequeathing their property to the church; or by feeding and clothing the poor they prepared themselves by good works (following the tenets of the national faith) for their passage to eternity. In short, it was believed that the end of the world was come, and that no one would survive.

Under these circumstances the unfortunate inhabitants of Pskow invited the Archbishop Wassilij to come to their city and bless them, and assist them in offering up their prayers to the Almighty. This faithful pastor, disregarding every personal danger, instantly obeyed the call of his distressed flock. Received by the people with feelings of the most lively gratitude, Wassilij put on his sacerdotal robes, and taking a cross in his hand, he led the whole population in a solemn procession round the city. Priests sang hymns to the praise of God, monks carried the bones of their saints, the people prayed aloud; "and there was not a heart so hardened," says the chronicle, "but was melted into tears before the All-seeing eye of the Almighty!" But death was not yet satisfied with the number of its victims; the Archbishop, however, had calmed the minds of the inhabitants of Pskow; tasting, therefore, the sweets of Christian submission, they awaited now more patiently the termination of their sufferings, which took place at the beginning of the winter.

"About the same time as at Pskow, the pestilence made its appearance at Nowgorod, and also in other provinces of Russia, where the numbers that died were immense. At *Gluchow* and *Bjelosersk* not an inhabitant was left.* At Moscow, the metropolitan, the Czar, with two of his sons and his brother, are known to have died about the same period, which makes it probable that that city suffered from this disease in common with the country in general."

* By this we are probably to understand that those who escaped the plague, had previously deserted these cities from panic.—*Ed.*

Two observations have been made on this pestilence by the historians of all countries: 1st, that more young people died of it than old; and 2nd, that wherever the disease had raged, the human race multiplied after it in a most extraordinary degree. Thus nature is ever on the watch to close the breaches that are made in any of her quarters.

In the year 1364, the pestilential disease visited Russia again. It was brought by travellers from *Besdesh* to *Nishnynowgorod*, *Kolomna*, *Peresslawl*, and *Pskow*, carrying off from 20 to 100 victims daily. This frightful disease is described in the following manner: "A pain, like the stab of a knife, ran suddenly through the heart, shoulder-blades, or between the shoulders; the veins became burning, blood flowed from the throat, attended by a strong perspiration and shivering. In other persons tumours appeared about the neck or hips, under the cheek-bones or breasts, or between the shoulders. The result was the same: unavoidable and speedy, but painful death." "There was no time," observe the annalists, "to bury the dead; there remained scarcely ten healthy individuals to a hundred that were sick; the unfortunate victims breathed their last without any one attending them in their dying hour. Seven, eight, or more corpses were buried in one trench. Many houses became quite deserted, in others one babe perhaps was left."

In 1365 the malady broke out in *Rostow*, *Twer*, *Torsok*, and other places; in 1366, it desolated Moscow. In some places it ceased for a time, in order to return with renewed fury. Thus it raged four times in Pskow and Nowgorod, and twice in the districts of Moscow, Twer, Smolensk and Rajasan. In Nowgorod alone (according to the German historian, Kranz), 80,000 individuals were swept from the face of the earth in the short space of six months. "The people," he relates, "fell down in the streets and expired in a moment; persons in health, engaged in burying the dead, died suddenly, and were interred in the graves they had just dug." Smolensk was visited three times, till at last (in 1387) five individuals only were left alive of the whole population, and these, in the words of the Chronicles, "went forth from the city of death, locking its gates behind them." It seems, indeed, that from its first appearance in that ill-fated country (in 1352), it scarcely ever left it till about 1427, mowing down successive generations, and almost rooting out some of the princely families, under whose sway the country at that period seems to have been divided.

The excessive virulence of this disease may be entirely attributed to the circumstance, that the people took no effective means for its cure wherever the malady raged, or against its recurrence where it had once disappeared.* Superstition was then at its height; prayers, fastings, processions, charities, &c., were resorted to as means to appease the anger of the Almighty, whilst the remedies which God had placed in their power were disregarded. But, unfortunately, it was not only in acts of piety that the superstition of a benighted people displayed itself: in those times fanaticism, the close ally of superstition, led them also to the commission of atrocities. The populace of Pskow actually devoted twelve unfortunate females to the stake, and burned them as reputed witches, in order, as they said, to propitiate a God of mercy!

Y. Z.

* This plague was very destructive to the whole of the old world; it seems, however, to have disappeared at a much earlier period in every other part of Europe than in Russia.

SELECTIONS FROM THE ASIATIC JOURNAL.

VOL. XIX, *January to June* 1825.

OPENING OF A MUMMY.

On the 9th December, an Egyptian mummy was unwrapped at the Bristol Institution. It had been procured from a catacomb in the Thebais. When the upper part of the shell was removed, a peculiar odour arose. The body was wrapped in many folds of cotton cloth, stained of a yellowish brown color. Upon removing the circular bandages, there appeared a long wrapper from the chin to the toes, with a double border of blue stripes in front. The innermost layer of cloth was saturated with some bituminous substance. The skin was blackened, and the neck and one of the hands had been attacked by a peculiar sort of insect. The body was that of a female. The hands were placed straight upon the thighs, and not, as customary, across the bosom. The hair was perfect, of a brownish auburn color, short, but not like the negro's. The coverings of the chest and stomach being removed, exhibited the heart, lungs and intestines in high preservation: no part appearing to have been removed. The brain and teeth were not then examined. The demonstrators were Dr. Pritchard, Dr. Gapper, Mr. R. Smith and Mr. Miller, Curator of the Institution.

PURIFICATION OF PEARLS IN CEYLON.

A fowl is procured, and the discolored pearls placed among the grain set on the earth for it to eat. The fowl soon swallows the whole: after which, and before the pearls have been in its stomach more than a minute, the throat of the animal is cut, its stomach opened, and the pearls taken out as beautifully white and clear as when they first came from the oyster.

GREAT GUN AT AGRA.

The following is a description of the celebrated gun at the city of Agra. It is a brass 1,500 pounder, cast in the year 1081 of the Hejira. The maker's name Seetul Pershaud, its weight 1,049 cwt. 1qr. 4lbs.; the diameter of the calibre is 1 ft. 11½ in.; that of the chamber 10⅛ in.; that of the trunnions 11⅛ in.; that of the base ring 4 ft. 5⅞ in.; that of the muzzle 3 ft. 10¼ in. The length of the chace including the chamber, is 13 ft. 2 in.; that of the chamber 4 ft. 2 in.; that of the piece itself 14 ft. 2⅛ in. The interior width at the trunnions is 4 ft. 2⅞ in.; the exterior width, at the trunnions, 6 ft. 2 in.; the length from the centre of the trunnions to the base ring is 5 ft. 7 in.—The gun bears the following inscription in Persian characters:—*In the reign of Akber Shah, made by Seetul Pershaud; weight* 1,469 *maunds.* Value of the gun as old brass 53,400 rupees; weight of shot, if of iron, 1,497 lbs.; if of marble, 567 lbs.

The beauty of this piece of ordnance is as conspicuous as its magnitude, and all who have had the opportunity of examining it, acknowledge its pre-eminence in the scale of ordnance, and admire the abilities of the founder.—*India Gazette.*

GREEN COLOR FROM COFFEE BERRIES.

A method has lately been discovered at Venice, for composing a fine unchangeable emerald-green color. A certain quality of coffee is boiled in river water: spoiled coffee (*café avarié*) is preferable. By means of a proportional quantity of pure soda, a green precipitate is obtained, which is suffered to dry for six or seven days upon polished marble, stirring it about occasionally, in order that every part of it may be in contact with atmospheric air, from which it receives a new vivacity of tint. The green obtained by this process has resisted the action of the acids, and even the influence of light and moisture.—*Archives des Découvertes.*

HABITS OF THE CHAMELEON.

"I have a chameleon which was presented to me about fourteen months ago, and have been much struck with its many peculiarities. I do not confine it in a cage, as is generally done; but tie a branch of some tree on the wall, on which the reptile is placed, and have invariably found that, in a few minutes, its color is completely assimilated to that of the bough, even to all its minutest shades, so that it requires much discernment to distinguish it from the leaves. For the last four months it has lived without any food, except what at times I have placed in its mouth, which has consisted either of a butterfly or cockroach; but on no occasion during the cold weather, has it attempted to dart out its tongue to catch the insects, as it does during the summer months. I should suppose, therefore, that in its natural or wild state, it is completely dormant during the winter. Within these few days, since the weather has become warmer, it has been very lively, and has evidently been searching for food. Butterflies have been placed before it; at first, though the attempt was made to dart the tongue, it fell short of its object, but on every successive trial it reached further, and now (as it was accustomed to do last summer) it will take an insect at thirteen inches distant from its head. I have from the first considered that it possesses the power of fascination, and yesterday was confirmed in this opinion. A very lively cockroach was placed upon the bough, which ran, or rather flew from branch to branch, and evidently was frightened at the chameleon, which assumed a most beautiful green; its eyes, sparkling in an amazing manner, were both directed at the insect (for the creature possesses a power which I have never witnessed in any other, of rolling one eye forward and the other backward at the same time); no sooner were the eyes thus fastened upon the insect, than it seemed immediately to become stupid, and was completely stationary; whilst the chameleon, gliding softly towards it, still gazing in the same manner, at about twelve inches distance darted out its tongue, and made sure of the prize. I tried a butterfly in the same way, and after the chameleon's eyes were fixed upon it, it remained motionless till drawn to the creature's mouth."—*Letter in Scotsman in the East, March 16.*

THE SHAKESPEARIAN BRIDGE.

No less than three of these most useful structures are now in full play on the new military road to Benares, to the great convenience of all travellers, as is continually experienced. These are the celebrated Berai Torrent Bridge, eighty miles from Calcutta, near Bancoorah, of 160 feet span by nine feet six. The Gooseyturrah Torrent Bridge, west of Hazareebagh, 150 feet clear span by nine feet. And that over the Carramnassa river, of 320 feet by eight feet six. They are all composed of tarred coir rope, so light as from three to five inches in circumference, and were constructed in Calcutta by the Superintendent General. That of the Carramnassa, from its magnitude, and the very peculiar circumstances of its institution, appears to have drawn a crowd of spectators from the holy city of Benares and adjacent country, and is hailed as a boon bestowed on all Hindus and pilgrims, who are now enabled to pass over the polluted waters equally free of contamination and expense: at the

same time asserting that the projector has succeeded in accomplishing a work of much utility, which has hitherto baffled every effort of power and money. We understand further that the Shakespearian Bridge is in a fair way, under the auspices of Government, of being generally introduced throughout the inner range of the Himalaya mountains. It is peculiarly adapted to the river Sutlej, with high precipitous rocky sides, the width not very great, but the roaring of the torrent tremendous: the forests affording all the materials necessary, at inconsiderable expense; and the simplicity of the construction is such, that the mountaineers themselves will soon learn to set them up without European assistance.—*Calcutta Government Gazette, August* 30.

Account of the Prangos Hay Plant of Northern India.

*By Mr. John Lindley, F. L. S., &c., &c.**

In the north of India, in the neighbourhood of Imbal or Draz, grows a plant called prangos, much employed as fodder for cattle, and of properties represented by the natives to be so marvellous, as to have excited doubts among the Europeans, whom reports of it had reached, as to its being more than an Oriental exaggeration. Owing to the little intercourse which takes place with the unfrequented districts where it was stated to grow, no opportunity occurred of gaining accurate information respecting it till the year 1822, when William Moorcroft, Esq., the Superintendent of the Honorable East India Company's Stud, on deputation to Upper Asia, having occasion to enter into communication with the Chinese authorities of Ela, undertook a journey to Draz, for the purpose of examining into the truth of the properties ascribed to the plant by the natives.

The information thus acquired, appeared to this gentleman of such importance as to be worthy of an especial communication to the Government at Fort William. Two chests of the seed, and specimens of the prangos hay itself, were forwarded from India to this country, and presented by the Honorable Court of Directors to the Horticultural Society, with the correspondence between Mr. Moorcroft and the Indian Government. Having had the honor to receive permission to use these important documents for the purpose of publication, I have prepared the following account of this remarkable plant, which may possibly become an object of great importance to our Colonies in an agricultural point of view, whether we consider its amazing produce, its beneficial effects as a food for cattle, or the little care which is requisite in its cultivation.

The following are extracts from Mr. Moorcroft's letter, dated from Wakha, left bank of the Melbee Ches, 15th August 1822:—

"The plant called prangos is employed in the form of hay, as a winter fodder for sheep and goats, and frequently for neat cattle; but its seed, when eaten by horses, is said to produce inflammation of the eyes and temporary blindness. The properties of prangos as a food appear to be heating, producing fatness in a space of time singularly short, and also to be destructive to the fasciola hepatica or liver fluke, which, in Britain, after a wet autumn, destroys some thousands of sheep by the rot, a disease that, to the best of my knowledge, has in its advanced stages hitherto proved incurable. The last-mentioned property of itself, if it be retained by the plant in Britain, and there appears no reason for suspecting that it will be lost, would render it especially valuable to our country. But this, taken along with its highly nutritious qualities, its vast yield, its easy culture, its great duration of life, its capability of flourishing on lands of the most inferior quality, and wholly unadapted to tillage, impart to it a general character of probable utility unrivalled in the history of agricultural productions. When once in possession of the ground, and for which the preparation is easy, it requires no subsequent ploughing,

* This article was prepared by permission of the Honorable Court of Directors of the East India Company, and inserted in the last Number of the Quarterly Journal of Science, &c.

weeding, manuring, or other operation, save that of cutting, and of converting the foliage into hay. Of its duration I have two facts, *viz.*, one of its seeds having been carried westward along with those of yellow lucerne, above forty years ago, and sown on the eastern frontier of Cashmere, where they vegetated, and where the plants of the *first* growth still remain in a flourishing condition; in the second instance, the seeds were transported eastward, and sown upon rocks near Molbee, where their plants flourished for about forty years, but in consequence of a long period of drought, during which there fell scarcely either rain or snow, the prangos perished along with the crops of that district in general.

"From various facts, it is conceived not unreasonable to presume that by the cultivation of this plant, moors and wastes, hitherto uncultivated, and a charge of disgrace to British agriculture, may be caused to produce large quantities of winter fodder, and that the yield of highlands and of downs, enjoying a considerable depth of soil, may be trebled. I have made every precautionary arrangement in my power by presents, &c., for gathering, drying, packing and transporting a large quantity of the seed, and have left Mr. Guthrie, the Apothecary, to superintend the operations. One cask will be transmitted through Cashmere, and two others through Bushire. And I take the liberty of submitting to the most Noble the Governor-General in Council, the probability of this plant being of use to the new settlers, our countrymen, at the Cape of Good Hope, and to the Colonists in general. As the prangos has hitherto been of spontaneous growth alone, practices better adapted to the nature of the plant or of the country may be adopted at a future time; but from a view of its habitudes in its wild state, I venture to suggest that the seeds be dibbled singly into holes an inch deep and a foot apart, a short time before the rainy season.

"During three years the plants will be little productive, but in that interim they will not be in the way of any other surface crop."

Judging from the specimens sent by Mr. Moorcroft, each plant will produce about one and a half pound of dry fodder; which, allowing each plant to occupy four feet of ground when in perfection, will give a produce for bad land of more than a ton and three-quarters each acre, which is nearly equal to the produce in hay of the best English meadows. But if the distance recommended by Mr. Moorcroft be sufficient for the growth of the plants, that is to say, one foot, then allowing a plant to produce only half a pound of hay, an acre would yield the amazing weight of something more than nine tons and a half, a quantity which certainly appears to exceed credibility.

It is much to be regretted that from the length of time which elapsed between the despatch of the seeds by Mr. Moorcroft and their arrival in England, that is to say, from the 15th of August 1822, to the month of April 1824, their vegetative powers had become so much exhausted as to render it extremely doubtful whether success will attend the experiments upon growing them. Now, however, that attention is called to the plant, other and speedier means may be employed for despatching the seed; no difficulty in procuring which can now be anticipated, Mr. Moorcroft having made arrangements with Ripghias, the Kenphun, and Mahomed Khan, the Chummul of Draz, for a supply of any required quantity of the seed.

The prangos hay plant is a perennial herbaceous plant, with a large fleshy root-stock, usually measuring at the top from eighteen to twenty-two inches in circumference, and formed by the aggregation of an infinite number of crowns or winter buds clustered together at or above the surface of the ground. The *crowns* are closely covered over by the coarse fibrous remains of the old leaves, by which the buds must be effectually protected from frost or accidents when the plant is in a state of rest. From each crown rises an abundance of finely cut leaves about two feet long, when dried, of a highly fragrant smell, extremely similar to that of very good new clover hay. They are supra-decompound, quite smooth, with linear, entire, or three-parted segments;

their principal petiole is slightly sheathing at the base with a crisp thin margin; upwards it is solid, round, or slightly angular, with a smooth finely-striated skin. Of the secondary petioles there are from six to ten opposite pairs, according to the vigor of the leaf; they are in all respects like the primary petiole, except being smaller and more compressed and having the first pair of their segments proceeding from their very base. In these leaves the whole crop may be said to consist.

From the centre of the leaves rises the *flower-stem*, which I have only seen in a young and mutilated state. Good specimens of the *inflorescence* have not reached me; but from some imperfect umbels of flowers, I can state that the male and female flowers are produced upon distinct umbels. Of the *male flowers* the *umbels* are compound, shorter than the bracteæ by which they are subtended, and both axillary and terminal; the *bracteæ* are finely and deeply pinnatifid with three-parted segments, of which the end-lobe is broader than the rest, and often three-toothed. The *involucres* are both general and partial, each consisting of five or six membranous ovate-acuminate leaflets, which are shorter than the stalks of the umbellules, or of the florets. At the base of the umbel are clustered several scarious rudiments of florets. The *calyx* consists of five distinct ovate minute sepals. The *petals* are five, lanceolate, spreading, incurved, with a minute dorsal nerve. The *stamens* are five, spreading, the same length as the petals, and inserted opposite the sepals beneath a large, fleshy, slightly wavy *discus*, which surrounds two little processes, the rudiments of as many styles. The *filaments* are incurved, and quite smooth. The *anthers* large, square, innate, bilocular; each cell opening longitudinally with two valves. The *female flowers* have not yet been observed. The *fruit* is inferior, and consists of two united achenia, at maturity separating from base to summit from their common axis; it is oval-lanceolate, compressed, eight or nine lines long, and is crowned with two recurved styles, arising from the centre of a large, fleshy, wavy discus, and with the corky sepals of the persistent calyx. Of these achenia, the commissure or point of union is nearly flat, and narrower than their transverse diameter. Of each the pericarpium is corky, with five primary juga or elevations, which are in the centre produced into a corky wavy wing, and on each side covered densely with coarse tubercles; there are no secondary juga, and the valleculæ, or intervals, are concave and smooth. The *seed* is of the same form as the pericarpium, from which it is easily separable; it is covered over with an indefinite number of colorless vittæ, both on the commissure and back; it is an involute horny albumen, and a minute, inverted, white embryo at its upper extremity; the cotyledons are flat and oval, the radicle rounded, and as long as the cotyledons.

From the foregoing description, which has been formed from such materials as have reached this country, it appears that the prangos hay plant belongs to the natural order of umbelliferæ, and that it bears much affinity to the genus *Cachrys*, with which it agrees in the corky nature of its pericarpium, in the absence of secondary juga, in having no vittæ, and in the involute structure of its albumen. With *Krubera* of Hoffmann, which it resembles in the general appearance of its fruit, it may also be compared, notwithstanding its difference of habit; with that genus, however, it cannot be united, on account of its involute not solid albumen, numerous vittæ, and lanceolate not emarginate petals. From *Laserpitium* it differs materially in having involute albumen, an indefinite number of vittæ, and no secondary juga, while its primary juga, which in laserpitium are obsolete, are in prangos the most conspicuous part of the fruit. To *Rumia* of Hoffmann it is not referable because of its solid pericarpium, distinct winged juga, and long flat achenia.

To revert, therefore, to cachrys, with which, as I have already stated, prangos has many points in common: if cachrys morisoni, the fruit which has a solid, corky smooth pericarp, with its juga nearly obsolete, is to be considered the species in which the essential character of the genus is to be sought, it is obvious that prangos cannot be considered of the same genus. But if cachrys

be admitted in the form under which it has been placed by Sprengel, in the sixth volume of Römer and Schultes's Species Planturum, it is equally certain that the subject of this article cannot be separated from it. Differences in the fruit and petals of umbelliferæ are, however, by the common consent of Botanists, admitted to be of such importance in fixing the characters of the genera of that order, that a combination of plants, like that which has been attempted in the work above quoted, must be considered utterly subversive of analytical division, and can only lead to a return to the genera of umbelliferæ as Linnæus left them.

Besides krubera and rumia, the distinctions between which and prangos I have already explained, there is a third genus included in cachrys by Sprengel, but separated by Professor Link, under Bauhin's name of *Hippomarathrum*. From this prangos seems principally to differ, in having entire, not pinnatifid, involucra, the juga winged, not rounded, and the petals lanceolate, not round with a broad involute segment; all points of great importance in characterizing umbelliferous plants.

Having thus shown that the prangos hay plant is strictly referable to no genus of umbelliferæ at present constituted, I propose here to establish it with the following name and character:

PRANGOS.

Char. Nat.—Calyx quinquedentatus. Petala æqualia, lanceolata, incurva, integerrima. Discus carnosus, crispus. Achenia a dorso compressa. Pericarpium suberosum: commissura plana, angusta; jugis quinque primariis alatis, secundariis nullis. Semen multivittatum. Albumen involutum.—Herbæ *Asiæ temperatæ*. Involucra *universalia et partialia simplicia, polyphylla*. Flores *abortu monoici lutei?* Folia *supra-decomposita*.

Among the plants placed by Sprengel under his genus cachrys, is the *laserpitium ferulaceum* of Linnæus, found in the Crimea, a climate not very different from that of Draz, and described by Marschall von Bieberstein under the name of *cachrys alata*. This having a winged corky fruit, like that of prangos, and otherwise agreeing with it in character, the genus now established will consist of two species, which may be distinguished thus:—

1. Prangos *pabularia*. Mihi supra.
   P. foliis glabris.
2. Prangos *ferulacea*.
   P. foliis hirtis.
   SYN.—Cachrys orientalis ferulæ folio. *Tourn. it*, 2, *p*. 286, *c*, ic.
   Laserpitium ferulaceum. *Linn. Sp. Pl.*, 358.
   Cachrys alata. *Bieb. Taur. Cauc*, I, 217.

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. XX, *July to December*, 1825.

Ease.

Otium Divos rogat, &c.—Hor.

I ask not for riches, I ask not for beauty,
For wealth brings vexation, and beauty can tease;
To limit our wishes, we're taught is our duty:
And mine sure are bounded—I ask but for *ease*.
Wine gives me the bile; conversation the vapours;
And music and dancing have long ceased to please;
Fools may fiddle, and prattle, and drink, and cut capers,
So they leave me in quiet, and let me have *ease*.
What's ambition?—a blister: what's glory?—a bubble,
That lures you to follow, and bursts when you seize:
One gives you great pain, and the other much trouble—
I seek not for either; my object is *ease*.
I covet not genius—'tis restless, tormenting;
Nor taste,—or such only as food will appease,
Study's irksome and toilsome; and thought sleep-preventing:
I study but one thing,—and that is *my ease*.
In some calm sunny meadow, O! would I might lay
Reclined on soft moss, overshadowed with trees;
Pass in dozing and dreaming my life-time away,
And die, as I wish to live,—quite *at my ease!*

E. R.

Annual Balance of the Revenue and Expenditure of the Indian Government for thirty years.*

Years.	*Governors-General.*	*Surplus.* S.R.	*Deficiency.* S.R.
1792-3	Lord Cornwallis	1,65,57,675	
1793-4	Lord Cornwallis and Lord Teignmouth	1,22,12,636	
1794-5	Lord Teignmouth	94,58,486	
1795-6	Do	64,66,225	
1796-7	Do	19,70,197	
1797-8	Do		32,73,982
1798-9	Lord Wellesley		75,97,009
1799-1800	Do		14,10,455
1800-1	Do		89,16,178
1801-2	Do		4,01,211
1802-3	Do	96,35,832	
1803-4	Do		98,95,346
1804-5	Do		2,69,69,509
1805-6	Lord Wellesley and Sir G. Barlow		2,86,49,795
1806-7	Sir G. Barlow and Lord Minto		1,02,06,904

* From Mr. Tucker's Financial State of the East India Company.

Years.	*Governors-General.*	*Surplus.* S. R.	*Deficiency.* S. R.
1807-8	Lord Minto	10,39,730	
1808-9	Do	5,25,883	
1809-10	Do	33,16,866	
1810-11	Do	42,36,094	
1811-12	Do	1,30,47,521	
1812-13	Do	83,04,269	
1813-14	Lord Minto and Lord Hastings	1,45,33,190	
1814-15	Lord Hastings	1,18,57,412	
1815-16	Do	35,77,488	
1816-17	Do	1,09,37,338	
1817-18	Do	41,70,103	
1818-19	Do		11,77,201
1819-20	Do		16,51,241
1820-21	Do	1,09,68,799	
1821-22	Do	1,76,33,616	

Ancient Persian Ink.

Take of lamp-black and vitriol equal parts, the weight of both of fine galls, and the weight of all three of gum-arabic cleared from all dirt and grit. Pulverize the above, and triturate on a marble slab for six minutes gradually, mixing water till of proper consistence to write with, and you will have the finest and most durable ink in the world.

[The above recipe is inserted in the Bengal *Hurkaru*, in the original Persian (in verse); and stated to be written by Ram Dyal, of Lucknow.]

Worm in the Eye of the Horse.

The following communication appears in the *India Gazette*, with reference to an article read at the Calcutta Medical Society.

It being admitted that the *strongylus armatus* and *filiaris papillosa* frequently observed in the eye of the horse, exist also in the cellular tissue of that quadruped; and that they have been seen in great numbers in the cellular substance of the lumbar vertebræ, and are known to exist in the circulating blood, it is not improbable that, in the course of the circulation, they may attach themselves and multiply in the lumbar region, which may be the spot more congenial to their nature than any other part of the body, constituting the principal disease; and that the worm in the eye is casually deposited in the anterior chamber, by means of the circulation of the blood through the large arteries of the ciliary processes, forming only a component part of the same disease.

The worm in the eye may, therefore, be only the index of the disease in the lumbar region, which often induces weakness of the loins, and may be considered as being merely local.

The *strongylus armatus* and *filiaris papillosa*, in all probability, exist often in the cellular tissue of the horse, without a single worm appearing in the eye; and it is possible that the worm in the eye may be sometimes manifested immediately after the generation of the animalculæ in the lumbar region, and antecedently to any apparent affection of the constitution or health of the horse.

It by no means follows, that when the *strongylus armatus* and *filiaris papillosa* exist in the loins, the malady should be invariably manifested by a worm in the eye; but whenever the worm is observed in the eye, it may be considered, I fancy, as an infallible indication of the existence of the animalculæ in the circulating blood, and probably, also, in the lumbar region.

As the disease in the lumbar region advances, the horse gets out of condition, gradually droops, and becomes emaciated. At this stage of the malady it is probable that the ravages of these animalculæ become more and more considerable, till at length the spinal marrow becomes penetrated by them, and weakness of the loins consequently induced. This is the essential point to which anatomical investigation is especially solicited.

The progress of the disease in many cases is probably very gradual; and it is possible that the worms in the lumbar region may exist several years before any ill effects become apparent. This may account for some horses being able to endure work several years after the appearance of the worm in the eye. A troop horse that had a worm extracted from the eye by myself at Sumbhulpore in 1819, remained upwards of two years serviceable, and afterwards (although well taken care of) became so weak in the loins, as to be totally useless, and it was shot. No idea of the existence of worms in the lumbar region being, at that time suspected, no dissection was made; but if the lumbar region had been examined, the cause of the weakness of the loins would, in all probability have been discovered.

It is even possible that, from constitutional changes, or from the effects of medicines, the worms in the lumbar region may be partially and sometimes wholly removed, and thus the horse may have appeared in some instances to have recovered after the extraction of the worm from the eye.

That these animalculæ in the cellular tissue enveloping the lumbar vertebræ often cause, by penetrating the spinal marrow, weakness of the loins, there is strong ground for believing; and it may be worthy of consideration, whenever the disease is actually manifested by the appearance of a worm in the eye, prior to any constitutional effects being apparent, whether a medical course would not be advisable to preserve a valuable animal, which would otherwise in all probability be ultimately destroyed by the worms in the loins.

Worms are not the only cause of weakness of the loins of horses in India. The disease has been ascertained, according to the authority of Mr. Moorcroft, to have arisen from deposition of water in several parts of the spine, occasioning by pressure on the spinal marrow, paralytic affection of the loins.

[See an account of a nondescript worm (*ascaris pellucidus*) found in the eyes of horses in India, by Dr. Kennedy, in the *Edin. Phil. Trans.*, vol. ix, p. 107.—*Ed.*]

Process of preparing Mummies.

The process of mummification, by which the bodies of great numbers of the inhabitants of Upper Egypt, who lived more than 3,000 years ago, have been preserved until our day, and seem yet in no danger of decay through an equally long period, has been discovered and imitated by Dr. Granville, who, more than three years ago, prepared several specimens of imitative mummies, some of which bear the closest resemblance to the Egyptian, and have withstood putrefaction perfectly, though exposed to all the vicissitudes of our variable climate, without any covering, or other precautionary measures: and this he has effected, simply by the thorough impregnation of every part of the subject, hard or soft, with common bees' wax! Besides which essential ingredient, myrrh, gum, resin, bitumen and even tannin, were used occasionally by the Egyptian mummifiers, *the priests*, probably; but none of these ingredients, jointly or singly, appear to have sufficient preservative properties, without the bees' wax, to make a perfect and durable mummy.

Sir A. Edmonstone brought from Egypt, in 1821, and presented to Dr. Granville, a very perfect mummy, which, on unwinding its very numerous bandages, presented the body of a female, so perfect, as to admit of measures being taken of its stature and proportions in every part, and which turn out to be, almost precisely, those which Camper and Winckelmann have assigned to the prototype of ideal beauty, the statue of the Venus de Medicis. This unique

subject was also found capable of dissection by Dr. Granville, in the presence of several medical and scientific men, by which the age, and the disease of which the lady died (ovarian dropsy), after having borne children, were clearly demonstrated; and the heart, lungs, diaphragm, one of the kidneys, with the ureter, gall-bladder, and part of the intestines, and the sac that contained the morbid fluid, during the life of this most interesting subject, were shown to the Royal Society of London, at the time of reading before it the very full account, which will, ere long, be published in the Phil. Trans.

TENSION AND SUSPENSION BRIDGE AT MADRAS.

Those who have never seen a suspension bridge, and are desirous to see one, may have their curiosity gratified by a drive to the Poonamallee road, where a very ingenious bridge of this description has been erected, by Captain Robson, and has been thrown over a tank, situated in the first compound, on the right, after crossing the river near the Female Asylum. The bridge in question appears to have been constructed much on the same principle as "the Calcutta Shakespearian Bridge," and answers the same purpose. We believe this has been erected merely as an experiment, and certainly it is a very ingenious performance, and deserving of great credit. The dimensions are as follow: the span is 101 feet long, the breadth of the bridge is 4 feet. It is capable of sustaining a very considerable weight; and although it is constructed entirely of bamboos and coir rope, and none of the ropes exceed four inches in diameter, it sustains a weight exceeding three tons. The same gentleman has also constructed a vehicle for the purpose of conveying the tappal over the rivers. The invention is as efficacious as it is simple, and we hope soon to see it in general use, although we confess dangling in a basket "'twixt heaven and earth" would not suit all sorts of nerves.—*Madras Courier.*

GREEK FIRE.—CONGREVE ROCKETS.

THE invention of Congreve rockets, or the art of throwing exploding projectiles by means of fusees, passes for a novelty; but this is a complete error. The soldiers of the Lower Empire carried within their shields light tubes, or hand-siphons (*χειροσιφωνα*) filled with artificial fire (*εσευασμενον πυρ*), which rushed through the air with extreme velocity. The Emperor Leo, the philosopher, himself gave directions for the preparation of these siphons;* an operation which the Greeks constantly labored to keep secret.† It is obvious on the threshold of the enquiry, that a firework violently transmitted through the air must naturally, by force of re-action, have carried its vehicle with it whenever chance caused its escape from the soldier's hand. Hence there must have been a species of Congreve rockets from the end of the ninth century.

Leo, the philosopher, mounted the throne in 886. It is not certain that he invented hand-siphons; but there is no trace of them found in the Byzantine history previous to his reign. The great siphon first described by Thucydides and Apollodorus, the use of which was revived in 672, was a kind of rammer pump, which launched naphtha, pitch, and other liquid and inflammable substances. Thence the name of Median fire (*Μηδιχον πυρ*), and liquid fire (*υγρον πυρ*). The fireworks which burnt in the water, and to which the name of Roman or Greek fire was given, were in the first instance employed by the Assyrians, the Chinese, the Chaldeans, the Persians, the Hebrews, the Medes, &c. They were subsequently transmitted to the Phœnicians, the Greeks, the Romans, the Alexandrians, the Byzantines, the Vandals, the Arabs, the Franks, &c. The artificial fire in question has not only been

* *Leonis Tactica in I. Meursii Operibus*, T. 6, cap. 19, § 57.
† *Constantinus Porphyrogeneta de Administratione Imperii Orientalis.* Part 2, cap. 13, Parisiis, 1547.

employed in very distant epochs, but it has never been entirely out of use. The mode of composing and using it is to be found in a great number of ancient and modern works. Certain distinctions, however, in the ingredients, the preparations, and especially the name, have caused the various mistakes into which great numbers of distinguished writers have fallen; such as Theophanes, Cedrenus, Melancthon, La Porte, Ducange, Moreri, Montesquieu, Grose, Watson, Gibbon, &c.

In the celebrated MS. of Marcus Græcus is to be found, at the same time, the mode of making gunpowder, Greek fire, and destructive rockets.* The same information was revived in a work of the thirteenth century, attributed to Albert the Great.† Roger Bacon‡ appears to have been acquainted with something of the same kind; but, like Marcus Græcus and Albert, he is silent on the subject of cannon, and all other kinds of fire-arms; so that the rockets, called Congreve, which are now-a-days regarded as the most recent invention of artillery, constitute, on the contrary, one of the most ancient. The proofs of this proposition are subjoined.

From time immemorial the Chinese have possessed fire-arms, and more especially fireworks; but they never made any remarkable use of them in war till towards the commencement of the thirteenth century. At that epoch, that is to say, about the year 1232, they defended themselves against the Tartars by the use of bombs, fire-projectiles, and flying fusees or rockets.§

The latter, as we shall find, were already known in Europe; but after the most vigorous search, there are no proofs of their use till 1379 or 1380. The Paduans employed them to burn the city of Mestre, and the Venetians to burn the tower *Delle Bebe*,‖ which appertained to the outworks of Chiogia.¶ These facts occurred almost under the eye of the historians who relate them.

In 1449 Dunois threw rockets into the square of Pont Audemor, and while the besieged exerted themselves to extinguish the fire they caused, the French scaled the walls.**

In a MS. which passed for very ancient in 1561, destructive fire-rockets are described with minute particularity. It is recommended that the wrappers should be made of iron-plates, and varnished in order to prevent their rusting.††

Louis Collado, the Chief Engineer to Charles the Fifth, informs us, that at the period when he composed his "Artillery Manual" (in 1586), fusees were employed‡‡ in order to throw light on the environs of besieged places, and for the purpose of routing cavalry. He recommends that petards should be added to them, in order to render them more dangerous, and that they should be thrown by means of a long tube, in order to augment their projectile force.§§

Furttembach describes a kind of buckler, surmounted by a tube, for the purpose of throwing hand-grenades and fusees. This author informs us that the Moors, and other Mussulmans, made great use of them in their sea-fights.‖‖

* *Liber ignium ad compurendum hostes, tam in mari quam in terra*. See Parts v, vi, and xiii, Paris, 1804.

† *De Mirabilibus Mundi*, p. 188.

‡ *De Secretis Operibus Artis et Naturæ*. Cap. 6.—*Opus Majus*, p. 474. Londini, 1733.

§ *A Danduli Chronicon in Muratorii Scriptoribus rerum Italicarum*. L. 12, p. 448.

‖ *D. Chinazzo della guerra de Chioza in Muratorio*. Id., v. 15, p. 769. *Rochetta* is the name which Dandolo and Chinazzo give to these fuzees.

¶ *Histoire générale de la Chine*, by Mailla. V. 9, p. 167.—*Hist. de Genghiscan*, by Gaubil. p. 72.

** *Hist. Anonyme de Charles VII.*—*Hist. de la Milice Francaise*, by Daniel. V. i, p. 576.

†† In this treatise, the words *roquet* and *roquette* are employed to designate the vehicle of the fusee. The whole fusee is termed "flying fire," as in the MS. of Marcus Græcus.

‡‡ *Cohete*: the Spaniards use this expression in order to designate flying fusees. It is an obvious corruption of *rochetta*.

§§ *Platica Manual de Artilleria*. P. 81. Milan, 1592. Second Edition.

‖‖ The Chevalier Hocquincourt having boarded an Algerine, received a broadside of numerous grenades and fire-projectiles. The latter firework resembled the hand-siphon of the Greeks, and, like our modern Roman candles, constituted a kind of flying fusee as soon as it was abandoned to its own impulse.

He adds, 1st, that the head of the rocket ought to be shod with barbed iron; 2nd, that sometimes the wrapper was coated with inflammable matter, in order to prevent the enemy from seizing and throwing it back; and 3rd, that iron and leaden balls were introduced into the petard, which, on its bursting, composed a destructive *mitraille*.*

Towards the end of the seventeenth century, and during the eighteenth, fusees were disused in Europe, except for naval signals and *feux de joie*. But in Asia they were still continued to be employed in war. In different districts of this part of the world *feux de joie* have been long employed, as well as in China.

The Jew, Benjamin de Tudela, who visited Persia about 1173, saw a great number of fireworks, called "suns," which are nothing but rotatory fusees. When the Portuguese, for the first time, landed at Melinda, in 1498, the Indians never ceased, during the night, firing off rockets and cannon, as a sign of rejoicing.†

The soldiers of Tippoo Saib threw a great number of rockets among the British besieging force at Seringapatam.‡ Julienne de Bellair, who had previously witnessed their efficacy, uselessly attempted to cause their adoption in France towards 1791§. Generals Lariboissiere, Maresçot, Eblé, and several other individuals of less note, were not more successful.

At length Sir William Congreve was more fortunate; having succeeded, in 1805, in prevailing upon the British Government to employ them.

Ancient Government and Interior Administration of Malabar.

When this province was first invaded by Hyder Ally, in the year 1766, the country was divided into petty Rajships; the Zamorin Raja was the most powerful. The population was armed; as all lands, except those set apart for religious purposes, were held by military tenure. The landholders were exempt from rent; the country was divided into villages and districts (of so many thousand men), each under its military chief. The followers of the Zamorin were estimated at 40,000, of whom a large body was maintained as a standing army. The principal sources of his revenue (common to other Malabar Rajas) were the following: 1, extensive domains; 2, customs and licenses; 3, escheats of Hindoo estates without heirs; 4, fines for adoption in default of heirs, usually one-third of the property; 5, fines from the estates of Moplays deceased, usually from one-twentieth to one-fifth of the value; 6, fines from younger brothers on succeeding the elder in the sister's house; 7, fines for offences, and heavy fees on law-suits; 8, all cattle having particular marks.

It is suspected, that besides these sources, the Raja levied a land-tax equal to about one-fifth of the produce on all lands, except those belonging to Brahmins and pagodas. If the tax was not regularly levied, there is reason to believe that contributions were occasionally imposed upon the landholders to that amount.

The duties of the hereditary chiefs did not essentially differ from those of the district and village potails of other countries. The village was called *desim*; the head-men *desway*, or the *jelmiwar*, if he enjoyed only part of the rights belonging to the chief of the desim, which were as follow: the direction of the religious ceremonies of the pagoda; the management of its lands and servants; the control of marriages and village ceremonies; and the general superintendence of all affairs of the desim. These rights (which might be a subject of sale and transfer) could be shared by two persons; but

* See a German work entitled *Architectura Navalis*. Ulm, 1629. pp. 108 and 109.
† Castaneda's Hist. of India; translated by Gronchy. p. 30. Antwerp, 1554.
‡ James's *New and enlarged Military Dictionary*. Article "Rocket."
§ *Elémens de Fortification*, &c., p. 582.

the direction of civil, religious and military affairs was always vested in the same individual. Where there was no pagoda, there could be no desway; but the jelmiwar enjoyed all the authority of the desway in his own village, but without the consideration paid to that officer. These rights, together with the landed property of the village, were originally obtained from the Numboori Brahmins, the ancient proprietors of the whole country. A desway seldom parted with his rights, though he might alienate his land, and even retire from the village, after his whole estate had passed into the hands of Moplays.

The desways were at one time the sole proprietors of the land. There was a desway to every village, unless it was the private property of the chief of the district, called the *naurwai*, or of the Raja. The latter, where there was no desway, employed a manager of several villages, called Prowurtikar.

The desway was entrusted with the collection of Government dues in the village; he was its military chief; he had the direction of the police, and decided petty suits. In police and judicial matters he was aided by two or three respectable inhabitants, called *pramanis*, who held no regular appointment or hereditary office. They were of all the superior castes, but chiefly Nairs. The plaintiff, in the first instance, generally applied to a pramani, who called in others whom both parties agreed to make referees. No writing was employed in the proceedings; a kararnamah, founded upon the decision, was all that was necessary. If the defendant refused to attend, the desway summoned him, and the cause was tried in the desway's presence, by the pramanis forming a court or punchayet. If the defendant disobeyed, the chief of the district was applied to, who settled the cause himself by means of the desway and pramanis.

In cases of theft, the desway and pramani investigated the matter together, which they reported to the *naurwai*, or chief, to whom they carried the offender when taken. The penalty for the first offence was fine and restitution; for the third, severe punishment or death. If the thief absconded, he was outlawed.

The desway and pramani received fees, paid in equal shares by both parties, on all suits determined by them; to the desway, one rupee; to the pramani, half a rupee. They never exceeded 10 per cent. of the claim. When the parties were poor, a fourth or fifth of the usual rate was taken. The desway also received annually from owners of gardens the produce of one plantain-tree, ten cocoanuts, one jack, one cluster of soopari or betel-nut; from all ryots the value of four to eight annas in ghee or sugar; and a poll-tax of eight annas from carpenters, smiths, and washermen.

The extensive and summary jurisdiction of the desway rendered karnams and inferior village servants unnecessary. The collection of the occasional contributions and public revenue was easy, and no individual whatsoever hesitated to perform any service the desway commanded. He was obeyed as the chief of a clan, and no villager sat in his presence without leave.

The naurwai, or chief of the *naur*, or district, was the officer next above the desway, and claimed to hold his office by a tenure as ancient as that of the present Raja; deriving it from the Numboori brahmins. He was a kind of district-desway. He had a small share of almost every branch of the Raja's revenue. He had customs at an inferior rate; small fines, and petty escheats. As chief police and judicial officer, he had a share of confiscations and fees of suits. The naurwai collected the revenue, assisted by putwallis (accountants), who were the district putwaris or karnams. The putwalli had a monthly allowance from the naurwai; he received fees on bonds which he prepared for the inhabitants; and had service-land, rent free, yielding from fifty to eighty parahs of rice. His office was hereditary, and co-eval with that of the naurwai, who appointed him when he received his own office.

The naurwai was the military chief of the district. He was bound to assemble, in peace, the Nairs of his district, every two or three years, to exhibit

a mock combat with those of another district, in presence of the Raja. These combats never terminated without loss of lives; and the naurwai paid from eight to sixteen rupees for the funeral of each Nair killed; and from sixteen to three hundred rupees to each wounded Nair. When the naurwai rebelled, his estate was not confiscated when he was reduced, but went to his heirs.

All appeals from the naurwais and desways to the Raja were decided by a court, or punchayet, in his presence, or in that of his minister. The latter office was claimed as the hereditary right of particular naurwais, who retained the title, when the Raja appointed another person to discharge the duty.

The system of internal administration, of which the aforegoing is an outline, prevailed throughout Malabar when that province was invaded by Hyder Ally in 1766; but as the country could never be reduced to complete subjection whilst it existed, it was destroyed, and another substituted, resembling, as nearly as the circumstances of the country then permitted, that which was established in the other provinces of his dominions; and though wars, in other quarters, compelled him to leave some of the inferior Rajas as his agents in the management of their territories, what he left undone was completed by his son, Tippoo Sultan, who expelled them all. The military tenures were abolished; regular land-rent, founded on inspection, though not on actual survey, was imposed upon the country; the administration of its affairs was entrusted to subadars and fouzdars sent from Seringapatam, instead of Rajas, and the Nairs were overawed by a large body of troops from Mysore, stationed amongst them. In the course of this invasion, and the frequent insurrections which succeeded it, most of the naurwais were killed in the field, or put to death, and the rest fled, or concealed themselves until the province was ceded to the Company. Many of the desways, the next class of military chiefs, also perished, and the remainder remained in their villages concealed or neglected. Not being of sufficient importance to make their residence in the villages be deemed dangerous to the State, they did not abandon their country. It was no part of the policy of the Mysore Government to employ a race of permanent district officers; the place of the naurwais was, therefore, not supplied: but fixed or hereditary heads of villages constituted an essential branch of its system, and provision was, therefore, made to fill up the vacancies occasioned by the removal of the desways.

THE COSSACS.

The origin and early history of this remarkable race of people, like that of most other nations, are enveloped in total darkness. Karamsin (in his History of the Russian Empire) endeavours to throw some light on this subject; and as this author's great work is but little known in England, we shall extract the whole of his observations:

"We observe that the annals of the times of Wassily the Dark, in the year 1444, mention the Rajasan Cossacs, a peculiar kind of light troops, who have rendered themselves so famous in modern times. Thus we find that the Cossacs were not exclusively in the Ukraine, where their name occurs in history about the year 1507; but it is probable that their name is older in Russia than Batu's irruption (1241-2), and belonged to the Torks or Berendeji, who dwelt on the banks of the Dnieper, below Kiev. There we also find the habitations of the Cossacs of Little Russia. The Torks and Berendeji were called Cherkessi; so were the Cossacs. If we call to mind the Cassogi, who, according to our annals, dwelt between the Caspian and Black Seas, it will naturally bring us to the Kassachie, placed in that country by the Emperor Porphyrogenita. The Ossets still call the Cherkessi, Kassachs: all which circumstances lead us to conclude, that the Torks and Berendeji, who called themselves Cherkessi, were also called Cossacs; that some of them lived, protected by their rocks, reeds and marshes, on the Islands of the Dnieper, independent of the yoke of both Tartars and Lithuanians; that many Rus-

sians, flying from their oppressors, joined them there, and, together, formed the nation of the Cossacs, which the more readily became Russian, as their forefathers, who had lived in the territory of Kiev since the tenth century, had themselves nearly become Russians. Increasing in numbers, and nourishing a spirit of fraternity and love of independence, they formed a republic of Christian warriors in the southern parts of the Dnieper, where they built villages and towns in a country laid waste by the Tartars, and became the defenders of Lithuania against the Crimeans and Turks. For these services they obtained many privileges and immunities by Sigismund I, who also granted them lands above the falls of the Dnieper, where they gave their name to the town of Cherkassy. They divided themselves into *hundreds* and regiments, whose chiefs, or hetmans, obtained from the Polish king, Stephen Bathory, as a mark of particular esteem, a royal standard, a horse's tail, a commander's staff and seal. It was these warriors, burning for liberty and the Greek church, who, during the first half of the seventeenth century, freed Little Russia from its foreign oppressors, and restored the province to its lawful sovereigns. The Cossacs called Saporogi (dwelling below the waterfalls) formed a part of those of Little Russia: their ssjetsha *(mud forts)* were originally the rendezvous of unmarried Cossacs, who had no other trade but war and plunder; but subsequently they settled in them. It was probably from the example of the Ukraine Cossacs, who were constantly armed and prepared to receive the enemy, that the northern cities caught the idea of forming a similar militia. The territory of Rajasan, which was most exposed to the attacks of the nomade robbers, wanted this kind of defenders more than any other; and the immunities offered, and the prospect of booty, induced many young men without property to enlist themselves as Cossacs. In the history of subsequent periods, we find horde-Cossacs, Assovian and Nogaian Cossacs: the name at that time implied *volunteers*, *partisans*, or *adventurers*, but not *robbers*, as some pretend referring us to the sense which the word bears in the Turkish language. It cannot be a term of insult—since warriors, who died for their liberty, country and religion, called themselves thereby."

By this short sketch, it appears evident that the Cossacs have not only originated in different tribes, but that many of them are a mixture of different races, of which the real Russians form no small proportion; a supposition rendered the more probable from their great conformity with that nation in features, language, religion and habits. But still there is a difference in their capacities and feelings, which is, perhaps, more owing to the peculiar mode of life they have been pursuing for several centuries past, than to a natural difference of disposition. They are by far more active, intelligent, and enterprizing than the other Russians in private life, as much as in war; and although fierce towards an enemy, they are of a gentle and tractable disposition, and candid, upright and hospitable to the stranger who sojourns in their land: what distinguishes them above all from the rest of their countrymen, is their spirit of independence and love of liberty.

They have proved of incalculable service to the Russian Government, not only in actual warfare, but also in guarding its extensive frontiers, in the south and east, against the predatory tribes which hover around them,—in protecting mercantile caravans and political missions over Mount Caucasus, and through the steppes of the Kirghis,—in conveying Government orders, escorting prisoners, &c.; their activity and strength, courage, vigilance and fidelity being proof against the severest trials. Armed with his pistols and lance, and seated on a pony as nimble and as indefatigable as himself, the Cossac will travel for hundreds of miles with scanty food, and without any other rest than a few short snatches of sleep taken on the hard ground, and under the canopy of heaven, while his faithful animal is grazing near him; and never be satisfied till his commission, whether it be the simple conveyance of a letter, or the intercepting of a *convoi*, be fulfilled.

There is still another circumstance in which they have been very useful to Russia, and under which they are least known in this country, *viz.*, as dis-

coverers. The vast countries of Northern Asia, situated between the Ural mountains and the Eastern Ocean, the Arctic Sea and the river Amoor, now known by the general name of Siberia, were all discovered and rendered tributary to Russia by Cossacs; and that at a period, when the monarchy itself (during the seventeenth century), struggling against the imbecility of its rulers and the rude attacks of foreign invaders, was on the point of being dissolved. A few of these adventurers, encouraged by some Russian merchants, and followed by some hundreds of vagabonds from all parts of the country, conquered the country as far as Tobolsk, before they received any aid from Government. A few hundred of them even effected a settlement on the banks of the Amoor, bearding the power of thousands of Chinese and Tartars, and would, perhaps, have extended their conquests far into Mongolia, had they been properly assisted. In short, we may say,—as Providence bestows on every country that which its climate and situation seem most to require, so it gave to Russia her Cossacs, without whom she would have remained a prey to the Tartars, and could even now scarcely subsist as an empire.

Y. Z.

Vegetable Tallow.

A vegetable tallow, extracted by boiling from the fruit of the *valeria Indica*, growing in Canara, and on the western coast of the peninsula of India, which sells in Mangalore at about 2½*d.* per lb., and is called by the natives piney tallow, though not used by them for affording light, but medicinally, in plasters, and as a substitute for tar in paying the bottoms of their boats, has lately been brought to London, in a very hard and tough cake, and examined by Dr. B. Babington. It is of a whitish yellow color, and rather greasy to the touch, with some degree of waxiness, although when strongly pressed within several folds of blotting-paper, it communicated *elain* in a slight degree only to the innermost fold. At 60° Fahrenheit, the specific gravity of piney tallow is ·9260; but at its melting point, 97½°, this is decreased, by the expansion of the mass, to ·8965. It can, with facility, be made into mould candles, which afford as bright a light as the best animal tallow, and without any unpleasant smell, even when blown out. Finding this substance to mix readily with animal tallow, spermaceti or wax, the doctor caused several candles to be cast in the same mould, and with similar wicks, of twelve threads, weighing about 775 grains each, on the average: these candles, in a still apartment of the temperature 55°, were burned without snuffing, during one hour, and the losses of weight, by combustion, were found to be as follow, *viz:*—

152	grains,	half spermaceti and half piney tallow.
151	„	spermaceti alone.
146	„	half wax and half spermaceti.
138	„	half wax and half piney tallow.
136	„	wax alone.
111	„	half tallow and half piney tallow.
104½	„	tallow alone (average of 7 exp).
100	„	piney tallow alone.

That 23 per cent. more of wax than of animal tallow should, in the same time, be consumed in similar candles, seems an unexpected result. When the doctor used common rolled wax candles, of the same diameter as the others, but with much smaller wicks, the average consumption was 122 grains, still giving a consumption of wax 10. per cent. greater than of tallow: but photometric measurements are here wanted, for supplying the necessary *data* for useful economic deductions. The doctor's analysis of piney tallow seems to show its atoms to stand as follow; *viz.*, ten of carbon, nine of hydrogen and one of oxygen; in the latter particular, confirming Berzelius' hypothesis, as to organized substances containing always one of oxygen.

BELLADONNA.

It has been found in Germany that *belladonna* is a preservative against the scarlet fever. Three or four spoonfuls of a mixture of 12 grains in a pint of water produces a factitious fever, attended with a little redness of the skin, heat of the throat, and slight febrile symptoms, which effectually prevents the real malady.

CORAL ISLANDS.

The coral-making animals do not commence their labors at the extreme depth of the ocean, but on rocky shoals, the summits of sub-marine mountains, round which they form a united chain, irregular in shape, but generally approaching more or less to a circle. The outer ledge of the reef exposed to the surf of the sea is the first that shows itself above water; in process of time it becomes indurated, breaks and crumbles by the action of the sea, and at length forms a barrier, within the sloping sides of which the living animals are seen carrying on their operations. Those observed by Chamiso (the naturalist with Lieutenant Kotzebue) were the *tubipora musica, millepora, cælurea, obstichopora*, and various kinds of *polypi*. As soon as the ledge has reached such a height that it remains almost dry at low-water, the coral insects leave off building any longer.

Coral reefs rise perpendicularly on the windward side, sometimes from the depth of 200 fathoms.

SINGULAR CUSTOM IN THE HIMALAYA COUNTRY.

In a paper in Brewster's *Edinburgh Journal of Science*, last number, by Dr. Govan, on the Natural History, &c., of the Himalaya Mountains, he states, while at Nahan, which is from 3,000 to 3,200 feet above the level of the sea, and where the *croton* is used for fences, "Here I first noticed the custom which has been frequently observed to prevail in these districts, of laying the children to sleep, apparently much to their satisfaction, at the commencing heats, and until the rainy season begins, with their heads under little rills of the coldest water, directed upon them for some hours during the hottest part of the day. Here it was practised in the case of a life no less precious than that of the young Raja of Sirmoor, a boy about ten or twelve years of age,—a sufficient evidence of the estimation in which the practise is held. It is most commonly, however, followed in the case of infants at the breast. The temperature of the water I have observed to be from 46° to 56° and 65°, and have only to add, that it seemed to me most common in those districts which, having a good deal of cold weather, are nevertheless subject to very considerable summer heats. It was a great preservative, the people affirmed, against bilious fever, and affections of the spleen, during the subsequent rainy months."

CANE BRIDGE.

Metamorphosis of the Shakespearian Coir Rope Bridge of Suspension at Allypore into one of Sylhet Cane, or ground Rattans.

This curious change was, we understand, effected with ease in a few hours. The result is very interesting, inasmuch as it proves the great facility and economy with which these ingenious structures can be composed and suspended.

It appears that the canes, from 100 to 225 feet in length, and from one to nearly two inches in diameter, are procurable on our north-eastern frontier, merely for the cost of the labor in collecting them together. The Governor-General's Agent, Mr. Scott, when at Sylhet, sent down to Calcutta, at the request of Mr. Colin Shakespear, a supply of canes, coiled up like rope; and

of which he has constructed the present small bridge of 130 feet span by five feet in width. Not only the roadway, but all the radiating guys, catenary curved swings, preventer braces, and vertical suspenders, are of cane, none exceeding one and a quarter inch in diameter, and many not three-quarters of an inch.

The use of iron thimbles throughout the composition, gives an air of symmetry and neatness, while they greatly diminish friction, and add much to the strength of the bridge, which, like its rustic predecessor, has only one iron-jointed arm in the centre.

The appearance of the arch is singularly light, even more so than rope: and it is, in reality, lighter as a whole, because the bamboo cross slips, forming the tread-way, are lashed at once to canes, and thus it becomes firmer than in the rope bridge, in which the tread-way is distinct, and lies over the strands.

Eighteen canes of 150 feet each form the bearings. These are lashed together at each end of the bridge, and then bound round four open hearts, in substitution of dead-eyes. Thus the setting-up power acts in the same way as with the rope bridge.

There are no friction sheaves in the standards, with the exception of one for the lowest guy, the angle being acute.

The strength and durability of the cane is by some considered equal to that of rope, but this is a question that time will solve. Meanwhile it is quite clear, that if the cane should only last a season or two of the rains, and it is strongest when kept moist, the advantages gained to the country, abounding in that useful and cheap commodity, will be incalculable, no bridge whatever, we believe, having been attempted in that quarter up to the present time. And we may conclude that the natives, from habit and method in working up cane, will improve both on the neatness and strength of cane-bridges now to be introduced, especially as they well know, from experience, how to choose the best kind of cane, and to cut it at a proper season for the purpose intended. —*Cal., John Bull, March* 8.

LIFE.

From the Greek Anthology.

Which path of life is free from hate and jar?
They vex the Court, the Senate, and the Bar.—
We toil abroad: if upon sea we roam,
How dreadful!—and curst Care infests our home.
If rare success with wealth our efforts bless,
Fears come: and poverty is wretchedness.
Vexation is his doom who takes a wife;
Yet who is happy in a single life?
Children torment us: childless, we're unblest:
In youth we're fools; in age with ills oppressed.
If then our choice were free, all must desire
Not to be born, or, when born, to expire.

CIRCUMSTANCES OF THE PRIMITIVE CHRISTIANS.

A writer in a Calcutta paper* has endeavoured to obviate an objection made by some of the opponents of missionary labors, that all the primitive Christians were poor and ignorant men; whence it is inferred, that the possession of wealth is an obstacle to the adoption of Christianity. The writer, after a brief examination of certain texts of Scripture, exhibits the following list of examples, in support of his argument, deduced from the New Testament:

* The *John Bull* of February 25. We quote the original; but its obscurity and corruption, owing to typographical errors, have obliged us almost to re-write the article.

List of Primitive Christians who were either rich, or in respectable circumstances.

John the Baptist, son of a priest. *Luke*, i, 5.

Mary, mother of our Lord, was cousin to this priest's wife, and so intimate as to spend three months on a visit at her house. *Luke*, i, 36, 56.

Joseph, betrothed to Mary before the miraculous dispensation began; he was, therefore, probably of equal rank in life with herself. The simple circumstance of his being a carpenter proves nothing as to his poverty.

James and John, sons of Zebedee, who was rich enough to have hired servants. *Mark*, i, 20. They wished St. Paul to remember the poor, which seems as if they had not reckoned themselves such. *Galat.*, ii, 10.

A centurion, having soldiers and servants under him. *Matt.*, viii, 9.

A certain scribe. *Ibid.*, 19.

Matthew, the evangelist, collector of customs. *Matt.*, ix, 9.

Jairus, a certain ruler. *Matt*, ix, 18; *Mark*, v, 22.

A woman with an issue of blood, who was rich enough to have suffered many things of many physicians, upon whom she had spent all she had. *Mark*, v, 26; *Luke*, viii, 43. The ancient physicians were very rapacious.

James, the son of Alphæus, *Matt.*, x, 3; perhaps the same as Levi, the son of Alphæus. *Mark*, ii, 14. As Levi was a collector of customs, Alphæus was probably a respectable man. Perhaps Matthew and Levi were the same: in this case, James was Matthew's brother.

Mary, the woman with an alabaster box of very precious ointment, and sister to Martha and Lazarus. *Matt.*, xxvi, 7; *John*, xi, 2, xii, 3.

Martha had a household so large, as to be "cumbered about much serving," and was "careful and troubled about many things," *Luke*, x, 41; and (perhaps) made a supper. *John*, xii, 2.

Lazarus, brother of these, must have been a man of some consequence, because, at his death, many Jews came to comfort Mary and Martha: he was buried in a costly sepulchre. *John*, xi, 19, 38.

Pontius Pilate's wife perhaps believed. *Matt.*, xxvii, 19.

The centurion that watched the crucifixion, *Matt.*, xxvii, 54; *Luke*, xxiii, 47.

Joanna, the wife of Herod's steward. *Luke*, viii, 3. Perhaps her husband also believed.

Susanna and many others, ministered to Christ out of their substance or property. *Ibid.*

Joseph of Arimathæa, a rich man. *Matt.*, xxvii, 57.

A scribe, not far from the kingdom of God. *Mark*, xii, 34.

The good man of the house where the last supper was eaten, perhaps a believer: his house was large. *Mark*, xiv, 14, 15.

Mary, probably one of the women who ministered to our Lord out of her substance. *Mark*, xv, 40, 41.

James the Less, Joses and Salome, her sons, probably believers like their mother. *Ibid.*

Simon Peter, partner of James and John, master fishermen. *Luke*, v, 10. He declares he had forsaken *all* to follow Christ, *Matt.*, xix, 27; implying he had something considerable to forsake.

Andrew, Simon's brother. *Mark*, i, 16.

The centurion whose servant was sick. *Luke*, vii, 2.

Widow of Nain; as "much people of the city were with her" she was probably a woman of consequence. *Luke*, vii, 12.

The publican, *i. e.*, collector of taxes, represented, in the parable, as offering the acceptable prayer. *Luke*, xviii, 10.

Zaccheus, chief among the publicans, and rich. *Luke*, xix, 2.

Cleophas, husband of one of the Mary's before-mentioned. *Luke*, xxiv, 18; *John*, xix, 25.

Nicodemus, a ruler of the Jews. *John* iii, 1.

A certain nobleman, whose son was sick. *John*, iv, 46.

His whole house. *Ibid.*, 53.

Officers, sent to take Jesus, probably believed. *John*, vii, 46.

James, Joses, Juda and Simon, our Lord's brothers, and, of course, connexions of Zacharias the priest: they became believers. *Mark*, vi, 3; *Acts*, i, 14.

Many of the chief rulers, *John*, xii, 42; whose faith, however, was doubtful: "they love the praise of men more than the praise of God." *Ibid.*, 43.

Joses, surnamed Barnabas, a possessor of land. *Acts*, iv, 36, 37.

Paul, the apostle, known to have been a respectable man. *Acts*, vii, 58.

Simon, the sorcerer; no doubt rich. He was baptized. *Acts*, viii, 13.

Ethiopian eunuch, "of great authority." *Ibid.*, 27.

Tabitha, a woman in good circumstances. *Acts*, ix, 36.

Simon, a tanner, probably in easy circumstances. *Ibid.*, 43.

Cornelius, the centurion. *Acts*, x, 1, 2.

His kinsmen, and near friends. *Ibid.*, 24.

Manaen, brought up with Herod the tetrarch. *Acts*, xiii, 1.

Sergius Paulus, deputy of Paphos. *Ibid.*, 7.

Lydia, seller of purple, evidently in easy circumstances. *Acts*, xvi, 14.

Her household. *Ibid.*, 15.

The gaoler must have been a man of some respectability. *Ibid.*, 33.

His household. *Ibid.*

Not a few chief women of Thessalonica. *Acts*, xvii, 4.

Jason was able to receive the brethren in his house. *Ibid.*, 7. Perhaps a kinsman of St. Paul. *Rom.*, xvi, 21.

Not a few honorable Greek men and women of Berer. *Acts*, xxii, 12.

Dionysius, the Areopagite. *Ibid.*, 34.

Damaris, probably a woman of consequence, from being specified by name with Dionysius. *Ibid.*

Aquila, from his occupation as tent-maker (*Acts*, xviii, 3), and from having a church in his house (*Rom.*, xvi, 5), was probably in easy circumstances.

Crispus, chief ruler of the synagogue. *Acts*, xviii, 8.

His household. *Ibid.*

Justus had a house close to the synagogue; consequently in a conspicuous place. *Ibid.*, 7.

Apollos, "an eloquent man, and mighty in the Scriptures;" *i. e.*, a learned Jew. *Ibid.*, 24.

Mnason, of Cyprus, in whose house the disciples lodged. *Acts*, xxi, 16.

Ananias, who restored Paul to sight, had "a good report of all the Jews." *Acts*, xxii, 12.

Paul's sister's son, no doubt, like his uncle, in easy circumstances. *Acts*, xxiii, 16.

Agrippa, the king, almost persuaded to be a Christian. *Acts*, xxvi, 28.

Aristobulus had a household. *Rom.*, xvi, 10.

Herodian, Paul's kinsman. *Ibid.*, 11.

Narcissus had a household. *Ibid.*

Lucius and Sosipater, Paul's kinsmen. *Ibid.*, 21.

Gaius, Paul's and John's host. *Rom.*, xvi, 23; and 3 *Epist. John*, 5.

Erastus, chamberlain of the city. *Rom.*, xvi, 23.

Chloe had a house. 1 *Corinth.*, i, 11.

Stephanas, ditto. *Ibid.*, 16 and xvi, 15.

Fortunatus and Achaicus, who, with Stephanas, supplied Paul with money. 1 *Corinth.*, xvi, 17.

"Saints of Cæsar's household," *i. e.*, courtiers. *Philipp.*, iv, 22.

Luke, "the beloved physician." *Coloss.*, iv, 14.

Disciples, having servants, *i. e.*, slaves. 1 *Timothy*, vi, 2.

Onesiphorus, who had a house, and refreshed Paul. 1 *Timothy*, i, 16.

Zenas, the lawyer. *Titus*, iii, 13.

Philemon, a rich man. *Epist., passim.*

Apphia, probably his wife. *Philem.*, i, 2.

Archippus, Epaphras, Marcus, Aristarchus, Demas, and Lucas, Philemon's friends. *Ibid.*, 2, 23, 24.

The elect lady. 2 *Epist. John*, 1.

Her children. *Ibid.*

Her elect sister and her children. *Ibid.*, 13.

Christ sat down with many publicans. *Matth.*, ix, 10; *Mark*, ii, 15, *et passim.*

He was called the "friend of publicans, a gluttonous man, and a wine-bibber," *i. e.*, a friend of rich and luxurious men. *Matth.*, xi, 19.

He directs his apostles to provide no gold, silver, nor brass; a superfluous command if they were very poor. *Ibid.*, x, 9.

The same with respect to the seventy disciples. *Luke*, x, 4.

He alludes to their having servants (slaves) ploughing. *Luke*, xvii, 7.

Some (*é. g.*, Iscariot) of the disciples said the alabaster ointment might have been sold and given to the poor. As they did not express a wish for it to be given to themselves, they could not have reckoned themselves as poor. *Mark*, xiv, 5; *John*, xii, 5.

The disciples "sold their possessions and goods." *Acts*, ii, 45.

Some were wealthier than others, and ministered according to their ability. *Acts*, xi, 29.

They had books to the value of 50,000 pieces of silver. *Acts*, xix, 19.

Paul declares he had "coveted no man's silver, or gold, or apparel," *Acts*, xx, 33; implying that the disciples had wealth to be coveted.

They went to law with each other; no doubt about property. 1 *Corinth.*, vi, 6.

God prospered some more than others, *i. e.*, some were wealthier than others. 1 *Corinth.*, xvi, 2.

The Macedonian and Philippian churches were particularly liberal. 2 *Corinth.*, viii and ix. *Philipp.*, iv, 15.

Judas Iscariot was probably poor; otherwise, thirty pieces of silver would not have been a temptation.

"For ye know the grace of our Lord Jesus Christ, that, though he was

rich, yet for your sakes he became poor." 2 *Corinth.*, viii, 9. Although the primary sense of these words is, no doubt, an allusion to the condescension of the Son of God in taking upon himself the condition of humanity; yet, as the word is πλούσιος, and the apostle is here exhorting to alms-giving, it may be questioned, whether, in a secondary sense, this does not also imply that our Lord was actually in the possession of worldly wealth, which, in obedience, we may presume, to the will of God, he abandoned on entering on his ministry. In favor of this interpretation, it may be added, that it entirely takes away the objection raised by the ambiguous translation of the improved version of the New Testament, *viz.*, that there was nothing anologous in the case of our Saviour and that of the Corinthians.

Volcano in the Himalaya.

In a former number we noticed the breaking out of a volcano in the Himalaya range, to the north of Purneah. The following remarks in reference to the subject appear in the *India Gazette:*

It is generally known that the Himalaya mountains are subject to frequent and violent earthquakes, which would appear to intimate that some active principle is at work beneath them. This principle seems at length to have found a vent; but why it should have selected one of the highest peaks instead of a lower level for its appearance, is not easily explained, unless this peak prove to have been the site of an extinguished volcano.

The greatest heights of the Himalaya which have been yet explored, are found to present primitive rocks; while in their nearest rivals, the Andes (most of the highest peaks of which are volcanoes), granite disappears at a comparatively low level, and is replaced by porphyry and other generally acknowledged igneous productions. It would, therefore, be an interesting matter of enquiry to ascertain whether that part of the Himalaya which is the scene of the abovementioned phenomenon agrees in structure with the more western part of the range, or whether it is surmounted by rocks indicative of the former action of fire.

The terrific agent which has here demonstrated its existence, may be connected with the earthquakes which are often felt in the lower provinces, but which, either from their distance from the centre of the subterraneous operations, their depth from the surface, or the ill-conducting power of the vast mass of alluvial strata in that part of the country, have not been known to produce those destructive effects which are observed in other countries.

It has been observed, that buildings on rocks suffer (with few exceptions) more than those placed on alluvial soil; and this is easily explained by the circumstance, that rock, from its compactness and hardness, is more fitted to receive and transmit the vibrations given to it by any impulse, than the softer and more yielding alluvial strata. It is fortunate, therefore, that Bengal is blessed with such an unsearchable depth of soil as it presents; and however mortifying it may be to the geologist who may be so unlucky as to be embedded in it, his neighbours have much to congratulate themselves upon.

The earthquakes on the 5th and 8th January, at Mymensingh, would appear to have been connected with the appearance of the volcano.

Knowledge which the Ancient Indians had of Brass.

The supposition of brass having been anciently made in India, seems to be rendered improbable by both Pliny and Strabo; Pliny expressly saying, that the Indians had no copper—and without copper we are certain that brass cannot be made; and Strabo representing them as so ignorant of the art of fluxing metals, that, according to him, if they had been possessed of the materials, they would not have had the ability to use them for the composing

of brass. But these writers, it is apprehended, knew very little of India. Strabo, in particular, laments his want of materials to compose a consistent account of India; and few of the authors from whose works Pliny compiled his natural history, can be supposed to have had any intercourse with that country: Strabo, moreover, contradicts both Pliny's observations and his own. In describing the great pomp with which some of the Indians were accustomed to celebrate their festivals, he speaks of huge gilt kettles, cups and tables, made of India copper; from which it appears not only that the Indians were not destitute of copper, but that they were skilful metallurgists, since they knew how to flux it, to form it into vessels of various kinds, and to gild it. Perhaps this Indian copper, of which the vessels were made, instead of being gilt, only resembled gold in color, and was really a sort of brass. It is granted that this is but a conjecture, but it is not devoid of probability; for, not to mention that the author, whoever he was, from whom Strabo extracted his account, might in a public exhibition have easily mistaken polished brass for gilt copper; nor the little probability that caldrons and kettles, and such vessels as were in constant use, would be gilded in any country, we have reason to believe, from what has been observed before, that a peculiar kind of vessels, probably resembling some of those exhibited in the India festivals, had been long in use in Persia, and that they were made of India copper, without any gilding. We knew that there is found in India, not only copper, strictly so called, but zinc also, which, being mixed with copper, constitutes brass, pinchbeck, tombac, and all the other metallic mixtures which resemble gold in color. On the whole, it appears probable, that brass was made in the most remote ages in India, and in other parts of Asia, of copper and calamine, as it is at present.—*Watson's Chem. Essays.*

MALABAR.

It would seem that the etymology of the word Malabar (the name by which the Tamoolians are at present known and distinguished among Europeans) is unknown to many. By an attentive perusal of a saritra, we are led to the conclusion, that it was derived from the two Tamil words *mali-raaram, i. e.*, mountaineers, and was conferred on the Tamil nation by the celebrated Vasco de Gama, from their country Malayala (mountainous land), which he discovered in or about the year 1498, and called Coaste de Malabars.—*Madras Paper.*

THE FORMER AND PRESENT STATE OF SIBERIA.

INCLUDING A HISTORY OF ITS DISCOVERY AND CONQUEST.

(*From Russian Authorities.*)

The vast tract of country included between the Ural Mountains and the North Pacific Ocean, the long range of the Altai and the steppes of the Kirghis Cossacs, and the Arctic sea, designated for a century past under the general name of Siberia, was not known to the ancients, except as the fabulous abode of gold-guarding dragons. "History knew nothing of Siberia before the irruption of the Huns, Turks, and Mongols into Europe; Attila's ancestors wandered about the banks of the Yenissei; the famous Khan Disawul received Justinian's ambassador in the valleys of the Altai; the ambassadors of Innocent IV, and St. Louis travelled along the lake Baikal to meet the successors of Jenghis-Khan; and the unfortunate father of Alexandre Nevski, did homage to Gayook Khan in the vicinity of the Amoor."* The Russians became acquainted with the south of Siberia during the thirteenth century, while under the sway of the Mongols; but the enterprizing spirit of Novogorodian traders had introduced them into the north-western part of that country as early as the ninth century. During the fifteenth century the Russian armies penetrated to the rocky mountains known to the ancients by

the name of the Riphæian chain; and Joann III, extended his conquests even to the banks of the Irtish and the Ob, and rendered the kingdom of Siberia tributary to his crown.

This kingdom of Siberia, or more properly *Ssibir*, was so called after the capital of that name, situated on the river Irtish, between ten and eleven miles from the present Tobolsk, and was confined to the vicinity of this river and the larger Ob. It is probable that it was founded by some Jugor or Ostiak princes; and conquered by the Nogai Tartars of Ishim and Tjumen some time about the sixteenth century. The only thing certain is, that the Russians found them there at that period; but that they saw no Tartars when they overran the country in 1483. In fact, the whole history of Siberia, and the various nations and hordes that inhabited its vast steppes before, and even some time after, the Russians effected a permanent settlement in it, is involved in doubt and obscurity. The irruptions of the Tartars probably did not extend beyond those parts now called south-western Siberia; but it is probable that many weaker tribes were then driven further up the country, and compelled to establish themselves in the cold marshes of the north, where they afterwards remained.

The road to Ssibir being well known, the Czar Joann, desirous of obtaining some intelligence of the ulterior countries, despatched, in the year 1567, two hetmanns, named Ivan Petrow and Burnash Yalutshev, to visit the countries south of the Irtish. Provided with letters of recommendation to the "unknown rulers of unknown nations," these daring Cossacs undertook the journey, and brought back a description of the countries from lake Baikal to the sea of Corea. They had passed through the camps of the *black* or western Mongols; thence into the towns of the *yellow* or eastern Mongols, where they found a woman on the throne, and the people engaged in commerce, agriculture, and the rearing of cattle. They had heard in this journey, of Turkestan, Bucharia, Kashgar and Thibet: but they had not visited those countries, as the queen of the Yellow Mongols gave them a letter of recommendation, which opened for them the iron gates of the Chinese walls, and they penetrated into this ancient empire, the existence of which seems to have been previously esteemed problematical in Russia. But this knowledge served but little to extend or strengthen Russian authority in Siberia; engaged in defending his western frontiers against the obstinate attacks of the Teutonic knights and Livonians, Joann had no leisure to protect Great Perm, at that time the boundary of Russia, or the countries between the Kama and Dwina, where many Russians had settled several ages before, against the irruptions of the khans of Ssibir; much less could he compel them to the regular payment of the tribute which he had imposed on them in times of prosperity.

In this emergency, he gave large grants of waste land about the Kama, from Perm to the rivers Ssulwa and Tshussowa, to two merchants, brothers, of the name of Stroganow, who lived and possessed great wealth and authority in that district, besides many privileges which made them almost absolute princes in their country. These spirited merchants, having drawn around them a great many colonists and soldiers, began to build, in the year 1558, a great many *ostrogs*, or fortified towns, which they opposed to the irruptions of their troublesome neighbours; and in 1572, they succeeded in defeating the united forces of the revolted Tsheremis, Ostiaks, and Bashkirs, and compelled them again to acknowledge the Russian dominion. When they had gradually extended the sway of their sovereign to the rocky mountains, they carried their designs farther; they thought it would be impossible to expect a quiet enjoyment of their present possessions, unless they could drive the Tartars out of Ssibir, which they had conquered, and again bring the Ostiaks under their ancient subjection to Russia. With this view they solicited and obtained from the Czar a grant for this conquest, which became the more imperative, as Kutshyum, the then ruler of Ssibir, had lately sent an expedition against the territory of the Stroganows, with a view of entirely dislodging the Russians from those Settlements: which had, however, again retreated on

hearing of the cannon with which the new towns were defended. This grant was given on the 30th of May 1574; but the two prince-merchants, finding perhaps their means inferior to their zeal, postponed the execution of their enterprize for six years, at the end of which they died, transferring their wealth, prudence, and activity to their younger brother Ssemen, who, in conjunction with two nephews, now seriously set about the long-meditated conquest.

In a late article on the Cossacs, we alluded to the origin of this people, and their usefulness to Russia; but we omitted then to state, that there were times when they, especially the Cossacs of the Don, proved very troublesome to the State. They robbed and plundered wherever they could, were often in rebellion against the Czars, and on one occasion actually proceeded to murder some Asiatic ambassadors on their way to Moscow. They were, therefore, repeatedly outlawed, and troops sent against them, with orders to destroy them as a public nuisance. It was to men like these that the Stroganows looked for the execution of their perilous enterprize, at a time when the Czar could not afford them either men or money. They therefore wrote, in the spring of the year 1579, to one Yermak Timofeyer, and four other outlaw hetmanns of the Volga Cossacs, soliciting them to lay down a trade so disgraceful to Christian heroes, and come and be, as well as themselves, honest soldiers of the *white Czar*, for the purpose of defending "the eastern boundaries of Christendom." These men, moved by the confidence thus placed in them, readily obeyed the summons; and on the 21st of June following, they appeared, at the head of 540 bold champions, at the residence of the Stroganows.

Yermak here soon found an opportunity to signalize his military skill and bravery. He beat a revolted Ostiak prince, who had attacked one of the Russian Settlements; and the Stroganows, having assured themselves of his fidelity, increased his little army to 840 soldiers; all men of desperate courage and fortune, and committed to him—the conquest of Siberia. The general having vowed *courage and chastity* (such are the words of the annalists), left his employers on the 1st of September 1581, sailing up the Tshussowa to the Ural mountains, not only without the participation, but even *without the knowledge* of the Czar; the Stroganows not thinking it necessary to require a fresh license for this enterprize.

Unfortunately, while these heroic Cossacs were journeying on in search of enterprize and glory, the prince of Pelim appeared with a considerable army on the banks of the Kama, laying waste all the country round, destroying the towns, and killing or carrying into captivity many of the inhabitants; all the defenders of the country being engaged in Yermak's enterprize. On hearing, however, of this expedition of the Cossacs into Siberia, the invaders again retreated. But the Czar was greatly incensed against the Stroganows, for thus engaging in an enterprize which left his country exposed to invasion. He ordered the immediate return of the Cossacs, threatening, in case of another invasion of his territory taking place by the prince of Pelim, or the Sultan of Ssibir, to declare the Stroganows enemies of the country, and have the Cossacs hung as traitors. But the latter were already beyond the reach of any messenger that could be sent after them; and when, in the second year of their departure, one of the hetmanns appeared before the Czar at Moscow, bringing the intelligence of a new kingdom being annexed to his crown, his anger was changed into joy, and honors and rewards were showered on the planners and executors of this great design.

The first conquest of the kingdom of Ssibir seems to have been effected with comparatively little difficulty, the Russians being provided with fire-arms, and especially with cannon, to which the Tartars, and the nations under their control, were as yet strangers. Nevertheless, frequent and obstinate battles were fought, in which (as the chroniclers assert) the enemies appeared with tens of thousands of horse; but we may be allowed to doubt these assertions in regard to numbers, because historians in barbarous ages have ever been prone to magnify, and because it is not probable that that barren country ever

contained so great a population in any one of its districts: but as we shall recur to this subject hereafter, we will resume our narrative.

The Khan who ruled at the time of the irruption was blind; but Yermak and his Cossacs found a formidable antagonist in his nephew, Mametkul, who continued annoying them till he was taken prisoner. This event seemed to terminate the war; and it was then that Yermak sent his messenger to the Czar, announcing the completion of his conquest; including the town of Ssimbir, or Iskir (as it was called by the Tartars), in which they are said to have found great treasure.

It may be supposed that Joann, on receiving the intelligence of this conquest, did not fail to send Yermak reinforcements; but they were not very considerable, and an epidemic breaking out the ensuing winter, all the tribes which had previously acknowledged his sway revolted, and, after a short time, the Russian forces, reduced to about 150 men, had nothing left of all their possessions but the town of Ssibir, in which they were besieged by a numerous army. A successful sally, however, relieved, and enabled them to act on the offensive. But Yermak being one night surprised by the enemy on the banks of the Irtish, and all his companions, to the number of fifty, slain, he threw himself into the river, and terminated his heroic career in the waves. After this his few followers who had remained at Ssibir returned to Russia.

But this power had already learned to appreciate the importance and value of regions, which, although for the most part cold, barren and destitute of inhabitants, enjoyed the advantages of being traversed by large rivers, and promised an abundance of peltry, as well as precious metals and stones. Besides, it brought Russia into closer contact with the rich countries of central and southern Asia, so valuable in a commercial point of view; since, although the residence of the Cossacs in Siberia had not been above two years, a commercial caravan from Bucharia was actually on its way to Ssibir when Yermak perished in the waters of the Irtish. New troops were, therefore, ordered into the country, by whose means a permanent Settlement was effected on the Irtish and Ob. Thence the Russian dominion was gradually extended (the Cossacs being almost invariably the discoverers and conquerors) over the whole of northern Asia, to the Arctic and Pacific oceans, with their Islands, ultimately passing over to the American continent. The nations inhabiting these vast regions were either subdued or driven southward; but no war of extermination was carried on against them, nor indeed any more severity exercised than was absolutely necessary to make them acknowledge the Russian supremacy, and consent to pay a tribute, which was often but nominal.

The conquest had gradually been carried on from river to river to the east; but ascending those rivers towards their sources, the Russians also carried their arms to the Altai mountains in the south, and even to the banks of the Amoor, where they were met, and where their career was stopped, by the Chinese.

Yerofy Chabarow first turned the attention of his countrymen towards that river. Provided with a license and directions from the General commanding at Irkutsk, and attended by about seventy sable hunters, this daring adventurer set out upon his hazardous enterprize in March 1649. His companions increased in number during his march; and in the course of the summer he reached the mouth of the Tugir. In January 1650, he crossed the mountains which border on the Amoor, and arrived in the country of the Dauriens, then ruled by an independent prince named Lovky. He found four or five wooden castles, surrounded with a mud wall and a moat, having within large rooms, with paper windows. But the prince and his people had fled.

In the largest of these places Chabarow and his men spent a comfortable winter: the country abounded with game, and the river with fish. It was superior to any part of Siberia they had yet seen, and he determined, therefore, to settle here; but finding his people not sufficiently numerous for such a purpose, he went to Irkutsk for reinforcement; in the following spring (1651)

he returned with 140 followers, amongst whom where several Cossacs. It was probably then that he founded the town of Albasin; for we find, that on the 2nd of July of the same year, he embarked at that town on the Amoor, in order to explore the country down that river.

After three days' navigation, they saw a few abandoned Settlements, and three towns, separated from each other by walls, and, to all appearance, of recent construction. They were inhabited by three Daurien princes, who opposed the landing of the Cossacs, with their people, supported by fifty Chinese. At the first discharge, however, the Dauriens retreated into their towns, and the Chinese ran off.

Chabarow now endeavoured to obtain the towns by capitulation; but as the Dauriens rejected pacific proposals (the Russians requiring no more than a promise of paying a tribute to the Czar), they battered the walls of one of the towns with cannon, and took it by storm. The two others were conquered in the same manner, after an obstinate combat, in which 660 of the enemy perished; probably all the men, since the chronicles mention only as prisoners 361 *women and children*. The Russians learned that the Chinese whom they saw, had settled amongst this tribe for the purpose of receiving the annual tribute of fur for their Government, and were trading in several kinds of merchandize; and that they had joined the Dauriens very reluctantly, alleging that they had received no orders to fight the Russians. Indeed, the Chinese chief confirmed this statement next day, assuring the Russian commander, in person, that his nation had no desire to be at war with them.

Chabarow remained here six weeks, during which time he summoned the surrounding Daurien tribes to submit to Russia; but they refused. He, therefore, re-embarked on the river, and on the third day arrived near a newly fortified Daurien town, where the neighbouring princes had deposited their treasures. At the unexpected arrival of the Russians, the people were amusing themselves in a camp without the gates; and Chabarow, taking advantage of this circumstance, quietly possessed himself of the town. The inhabitants outside immediately fled; but being overtaken, submitted, and promised whatever was required of them, giving two of their princes as hostages. For several days they lived with the Cossacs in apparent cordiality; but one morning they disappeared, leaving their hostages behind, one of whom committed suicide. Chabarow, therefore, again embarked, and continued his course down the river, in expectation of meeting with more favorable winter quarters. He fell in with different tribes, and at last fixed his temporary abode in a camp of the Atshinski, four days' navigation below the mouth of the Shingala, and twenty below Albasin. He called this post Atshinsk, and fortified it as strongly as circumstances would admit. Nor was this precaution superfluous; the fort was attacked by about 1,000 Mongols, who were repulsed with some difficulty. The rest of the time he remained unmolested, and was actively collecting the *yassak* (tribute of peltry) among the neighbouring Mongol tribes.

Meantime, these tribes were not idle; they sent a deputation to the Mandshoo general commanding in Mongolia, where the late conquerors of China were then beginning to extend their dominion, and begged his assistance. The latter complied, and ordered 2,000 horsemen to join the Mongol tribes, and, if possible, to bring him the Russian invaders alive. This order saved the Russians; for when the Mandshoos attacked their fort, and their artillery effected a breach in the wall, and penetrated within, they dared not kill the Russians, who, taking advantage of their irresolution, drove them back, and defeated them with great slaughter.

The Mandshoos and their allies, not discouraged by this check, augmented their army and repeated their attacks; but Chabarow successfully resisted them. He applied for a reinforcement of 600 men to Irkutsk; and afterwards to Moscow. But the Russian Government was then too weak to take decisive steps for the conquest of a district of greater value, in the hands of a wise

administration, than perhaps all Siberia, on account of the direction of the Amoor to the Pacific. Orders were given which were never executed, except one; and that proved most detrimental to the Russian interests, namely, the removal of Chabarow, and the appointment of a Cossac chief, named Stepanow, to the command. Stepanow was brave, and accomplished much; but he was unfortunate, and was not supported. He built several forts, which were taken and destroyed almost as soon as they were built; and, to complete his ruin, the Chinese had recourse to an expedient, against which Russian fortitude was not proof.

When the reports of Chabarow's conquests had spread over Russia and Siberia, and the beauty of the climate, the abundance and wealth of the Amoor, had been vaunted, with all the exaggerations natural to a rude age and an excited people, emigration towards this new paradise began to take place, which threatened to depopulate the rest of the empire. This flight of the people (as Russia writers call it) continued for two years (from 1653 till 1655), attended with great disturbance and excesses; and was not stopped till the Government placed a strong guard at the mouth of the Olekma, and prohibited emigration to the Amoor, without a written permission, under pain of death. However, many vagabonds had arrived there, most of whom were cut off, in marauding expeditions, by the enemy; and the others had neither courage nor inclination to fight, except for subsistence.

The Mandshoos, therefore, adopted the wisest course; they removed the tribes, upon the plunder of whose provisions the Russians subsisted, to other Settlements, which so discouraged those adventurers, that many withdrew to the interior of Siberia, and others fled at the sight of the enemy.

Under these circumstances, Stepanow was attacked on the river by a numerous flotilla. He had 500 men; but the greater part ran away before the battle began, and the rest perished with their leader. This occurred in the summer of 1688, and terminated the Russian power on the Amoor. All their ostrogs (forts) were destroyed, and several hundreds of their people were taken prisoners, and carried to Pekin, where some of their descendants are still settled, and, in a few instances, follow the religion of their forefathers.

Albasin was re-built, about 1670, by a Polish adventurer, and some fugitive Cossacs. The Emperor, however, took the Government of it out of their hands. The country around was cultivated, and everything promised success, when a turbulent spirit broke out amongst the Cossacs, which threatened serious consequences, but for the Chinese, who, having already attacked parties of the Russians, now appeared with a large army, and in March 1685, laid formal siege to Albasin. The Russians (amounting to only 450 fighting men) bravely resisted, till they lost 100 of their number, and spent all their ammunition, when they retired to Nertshinsk.

Some time after, the Governor of that province re-built the town of Albasin, which had been destroyed and abandoned by the Chinese. But in July 1786, the Chinese re-appeared, and besieged the town till May following. The Russian garrison, which at first consisted of 736 men only, was then reduced, by war and disease, to sixty-six; when suddenly the Chinese retired from before the town, and showed the utmost attention to its brave defenders. This change was occasioned by the arrival of a Russian ambassador at Pekin to propose an amicable settlement of the boundaries of the two empires. A conference accordingly took place at Nertshinsk, which led to the well known treaty by which the Amoor, in its whole course, was definitely secured to China, and Russia renounced, for ever, the town of Albasin and its dependency.

We have been more diffuse in this part of our narrative than in that relating to the first conquest of Siberia, because the circumstances which settled the

boundaries of the two largest empires of the modern world, whilst extending their respective limits north and south, seemed more important than the details of the successive attacks and overthrows of the tribes which inhabited the vast regions of northern Asia.

Russian enterprize was thus confined within an extent of country equal in magnitude to all Europe; but cold, marshy, uncultivated, and thinly inhabited. Nevertheless, its acquisition has been of great, and will be of still greater importance to its possessors. Siberia may be divided into the hilly or eastern, and level or western portions. All the mountains come from the south, whence they spread eastward and northward, forming the boundaries towards Mongolia, giving rise to, and directing the course of numerous large rivers which intersect the country, and passing through Kamtschatka, are lost in the Kurile Islands. The chain which runs along the left bank of the Yenissi forms the boundary between the hilly and level country, in which, with the exception of some low hills, or rather table-land, along the rivers, no considerable eminence is found as far as the Ural mountains. Within the lower range of these flows the Tobol, a river which forms the reservoir for all the western waters, as the Yenissi is the principal receptacle for those of the east.

The soil is various, as may naturally be supposed; but with the exception of some of the rocky mountains in the south-east, and the salt-marshy steppes between the Irtish and Ob, especially towards the south, the country, up to the 59th or 60th degree of latitude, is capable of being rendered as productive as almost any part of the north of Europe. In the central districts, between the Ob and Yenissi, formed by hills of moderate height, argiculture is in a high degree of perfection as far as 58°. Beyond the latitude abovementioned, the country is mostly covered with forest, and beyond that with moss-covered marshes, which extend to the sea-shore. Within the forest region, Settlements are still practicable, as there are many parts where some of the hardier kinds of garden fruit will thrive. But beyond this none but nomade hordes, possessed of flocks of rein-deer, can subsist, except a few small tribes settled on the banks of the rivers, who obtain a precarious subsistence from fishing.

Thus the natural division of the country seems to be latitudinal; the Government divisien, however, is longitudinal, forming, by a recent regulation, two principal districts, the eastern and western; each of which has its distinct central Government. The line which separates these, runs nearly through the centre of the fertile country between the Ob and Yenissi, which supplies almost all Siberia with corn. The country is rich in minerals, namely copper, lead, gold, silver and especially iron; besides salt, and above all, peltry, its staple export, which goes principally to China, the only country with which Siberia has any trade, except a little barter carried on from Okhotsk and Kamtschatka with the natives of the opposite coast of America, and latterly with the Sandwich Islands and California. The Russian Chinese trade, as is well known, is carried on at Kiakhta only, and is said to amount to about a million of silver roubles a year; which we should suppose is rather below the mark, since a great part of the exports, by way of Kiakhta, consists of Russian, German, and even British manufactures, which, if deducted, would reduce the Siberian exports to very little. The fact is, that the real state of that trade is not known, since the Russian Government thinks it its interest to conceal it. The same remark is applicable to the inland trade of Siberia, and that carried on between that country and the older Russian provinces, of all of which we have not been able to obtain any authentic statement. The principal impediment to the Siberian trade is the difficulty of inland communication, and the dispersed population. The rivers afford no connection, either with Russia or the Pacific Ocean, but after flowing through barren marshes, empty their vast waters into an unnavigable sea. The roads are necessarily bad, partly owing to the nature of the soil, but more especially to the necessity of carrying them immense distances with little or no population near them; difficulties which are peculiarly apparent in the districts beyond lake Baikal, towards Okhotsk

and in Kamtschatka; whilst the Baikal itself, and the mountains that skirt it, oppose, most part of the year, an almost insuperable barrier between the inhabitants on both sides. The formation of canals would, perhaps, be only practicable in western Siberia, but cannot be thought of before the country is well peopled.

The whole population of Siberia, according to the last census, amounts to 1,604,495, of which 848,058 are males. Of these 572,471 are under the Government of Tobolsk, 340,000 under that of Tomsk, 135,000 under that of Yenissisk, 400,500 under that of Irkutsk, 74,222 in the province of Yakutsk, 6,698 in the sea-district of Okhotsk, and 4,506 in Kamtschatka, or 1,420,529 in west, and the rest in east Siberia.

The following considerations are suggested by the population of this country:

1. The number of aborigines, or, as the Russians call them, foreign tribes, or foreigners, is to that of the Russians in the proportion of three to eight.

2. Dividing Siberia into three latitudinal zones, we find the population to be, in the northern, about 198,000, in the central about 382,000, and in the southern about 1,220,000 individuals; or about the proportion of 1, 2, 6.

3. The number of foreigners, as compared with that of the Russians, in the northern zone, is 23 to 2, in the central 1 to 6, and in the southern 7 to 27.

4. If we divide Siberia longitudinally, we find that in the west, *i. e.*, in the Government of Tobolsk, the number of Russians, compared with that of foreigners, is as 17 to 2; in the central, *i. e.*, in the Governments of Tomsk and Yenissisk, as 11 to 2; and in the eastern, *i. e.*, in the Government of Irkutsk and the province of Yakootsk, as 4 to 5.

5. The average number of births, compared with that of deaths, for five years, is as follows: in the western part, as 20 to 11; in the central, 26 to 11; in the eastern, 8 to 5.

6. The mortality in the central, western and eastern parts, is in the proportion of 24, 27, 35.

7. The number of males seems everywhere to exceed that of females; but it must be observed, that amongst the former are enumerated above 88,000 individuals employed in the Military and Civil Service, and in the mines, most of whom are unmarried; and that among the aborigines the return of the females has rarely been given in full: and, as we find, in the enumeration of the different classes of peasantry and tradesmen, that the females are invariably more numerous than the males, we may conclude, that, throughout Siberia, the numbers are at least equal.

We have seen, by the above statements, that the Government of Tobolsk contains more inhabitants than the rest of Siberia together; a circumstance naturally to be accounted for from its proximity to Russia, and the goodness of the soil among the Ural mountains. It was here the first Russian Settlements were formed; and few ventured beyond the mountains till Government, compelling the settlers to work in the mines, forced many to seek a more independent state on the banks of the Tura, Tobol, Irtish and Ishim. But they went amongst hostile tribes, and, therefore, instead of spreading themselves over the country, they were compelled to assemble in small fortified towns, whence they sallied forth in quest of game. In this manner, towns arose along the rivers before the land was cultivated; and it was not till the Government had completely subdued the natives, and, by establishing roads, formed a connection amongst the detached Settlers, that agriculture was undertaken.

Under these circumstance, the Russian population gradually advanced; but it would, perhaps, not have gone beyond lake Baikal, nor into the steppes of Barbinski, and near the mines in the barren mountains of the south, had not

a certain number of people been, from time to time, forcibly carried there by order of Government. The persons so settled were, 1st, men and women which the districts were obliged to furnish in lieu of recruits for the army; 2ndly, criminals transported thither from Russia; and, 3rdly, people who had fled from Russia during the religious troubles, and were afterwards sent from Poland to Siberia.

The transportation of criminals began under the Czar Alexi Michailowitsh, and was at first confined to such as, by the former laws, would have been punished capitally, and these were employed in the mines. Since 1799, however, transportation to Siberia has been the universal punishment, even for trivial crimes; although the treatment of those who had been guilty of such was less severe.

The condition of the population, nevertheless, was little advanced by these measures; for although an average number of from 3,000 to 4,000 individuals have been annually sent, for some years past, they were mostly males, and the few females were seldom fitted for marriage. Moreover, it was very rare that the old Settlers would give their daughters to convicts, who were generally men of the worst description, and in whom the long journey in bad company used to spoil the good qualities which they might haply have possessed before.

There is scarcely a place in all Siberia which has been peopled by convicts alone. They are most numerous about the distilleries and salt-works, the Telminski cloth manufactories near Irkutsk, and on the high road in the circle of Nishne-udinski. Their Settlements in the northern parts, especially near the Yenissi, are neither extensive, nor promise to be permanent.

The different tribes that compose the population of Russia are all confounded together in Siberia, so that they are not easily distinguished from one another. There are a few Jews and Gypsies, especially at Kainsk, one of the principal towns of the Government of Tomsk; and in the circle of Ishim is a village of Finlanders, descended from a few families of that nation formerly transported there. Some writers have supposed that Siberia is only peopled along the high roads. This notion is completely erroneous as far as regards the most populous district, *viz.*, the Government of Tobolsk, where the inhabitants near the roads do not form the twentieth part of the population: while, in some of the most sterile parts of the country, it has been necessary to establish peasants along the road for the sole purpose of providing post-horses and refreshment for travellers.

It now remains for us to speak of the ancient inhabitants of the country. *Who* they were, and what were their *numbers* on the arrival of the Russians, it would be impossible to determine; nor is it likely that we shall ever know who were the nations that left those monuments of ancient and rude arts and letters described by Pallas and others. It is certain that the latter were not the same as those the Russians found there. These were rude nomade tribes, with the exception of the Tartars of Ssibir, who inhabited towns. We have already expressed our doubts respecting the numbers recorded by ancient chroniclers. It is impossible, without a careful cultivation of the soil, that any nation in Siberia could have been very numerous. Besides, we may suppose, that at a period when the communication between Mongolia and the rest of Tartary was perfectly open, the nomade population in the south was constantly varying. If, therefore, we estimate the average number of inhabitants at a million, we shall probably be rather above than below the mark. The present inhabitants of foreign race amount only to 436,213 of both sexes; in 1763, they amounted only to about 260,000. But we must admit, that although the Russians did not, as the Spaniards in America, carry on a war of extermination in Siberia, they must have destroyed many during the first conquest, and more in the suppression of subsequent rebellions, or by the injudicious experiments of Governors. Many of them also died by the introduction of new diseases, and whole tribes were reduced by being driven from the south into the icy regions of the north; moreover many emigrated into the Chinese territory.

The foreign tribes now in Siberia may be enumerated as follows :—

1. The *Tartars* (or rather Turks, as they have been proved to be by M. Klaproth); they inhabit, principally, the Governments of Tobolsk and Tomsk, and amount to about 17,000 males.

2. The *nations of Tartar origin* that have mixed with other native tribes, especially the Djungars, *ex. gr.* the Ssagizi, Katshinzi, &c., amounting to about 12,000 males, who live in the southern parts of the Governments of Tomsk and Yenissisk.

3. The *Vogools*, in west Siberia, near the meeting of the north and south boundaries; they were formerly independent of the Tartars; they are reckoned to amount to 2,150 males.

4. The *Ostiaks*, in the north-west of Siberia; they were known to the Russians at an early period, and they amount to about 18,000 males.

5. The *Samoyeds*, near the gulf of the Ob and Yenissi; about 3,000 males.

6. The *Kirghis Cossacs*, inhabiting the steppes that bear their name. Their exact number is unknown; nor are they enumerated among the regular inhabitants of Siberia. The number of those living within the Russian lines varies constantly.

7. The *Calmucs*. These are only found as a community in the southern parts of Tomsk; but many of them are dispersed about the country, having been purchased as slaves from the Kirghis.

8. The *Bukharians* and *Tashkentians*. They are few in number, and are settled in the towns along the Siberian line, where they enjoy several old commercial privileges.

9. The *Buriats*, near lake Baikal. They are of Mongol race, and divided into many tribes. Their number is about 73,000 males.

10. The *Yakoots*, inhabiting the province of the same name, about 66,000 males.

11. The *Tungoosians*, dispersed over the whole north and east, about 16,000 males.

12. The *Kamtskadales*, 1,385 males.

13. The *Koriaks*, in the country of the Tshuktshi, about 1,400 males.

14. The *Lamoots* and *Yukaghirs*, in the north of the province of Yakootsk, about 1,500 males.

15. The *Karagasses*, in the southern part of Irkutsk, a very rude people, about 242 males.

16. The *Alyootors* and *Kuriles*, in Kamtschatka.

There are, moreover, several tribes who are not entirely dependent on Russia, *viz* :—

The *Tshuktshi*, a warlike race near Behring's Strait; and several tribes of *Djungar* origin, near lake Teletzki, who pay tribute both to Russia and China.

By a late arrangement, all these different tribes have been divided into three classes, *viz* :—

1. The *settled*, who pursue agriculture and trades;

2. The *nomades*; and

3. The *unsteady wanderers*, who have no particular home, and live by hunting and fishing.

This distribution, however, is very recent, and we have, therefore, no sufficient *data* by which to fix the respective numbers of each class. The Government seems very anxious to bring them all to a settled state; which is certainly very praiseworthy; it ought, nevertheless, to consider that the higher latitudes of Siberia are only fitted for wandering tribes of herdsmen, hunters

and fishermen. In furtherance of the above benevolent design, the emperor has lately freed all those tribes from military duty; and, what will ever redound to the honor of the Russian sovereigns, they are still ruled as they always have been, by their own respective laws and customs, and are left perfectly free in the exercise of their different religions.

Y. Z.

MAXIMS OF THE MALABARS.

(*From a Work entitled* Oleha Nidhi.)

Do not spend a day without offering prayers to God.
Conform not with those who practise witchcraft.
Go not to places to which you have no invitation.
Ridicule not the absent.
Show not your back to the enemy.
Be not in hot water with the poor.
Do not abuse any one without a cause.
Avoid criticising the faults of others.
Satirize not a virtuous woman.
Contemn not the sages of the Supreme Being.
Treat not the learned contemptuously.
Carry no tales of detraction.
Do not become security for another.
Have no intercourse with gamblers.
Reside not in a place where there is no church.
Utter not a lie, although death be near you.
Never regard your enemy as a friend.
Keep no familiarity with mountebanks.
Never venture to second a new custom.
Travel not by a solitary route.

"MIRAGE" IN PERSIA.

The wonderful effects of the *Mirage*, and the phenomena it produces, have frequently been the theme of admiration with travellers; but it is almost impossible to conceive the extent to which these prevail upon the wide and level plains of these countries, when the air, in a state of rapid undulation, causes every object near the surface to tremble into forms as uncertain and evanescent as the eddies that produce them. A distant mountain, in the space of a minute, will assume first, perhaps, the form of a lofty peak; this, after rising to what appears a prodigious elevation, will thicken at the top, and spread into that of a large mushroom, with a slender stalk: the top will then split into several spires, and then all will join into a solid table-shape. This is extremely puzzling to a surveyor, who depends upon the peaks of mountains as objects from which to form his triangles: for he may be thrown many degrees out of the true line by trusting to an observation under such circumstances. In other instances, a mud bank, furrowed by the rain, will exhibit the appearance of a magnificent city, with columns, domes, minarets and pyramids, all which flit as you approach; till, to your utter confusion, they dwindle into a heap of earth, perhaps not ten feet high. Numberless have been the mistakes made of asses, with boys on them, for elephants and giants, and well-mounted troops of cavalry; sheep and goats, for camels and dromedaries; and the smallest bushes, for fine forest-trees. There is sometimes great beauty, and much that is amusing, in the variety of phenomena produced; but they not unfrequently involve the weary traveller in great disappointment.—*Fraser's Journey into Khorasan.*

SELECTIONS FROM THE ASIATIC JOURNAL.

VOL. XXI, *January to June*, 1826.

EPIGRAM FROM AUDŒNUS.

To a poor Physician.

You give a patient drugs, he gives a fee,
And thus each cures the other's malady.

THE BRAHMAPUTRA.

We extract the following observations upon the source and course of this important river from the *Calcutta Government Gazette* of May 9.

"The late operations to the eastward have already added materially to our knowledge of the countries in that direction, and will lead to the most important improvements in their geography. Among the objects of the first interest is the real source of the Brahmaputra, which, there is reason to think, will require a correction very analogous to that made in the origin of the Ganges, and which, by cutting off several hundred miles of a singularly and improbably devious course, will be found much nearer to the plains through which it flows, than has hitherto been imagined. The Brahmaputra has been identified with the San-po, which the Chinese geographers traced through Great Thibet, running from west to east. They lost it on its turn to the south; but the Jesuit missionaries very justly concluded that it must pour its waters into the Bay of Bengal. In conformity with this notion, M. D'Anville was disposed to think it the same with the river of Ava, or Irrawaddy; he was probably in the right. Major Rennell, however, connected the San-po at its bend with the Brahmaputra, in consequence of his tracing its course, in 1765, from the east, and not, as before represented, from the north. The enquiries to which this discovery led, furnished him with an account of its general course to within 100 miles of the place where Du Halde left the San-po; on which he adds, 'I could no longer doubt that the Brahmaputra and the San-po were one and the same river;' and to this were added the positive assurances of the Assamese, that their river came from the north-west, through the Bhootan mountains. The Ava River, Major Rennell identifies with the Now Kian River of Yunan.

"The connexion of the San-po and Brahmaputra is, however, upon Major Rennell's own showing, entirely conjectural; and it does not follow that, because the streams were traced to within 100 miles of each other, they were the same. At any rate, if the same, we must conclude that the Brahmaputra, after flowing many hundred miles, must be a deep, broad and stately stream, unless we can imagine any such diversion of its waters as would amount, indeed, to the different direction of the main river, whilst the Brahmaputra was only an inconsiderable branch. The San-po, where left by the Chinese, is called a very large river, and the name itself, San-po, is said to imply *The River, κατ' εξοχην*. How happens it, then, upon entering Assam, to have lost all claim to such a character, and to be little more than a hill torrent, with only three or four feet of water in its greatest depth? Such, at least, appears to

be the case, by the following communication from Lieutenant Burlton :*—The width is rather considerable, it is true, but not sufficient to authorize the idea that the stream has travelled some six or seven hundred miles.

"Lieutenant Burlton's letter is dated 'on the River Brahmaputra, N. lat. 27° 54', E. long. 95° 24', March 31st, 1825.' He reports that he had that day got as high up the river as it was navigable : the bed of the river was a complete mass of rocks, with only a depth of three or four feet of water in the deepest part ; the rapidity of the current was also so great that no boat could track against it, putting the danger of striking on the rocks out of the question. He considers it as about the size of the Kullung River (150 yards across), and the extreme banks as being not more than 600 yards apart. Lieutenant Burlton regrets that he could not proceed farther either by land or water. It was represented to be at least ten days' journey to the Brahma Koond, and he had but a few days' provisions left. What he had learned respecting the course of the river above was, 'that it runs easterly till it reaches the lowest range of mountains (Lieutenant Burlton could see this range, and supposed it to be about fifty miles distant), where it falls from a perpendicular height of about 120 feet, and forms a large bottomless bay, which is called the Brahma Koond.' Above the low range are some high mountains, which are covered with snow ; and, from the narrowness of the water, he imagined that the source of the Brahmaputra must be there, as it seemed very improbable such a small body of water could run the distance it is represented or supposed to do.

"From what the natives said respecting the Seeree Serhit, or Irrawaddy, Lieutenant Burlton was inclined to think that that river rises at the same place."

The same paper, of June 30, contains the ensuing additional particulars :—

"By means of some Khangtis, originally from the Bor Khangti country, Lieutenant Neufville† has been able to give some more intelligence respecting the rivers. The Bor Khangti territory lies on the other side of the high snowy hills of the Brahma Koond. These ranges he now finds extend back to a far greater depth than he had at first supposed, and, he is assured, to a far higher altitude than any of those now visible. The Brahmaputra, of Luhit, accessible only as far as the reservoir of the Brahma Koond (unless, perhaps, to the hill Meeshmees), takes its original rise very considerably to the eastward, issuing from the snow at one of the loftiest of the ranges ; thence it falls, a mere mountain rivulet, to the basin of the Brahma Koond, which receives also the tribute of three streams from the Meeshmee hills, called Juhjung, Tisseek and Digaroo. From the opposite side of the same mountains, which give the primal rise to the Brahmaputra, the Khangtis state that the Irrawaddy takes its sources, running south, intersecting their country, and flowing to the Ava empire. This theory of the sources of the streams is thought by far the most probable ; and it agrees more with the general accounts and the geographical features of the country.

"A little to the northward of east (the opening of the Brahma Koond) is another less defined dip in the lofty line of the Meeshmee hills, through which Lieutenant Neufville has received a route, accessible to mountaineers, of twenty days to the country of the Lama.

"There is said also to exist a passage somewhere through the Abor hills to Nepaul ; but he could find no one able to give him satisfactory intelligence on that head."

ANTI-VENOMOUS PLANTS.

A writer in the *India Gazette* states as follows :—

"In 1810, Lieutenant-Colonel S. Palmer quitted his Cantonment at Pertab-

* This officer has been employed upon a survey of this river in Assam.—*Ed.*
† Also employed to survey.—*Ed.*

ghur with a respectable field force, to reduce to obedience certain refractory Zemindars of the Nawab Vizier's country, and generally to settle the rents in conjunction with a Decoon from Lucknow, named Mirza Jannee, a respectable man, and of some distinction at his Highness' Durbar. One morning in camp, I and some other Officers went to breakfast with Colonel Palmer, our Commanding Officer, and Mirza Jannee, as it happened, came there also. After breakfast he told the Colonel that he brought the root he had formerly mentioned, as that which the Munghoose (Ichneumon) runs to when bit by a snake, and his hurkarus were in attendance to exhibit its powers. These men were accordingly called in, and they produced some roots in fibres about the thickness and color of the largest end of common cus-cus. They had no serpents, but had supplied themselves with a number of scorpions, with which experiments were made, to the satisfaction of all present, as to the point, that while in contact or connexion with the root, the scorpion was helpless and innoxious. A lively scorpion, having a piece of the fibre alluded to laid on his back, presently became torpid. The people having a piece of the root on the palm of the hand, readily handled the scorpions, and allowed them to lie on their fingers. All this speaks only to prevention, not as to cure; yet, as the natives dared not to touch the scorpions without this root in hand, and as it was stated by them that the Munghoose, when bit by a snake, instantaneously ran to it, a presumption may be drawn from analogy."

THE SHAKESPEARIAN BRIDGE IN THE LOWER RANGE OF THE HIMALAYAS.

We learn from a correspondent in these distant regions, that Captain C. P. Kennedy, Assistant Political Agent, stationed at Subathoo, completed in March last the first of these useful structures, so situated, which, in the opinion of a Committee of Officers purposely assembled, has been officially pronounced as admirably adapted for mountain torrents, and as, therefore, promising to be of great general benefit to the country at large.

The situation of the one in question is not very distant from Subathoo, and is placed in a most picturesque situation over the river Gumber, running between lofty mountains, hitherto impassable for more than six months in the year.

The dimensions are about 120 feet span by six feet broad. The timber used is cedar and oak; the rope is of fibre called moongee. These, and good iron, are almost everywhere procurable at a cheap rate, and are admirably adapted to the purpose.

The Superintendent-General had sent up by land a large-sized model, and some full-sized pattern-pieces, which, together with the plans and drawings, gave every facility to the execution of the work—completed, it is said, at a very trifling expense, yet in the most satisfactory manner, to the great admiration of the chiefs of the protected States and of the inhabitants, who hail it as a boon bestowed by the English Government; and which, from its beautiful simplicity and economy, will disseminate itself in all directions, to the great convenience and safety of the people, and the promotion of commerce, even to the frontier of China.—*Calcutta Government Gazette, May* 5.

THE BRAHMAPUTRA.

Whatever may be the event of the contest in which we are now engaged in the East, science will, at least, reap considerable advantage from the opportunities which it affords for rectifying the geography of the invaded country, and increasing our stock of information respecting its moral and physical character.

The problem of the origin and course of the Brahmaputra seems, in particular, in a fair way of being satisfactorily solved. Enough has already been

discovered to show that the A-loo-tsang-poo, or San-po, and the Brahmaputra, are not the same, as Major Rennell considered them to be, and which the Chinese maps afforded every ground for believing.

At (p. 684) we inserted the result of a survey performed by Lieutenant Burlton as far as lat. 27° 54′, and long. 95° 24′, at which spot the river ceased to be navigable. We have since obtained, from the same source as the former, some farther contributions to our geographical knowledge of this river and of the adjacent country; and also a sketch of the country and the course of the streams, between the meridians of 94 and 96½ and the parallels of 27 and 28½.

According to this chart, the Brahmaputra, within the abovementioned limits, bends from a north to a north-easterly direction, forming a curve equal to about three-fifths of an arch, bounded by the Meeree, Abor and Meeshmee hills, behind which "various ranges of lofty snowy mountains extend along the whole line of the horizon to an indefinite depth and altitude, apparently in parallel lines and ridges." In about lat. 27° 25′, long. 94° 28′, is the mouth of the Boree Dheeing river, which, branching from the Brahmaputra, forms a curve to the south and south-east, communicating, by the Now Dheeing river, with the Brahmaputra, in about the meridian of 95½; so that the country embraced by the two streams is, in fact, an Island, about ninety miles long by fifty broad, and is inhabited by the Mowamareeah and Singpho tribes. This is conceived, with great probability, to be the Majuli of the maps; for the Island so called (Mojoulee), in the succeeding communication, is little more than twenty miles long by four wide, situated just at the confluence of the Boree Dheeing and the Boree Luheet with the Brahmaputra; the eastern extremity being in lat. 27° 20′, long. 94° 24′.

The opening in the eastern chain of mountains, to the Brahma Koond, or source of the Brahmaputra, is laid down in lat. 27° 44′, long. 96°.

It would appear, from the chart before us, that the latitude, given in Lieutenant Burlton's letter, of the spot where his survey terminated, must be six or seven miles too far north. It seems to be in the Seddeea district, a little short of the place where the Brahmaputra is connected with the Boree Dheeing river, by the branch which traverses the Singpho country. At the point of connection, it is also joined by two other streams; yet, with this accession, its current, he says, was but 150 yards wide, though the extreme breadth of its bed was, indeed, 600 yards. Lieutenant B. was informed that from thence to the Brahma Koond (which appears to be of the same nature as the Manasarovara and Ewan Hrad in Thibet, and a receptacle or source of other streams), is ten days' journey. This distance accords with that given in the succeeding account; for the boundary of Lieutenant Burlton's survey is, by the chart, less than forty miles, or about four days' journey to the opening in the mountains, which is stated to be six days' journey from the Brahma Koond.

The following is the communication to which we referred; we have inserted in it the positions of the principal places according to the chart:—

"Quitting the mouth of the Dikho river, which runs to Runpore and Ghurgong, the course of the Brahmaputra, upwards, is in a northerly direction, gradually inclining to east for a considerable distance, having, on its left bank, deep jungle of high trees, marking the sites of former populous villages, laid waste by the Burmese and Singphos.

"On the right bank is the Mojoulee, or Island formed by the two branches of the river, which, separating at this point, unite at Sotal Paat, near Maura Mookh: on it are also found the remains of villages, of which Ruttunpore alone is thinly inhabited.

"After a certain space, the mouth of the Boree Dheeing river appears, which runs to Borhat'h, Diggle ghaut and Jypore, on the road to the Ava territory, and furnishes water-carriage thus far; thence it strikes into the heart of the Singpho country, and finally unites with the Now Dheeing (in lat.

27° 32′, long. 95° 34′), not far from Bheesagong, also on the Burmese route; continuing on the left bank, which is everywhere covered by deep forest jungle, the mouth of the Dibooroo nullah presents itself, marking the boundary of Assam Proper, from the tributary territory and tribe of the Moraus or Mowamareeahs.

"The limits of this tract are bounded on the south by the Boree Dheeing river, on the west by a line drawn between that stream and the mouth of the Dibooroo, on the north by the Brahmaputra or Luhit, and on the east by a line drawn from the Dheeing to a point opposite the Seddeea district. The inhabited portions are on the banks of the Dibooroo, which takes its rise near the south-east angle, and intersects, diagonally, the entire tract. The inhabitants are Hindus, worshipping Vishnoo alone, and are subject to one chief, called the Burseeaputtee, whose present place of residence is Rungagora (in lat. 27° 20′, long. 95°), a point nearly centrical. He has successfully maintained his independence, and defended his country from ravage, during all the late convulsions, as well from the Burmese as the Singphos, and all the neighbouring predatory tribes. He has thoroughly embraced our interest, and seems well deserving of confidence.

"Returning to the right bank from the head of the Mojoulee, the river pursues a tract now quite barren, desolate and covered with trees and jungle, until it draws near the first line of hills, and enters on the country peopled by the tribe of Meerees, a nearly barbarous hill-race, rudely armed with bows and arrows, and differing altogether in language, appearance and habits, from the inhabitants of Assam Proper. They have some villages on the bank, of which the first visible is Motgong, and shortly after Meereegong. They are very expert in the management of the bow, and make use of a deadly vegetable poison, to arm their arrows, which grows in the hills of the Abor and Meeshmee tribes, and is much prized. They use it also to kill wild animals; the flesh of which is not rendered unwholesome by its operation. The Meerees are in the interest of the Seddeea Gohein, and opposed to the Singphos.

"Soon after passing Meereegong (still on the right bank), the river washes Sillanee Mookh, so called from the numerous stones and fragments of rock, washed down from the hills by the Dihong and Dibong rivers, which soon after empty themselves into the Luhit; these rise and flow from perceptible openings in the high chain of hills to the northward, and considerably contribute to the mass of the river, which, after passing their mouths, diminishes materially in bulk and importance.

"After a further space, we reach the mouth of the Koondeel nullah, on which is situated the town of Seddeea (in lat. 27° 52′, long. 95° 16′), in the district of the same name.

"This district is also properly tributary to Assam, but now nearly laid waste, and inhabited principally by refugee Khangtis and Mulooks, driven by the Singphos from their original countries to the south-east. It is governed by the Seddeea Khaw, or Gohein, a Khangti prince, claiming the same descent from the god Indra, with the Rajas of Assam, the chiefs of the Mowamareeahs, Moonkong, Shaum, &c., &c., &c. He worships the Hindu deities, according to the Assamese heresy, but has abandoned all prejudices, except in abstaining from the flesh of cows. He appears to have no force, but has been enabled to make a stand against the Singphos, by means of his auxiliaries, the Meerees, Abors and other hill tribes: he is accused, however, with justice, of having contributed, in no small proportion, to the plunder of Assam along the line of his frontier.

"Returning to the left bank, opposite Seddeea, where ends the Mowamareeah country, commences that of the Singphos, marked, if possible, by even deeper jungle; and further on we reach the entrance of the Now Dheeing river, which intersects it, flowing from the south-east hills (on the opposite side of which lies the Khangti country), and throwing off the Boree Dheeing

(beforementioned) in its course: the Theinga nullah also runs through the Singpho country.

"The Singpho States, which were formerly tributary to Assam, now occupy the entire space bounded by the south and south-east hills, on the north by the Luhit, and west by a meridian line, drawn from Seddeea to the hills, excluding Theokh and Makoom, and cutting the Deepung nullah.

"They are divided into twelve distinct and independent villages, or cantons (of which Beesagong is the most powerful), governed by their chiefs, called Ghaee Gaum, and acting separately, in concert, or adversely, as circumstances or inclination may dictate.

"They are professedly Buddhists, but have no repugnance to taking the lives of animals, which the former never personally resort to, unless driven to it by necessity. Their native arms are the dhow, a short square-ended sword, with an oblong wooden shield, and the bow; but they are partial to muskets, of which they have a few, but are almost entirely ignorant of the use of them.

"The lofty lines of hills extending along the north-west, north and east, are inhabited by the Abors and Meeshmees, populous tribes, differing little in character from the Meerees and others of the mountain race, of whom I have hitherto been able to gain but little information.

"But the object of greatest interest to topographical science is, a clear and distinct opening in the lower lofty ranges bearing due east, behind which is pointed out by all ranks and classes the Brahma Koond, or reservoir, whence flows the Brahmaputra, and distant from hence not more than forty or fifty miles—six days' journey.

"It was, formerly, in more tranquil times, a place of very extensive pilgrimage, and is still held by all Hindus in universal sanctity.

"The stream is described as taking its rise from a circular basin, or well, in the side of the mountain, beneath the snowy region, while behind and above it rise stupendous ranges of impracticable transit."

TRAVELS IN THE HIMALAYA COUNTRY.

In the "Transactions of the Royal Asiatic Society," Vol. i, Part ii, is a paper on the Valley of the Setlej River, in the Himalaya Mountains, from the Journal of Captain A. Gerard, with remarks by H. T. Colebrooke, Esq., which contains so much curious and interesting matter, that we shall lay before our readers an abridgement of it.

Captain Gerard with his brother, Mr. J. G. Gerard, has several times explored the terrific Himalaya country. A diary of their journey in 1821 has been transmitted to the East India Company, by whom it was communicated to Mr. Colebrooke.

These travellers began their journey from the Shátúl pass in June 1818; they had previously travelled the ordinary road, and now determined to strike directly across the ridge, at an elevation of 15,556 feet above the level of the sea.

"The rocks were chiefly mica slate, and gneiss. In the ascent they had noticed a huge granitic rock, in the chilly recess of which they rested; and their route had led them in some places over heaps of angular fragments of gneiss, granite, quartz and felspar, jumbled together in wild disorder, where every step was dangerous.

"To the east and south-east was seen a low part of the Himalayan range. Its altitude is much less than that of *Shátúl*; but it is rendered impassable by a perpendicular wall of gneiss, that forms an impracticable barrier for several miles.

"The snow became more frequent as they ascended, till they attained the crest of a ridge, at the elevation of 13,450 feet, where it is continuous at that

early season. A month later it would be dissolved. Upon the snow, at the greater height of *Shatul*, were many insects like mosquitoes: at first they were torpid; but sunshine revived them. Some birds were seen, resembling ravens. Mosses were found on the few rocks.

"The travellers halted for the night at *Kanijan*, under the shade of a large rock, at the height of 13,400 feet, whence the steep ascent of the pass begins. There were plenty of flowers where the snow had melted, but no bushes. The firewood was brought from the last camp.

"From this spot the ascent seemed appalling. The crest was nearly 2,200 feet higher. Here and there a rock projected its black head; all else was a dreary solitude of unfathomable snow, aching to the sight, and without trace of a path.

"The travellers found the snow, which was soft at mid-day, afford good footing, and reached the summit with less fatigue than they anticipated. They remained the night and following day at the crest of the pass, and suffered much from head-ache and difficulty of breathing, usually experienced at such elevated positions. It snowed in the evening. The temperature did not rise above 41° at noon: it was 24° and 26° at sunrise (9th and 10th of June).

"On the subsequent day, they descended upon the same side, and proceeded along the dell of the *Andreti*, a branch of the *Pabar* river, rising near *Shatul*, and halted on the bank of a rivulet called *Dingru*, at an elevation of 12,300 feet, just above the limit of the forest. The lowest point in the dell was 11,100 feet. Leeks were gathered at the height of 12,000 feet. The ground was here a rich sward, cut up in grooves by a large kind of field-rat, without a tail. (*Spalax—Mus typhlus?*)

"The Himalayan glens for the most part run almost perpendicular to the range, or from N.N.E. and N.E. to S.S.W. and S.W. The face exposed to the N.W. is invariably rugged; and the opposite one, facing the S.E., is shelving. The roads to the most frequented passes lie upon the gentle acclivity: the difference of the elevation of forest on either side is remarkable. On the declivity towards the N.W., which, as before observed, is the most abrupt, the trees rise several hundred feet higher than those upon the opposite face, which has a more gentle slope; and in some instances the difference exceeds 1,000 feet. The general height of the forest on the southern face of the *Himalaya*, is about 11,800 to 12,000 feet above the sea. Oaks and pines reach that elevation; birches extend a few feet higher. Descending from the pass of *Bandajan*, the level of the highest juniper was observed 13,300 feet.

"From *Shearghal*, at an elevation of 13,720 feet (which the travellers reached by a very steep path, crossing several snow-beds, where it was necessary to cut steps with a hatchet, and passing among gigantic oblong masses of mica slate, disengaged from the impending crags), the prospect is very extensive. Towards the plains appear the *Chur* mountains, 12,000 feet (one measured barometrically is 12,143 feet); to the S.E., snowy summits of immense altitude, in the direction of *Yamunavatari*, rising one above another in majestic disorder, and presenting mountains of eternal snow; and beyond the source of the *Pabar*, one of the huge *Raldang* peaks, above 21,000 feet. Across the *Pabar*, is the *Chashil* range, through which are several passes, 13,000 to 14,000 feet high.

"The *Yusu* pass, at the head of the *Sipon* river, which is called *Yusu*, in its upper course, above *Bandajan*, is 15,877 feet high. The dell, between this and *Bandajan* pass (14,854 feet above the sea), is shut in towards the N.E. by snow-capped mountains, upwards of 17,000 feet high, amongst which the river has its source. The rocks at *Bandajan*, and on the bank of the river, where the travellers encamped at the height of 13,650 feet, were gneiss; and the adjoining mountains the same, and clay slate. The descent was over broken slate, from *Bandajan*.

"The ascent of *Yusu* pass was extremely fatiguing: Messrs. Gerard de-

scribe themselves as having been so exhausted at first, that they rested every hundred yards; and, had they not been ashamed, before so many people, some of whom they had induced to accompany them after much entreaty, they would have turned back.

"The *Yusu* river is divided into several streams, all of which, but the principal one, were crossed by arches of snow. The largest, which was forded, was forty feet broad, and six inches deep: the bed full of pebbles, and the margin snow-washed by the stream. With the exception of that principal channel of the river, and some openings partially disclosing the smaller branches, the rest is a bed of snow, six or eight inches thick.

"The glen becomes more and more contracted, till at last it is bounded by mural rocks of granite, with the *Yusu* forcing its passage between them in impenetrable obscurity, under immense heaps of indestructible ice, running in ridges, and studded with mounds of snow.

"The *Burendo*, or *Bruang* pass, near the *Pabar*, was again visited. It had been measured barometrically in 1818: the measurement now taken exceeded the former one (which was 15,095 feet) by 153 feet. To that extent the barometric measurements must be considered uncertain. They halted two days on the summit of the pass; and, as is usual at so great elevations, were troubled with head-aches and difficulty of respiration. The nights were calm; but the solemn stillness was now and then interrupted by the crash of falling rocks.

"They descended into the valley of the *Baspa*; sliding down the declivity of a snow-bed by seating themselves upon a blanket on the snow. This mode is invariably practised by the mountaineers, where there are no rocks nor precipices. They had then a dreadfully dangerous footpath along the rugged sides of the dell: it crossed many snow-beds, inclined at an angle of 30° or more; which delayed them much, as they had to cut steps in the snow.

"The *Nalgun* pass, the lowest pass through the *Himalaya* which had been yet visited, is 14,891 feet above the sea. From this pass they descended to the confluence of the *Nalgun* and *Bakti* rivers, and thence proceeded along the *Bakti*, and across the *Baspa* river to *Sangla*, where they halted several days (23rd to 29th of June), and whence they despatched their collection of plants and geological specimens; but the paper envelopes of the latter were rendered illegible, and the whole of the former destroyed, by the heavy rain which overtook the despatch in the following month.

"Messrs. Gerard, resuming their journey, ascended the valley of the *Baspa* to *Chetkul*, the last, and highest village in it, crossing the first day two large branches of the *Baspa*, the *Chuling*, and *Gor*, from the *Cailas* range on the north; and the second day, two other considerable streams, the *Mangsa* and *Shuti*. They first passed over tremendous blocks of coarse-grained granite, the decomposition of which seems to have formed the sand in the river; it gives the water a turbid appearance. The granite is white, and from a distance looks like chalk.

"The first part of the valley has the same general character with most others in the *Himalaya*; but it is considerably broader. The face of the mountain exposed to the S. W., which is part of the *Cailas*, or *Raldang* group, presents abrupt precipices and threatening cliffs, with little soil, and but few trees; the opposite face again is more gently sloped, and thickly wooded with pines, which are overtopped by a belt of birches. Near the top of this chain there is a good deal of snow. The last half mile to the village of *Rakcham*, situate in the western corner of the glen (and 10,500 feet above the sea), is a rugged descent upon enormous masses of granite. The dell has here a pleasing appearance, and it expands to three furlongs in breadth: half of it is laid out in thriving crops of wheat and barley, and the rest is occupied by sand-beds, which form many small Islands, with the river winding among them. Just above the village, huge piles of black rock, composed of black mica (fine

grained) with a little oxide of iron, rise abruptly in numerous black spires to about 9,000 feet higher, or nearly 20,000 feet above the level of the sea. Approaching *Chetkul*, the dell becomes more contracted; the right bank becoming very precipitous, and almost mural to the *Baspa*. The altitude of the village is about 11,400 feet, and the highest fields are scarcely 200 feet more. The valley continues about 800 yards wide for two or three miles; the *Baspa* then makes a bend to the southward, and the view is shut up by snowy mountains of great height.

"From *Chetkul* the travellers attempted the *Kimlia* pass, at the head of the valley of the *Rusu* river, a large stream, derived from a double source, one branch rising in the snow of *Sagla* pass, which bears nearly south; the other, or smallest, in the *Kimlia* about S.W. Above the elevation of 13,300 feet, the level of the highest birches, the *Rusu* is increased in rapidity and turbulence to a torrent, and foams in dreadful agitation and noise. Still higher up, the road ascends gradually, upon snow of immense thickness in the channel of the current, which now and then shows itself in deep blue lakes. The travellers passed along the margin of one 150 feet in diameter: the way was extremely dangerous, upon ice sloping abruptly to the water; in this there was no footing, till notches were cut with a hatchet, an operation which long delayed their progress. Latterly, they travelled over mounds of unfathomable snow, so loose as scarcely to be capable of supporting them at the depth of three feet. The guides had snow-shoes, which were at least five or six inches in breadth. They said, that early in the morning, before the sun had power, the snow would bear the weight of a loaded person; and in May and June, when the pass is most frequented, it does not sink at any time of the day.

"The travellers reached the elevation of 15,500 feet, where the pass appeared to be 1,400 or 1,500 feet higher, over vast fields of snow.

"The dell is broad (half a mile wide), and covered with snow in high wreaths. The mountains, which have a S.E. exposure, are nearly bare, a few patches of snow only appearing at great heights. The line of cliffs may be 17,500 feet. On the other side, the mountains are nearly of the same height, and they present a chain of mural precipices, eaten away by frost into forms like towers and steeples. Much of the rock near the summits is exposed; and snow, having lost its hold on their steep craggy sides, has accumulated below.

"Messrs. Gerard proceeded by the *Charang* pass (17,348 feet high) to the valley of *Nangalti*. The inclemency of the weather rendered it very arduous. They were detained three days at *Shalpia* (a resting-place for travellers) by incessant rain; on the fourth day their guides consented to proceed. Many snow-beds were crossed; and, about the height of 16,300 feet, continuous snow-beds commenced; at first, a gentle acclivity, and latterly a very steep slope, surpassing in terror and difficulty of access anything which the travellers had yet encountered. The acclivity was at an angle of 37½° of loose stones, gravel and snow, which the rain had soaked through and mixed together, so as to make moving laborious, and all but impracticable. The stones gave way at every step, so that it became necessary to use hands as well as feet. The travellers reached the crest of the pass at noon, in a state of exhaustion and numbedness of hands and feet, from continued exposure to snow and sleet, with a violent freezing wind.

"The dell leading to the pass is very much contracted: and the ridges on each side are almost bare. The rock is generally a sort of slaty gneiss, sometimes in large masses, but more commonly tumbling in pieces, with little soil and less vegetation.

"Here, as at *Shatul*, Captain Gerard noticed the circumstance of the mercury appearing quite pure [perfectly fluid?], when they left camp; but, at the pass (when used for filling a barometer) it had lost its lustre, and adhered to the fingers and cup as if it were amalgamated.

"The descent from the pass for half a mile was at an angle of 33° upon gravel and snow, with a sharp pointed rock occasionally projecting through it.

Some of the loaded people slid down this declivity at the greatest risk. Travelling was rendered laborious on the easier slope of snow, from its sinking one and a half to two feet. The fissures were beginning to appear, and the guides picked their steps with much caution, leaping over whatever had the least appearance of a rent. The snow fell fast; and a piercing wind blew with fury down the dell.

"The principal branch of the *Nangalti* has its source much further to the west; a rivulet joins it from the pass. The mountainous range having a N.W. aspect, is very rugged; and the snow (often of a reddish color) presents enormous banks of sixty or eighty feet thick, as shown by the part towards the dell having fallen down where it cracked. This is always the case on the precipitous sides of the valleys, because the ridges for a considerable way down are too abrupt for the snow to rest upon them: it, therefore, accumulates in large quantities, where the inclination is more gentle; it then cracks and tumbles down by its own weight, during the rainy season, and leaves a perpendicular wall of eighty to a hundred feet in depth. The mountains on the other side were less steep, and the snow lies in continuous fields.

"The travellers proceeded over heaps of loose stones, snow and slush, at the point of congelation. They passed by several deep blue lakes, with their banks of frozen snow: these are always to be dreaded; and they made a circuit by a seemingly more arduous road, to avoid the danger. Two avalanches descended opposite to them: one of rock, which spent its force in distance, the smaller fragments just reaching them; the other of snow, but arrested by intervening rocks.

"Recommencing their journey, the travellers followed the course of the *Nangalti* river, to its junction with the *Tidung*, and explored the valley of this last-mentioned river, ascending to the village of *Charang* (12,000 feet), amidst mountains 18,000 feet high; and proceeding thence to *Thangi*, and afterwards to the confluence of the same river with the *Setlej*. The principal branch, retaining the name of *Tidung*, flows from the E.S.E., having its source in Chinese Tartary.

"The valley of the *Tidung* is very narrow; in parts so much so, as scarcely to afford a passage for the river. The stream is furiously rapid, the declivity very great, and the rumbling of large stones, carried down with velocity by the force of the water, was incessant. For six or seven miles the fall of the river is 300 feet per mile, and in some places almost double: where it presents an entire sheet of foam and spray, thrown up and showered upon the surrounding rocks with loud concussion, re-echoed from bank to bank with a noise like thunder.

"The dell of the *Tidung*, at *Huns*, a Tartar village, is confined by towering cliffs of white granite and mica slate. The mountains in the neighbourhood of *Charang* are all of blue slate, naked to their tops, and exhibiting decay and barrenness in the most frightful forms. They tower in sharp detached groups to about 18,000 feet. No vegetation approaches their bases, whilst their elevated summits offer no rest to snow.

"Where the dell was narrowest, there was so little space for the stream, that the road continued but for a small distance on the same side, and crossed the river repeatedly by *Sangas;* one was inclined at an angle of 15°. The travellers had to pick their way: one while upon smooth surfaces of granite, sloping to the raging torrent: at another, the route led among huge masses and angular blocks of rock, forming capacious caves, where fifty or sixty people might rest: here the bank was formed of rough gravel, steeply inclined to the river; there the path was narrow, with a precipice of 500 or 600 feet below, whilst the naked towering peaks, and mural rocks, rent in every direction, threatened the passenger with ruin from above.

"In some parts of the road there were flights of steps; in others, framework, or rude staircases, opening to the gulf below. In one place is a con-

struction still more frightful to behold; it is called *Rapia*, and is made with extreme difficulty and danger. In the instance, it consisted of six posts driven horizontally into clefts of the rocks, about twenty feet distant from each other, and secured by wedges. Upon this giddy frame a staircase of fir-spars was erected, of the rudest nature; twigs and slabs of stone connected them together. There was no support on the outer side, which was deep, and overhung the *Tidung*, a perfect torrent.

"After surmounting this terrific passage, they came to another, where the footpath had been swept away. It would have been impracticable, but, from previous intimation, thirty people had been despatched the preceding night from *Thangi*; and had just completed two tolerable *Sangas* by the time the party arrived, so that they passed in safety.

"The route from *Thangi* to *Marang* lies through a forest of pine (*Ri*), upon the slope of a hill composed entirely of blue slate, often crumbling in pieces.

"From the confluence of the *Tidung* with the *Setlej*, the town of *Ribe*, or *Ridang*, has a charming appearance: yellow fields, extensive vineyards, groves of apricots, and large well built stone houses, contrast with the gigantic *Raldang* mountains. These are scarcely four miles from the town.

"*Marang* is a large town, surrounded by high mountains. Although 8,500 feet above the sea, it enjoys a mild climate. During eight days' halt, the temperature varied from 58° to 82°; and flies were very troublesome. The sun, even at this season (July), does not appear more than nine hours: was scarcely visible above the mountains before 8 a. m., and disappeared behind them at 5 p. m. There were alternate light clouds and sunshine, and now and then a little rain, which in this valley never falls heavy: the height of the outer chain of the *Himalaya* being sufficient to exclude the rains which deluge *Hindoostan* for three months.

"Having collected from the surrounding villages supplies for ten days, Messrs. Gerard proceeded to examine the valley of the *Tagla* river, which has its source in Chinese Tartary. They travelled to *Nisang* (on the *Tagla*), a Tartar village, already visited both in 1818 and 1820; crossing the *Tungrang* pass, which was again measured, and the previous measurement (13,739 feet) confirmed.

"The pass leads over a spur, which runs down to the *Setlej* river, from a cluster of snowy mountains, upwards of 20,000 feet high. The rocks are slate: it easily splits into large even slabs, which are well adapted for carving the sacred Tartar sentences upon them. Across the *Setlej* the mountains are of white granite, breaking into gravel, and more abrupt than on the hither side.

"They proceeded along the banks of the *Tagla*, to *U'rcha*, and thence to *Rakor*, through the *Ruthingi* pass, and near the source of a rivulet of that name, after passing the *Khati*, which descends very steeply from the *Himalaya* on the south, in which direction a peak of vast altitude is visible. The elevation of the pass is 14,638 feet; that of the resting place at *Rakor*, 14,100 feet. A few birches are growing 200 or 300 feet lower.

"Upon the left bank of the *Tagla*, the height of the mountains is upwards of 16,000 feet, and no snow appears. The rocks are brown clay slate, and mica slate. Upon the right bank of the river, the mountains appear to be all clay slate, crumbling into soil, and forming a natural declivity. The summits seem to be 18,000 feet high, at least; and there is very little snow in streaks. Farther to the east is a large mountain, white with snow, and near it a naked ridge of rocks, ending in a number of sharp points, apparently formed of slate. In the vicinity of the source of the *Ruthingi*, several conical points are seen covered with snow.

"The travellers continued along the banks of the *Tagla* to *Zongchen*, passing several streams which fall into it, and a larger one named *Kegoche*, which comes from the south (S. by W.), and one less considerable, called *Langurge*, from the S.E., both very muddy. The *Tagla* itself is quite clear, and its course is from the N.E. They crossed at once by a *sango*.

"The path lay upon broken slate and slippery soil, then upon inclined faces of rock; at one time ascending steeply upon loose stones; at another, descending abruptly upon rude steps and scaffolding, projecting over the stream, and between cliffs that subtend an angle of 60° or 65° on either side. Now and then these crags are perpendicular for 200 or 300 feet, and they even overhang the pathway. Large snow-beds conceal the river for several hundred yards: an immense load of stones and gravel lies above the snow. In one place the accumulation of rocks, which have fallen from the surrounding peaks, is sixty or seventy feet thick; and the river is seen rushing from beneath a large vault, whose under surface is frozen snow.

"The height of *Zongchen* is 14,700 feet, which, in lat. 31° 36', according to received theory, should be buried under everlasting snow. The situation, however, is far different. On every side of the glen, which is a bowshot broad, appeared gently sloping hills, for the most part covered with *Tama* (Tartaric furze). The banks of the river were covered with gross turf, and prickly bushes. Around, the land was covered with verdure; flocks of sheep were browsing, and deer leaping: altogether it was a romantic spot, wanting but trees to make it delightful.

"During the march the sun was found at times powerful; but the temperature was evidently decreasing with the elevation. The highest observed in the day (23rd of July) was 68°.

"The rocks were limestone; the soil a stiff yellow clay, rent in every direction by small fissures, and seeming to have been under water. The surface was ground to dust.

"The next stage was to *Zamsiri*, by the *Keubrang* pass: after tracing the *Tagla* (crossed frequently by snow-beds), until it was reduced to an inconsiderable rivulet at the foot of the pass.

"The ascent of the pass is by no means steep, the angle being only nineteen or twenty degrees. But the difficulty of breathing, and severe head-aches, which all the party, not excepting their Tartar guides, experienced more or less, rendered the exertion of walking very laborious. As they advanced, vegetation became more scarce, till at length it wholly disappeared; and the last mile presented a scene of solitude and desolation.

"The elevation was found by barometric measurement to be 18,313 feet above the sea. The pass is reckoned the boundary between *Kunawar* and that part of Chinese Tartary which is under the authority of the Grand Lama of Lahasa.

"*Zamsiri*, a mere halting place for travellers, on the banks of the *Shelti*, to which they proceeded from *Keubrang*, is 15,600 feet above the sea, a height equal to that of the passes through the outer range of snowy mountains; yet there is nothing to remind one of the *Himalaya*. Gently sloping hills and tranquil rivulets, with banks of turf and pebbly beds, flocks of pigeons, and herds of deer, would give one the idea of a much lower situation. But nature (Captain Gerard remarks) has adapted the vegetation to that extraordinary country; for, did it extend no higher than on the southern face of the *Himalaya*, Tartary would be uninhabitable by either man or beast.

"It seems surprising (he goes on to observe) that the limit of vegetation should rise higher the further we proceed, but so it is;—on ascending the southern slope of the snowy range, the extreme height of cultivation is 10,000 feet; and even there the crops are frequently cut green. The highest habitation is 9,500 feet; 11,800 feet may be reckoned the upper limit of forest, and 12,000 that of bushes: although in a few sheltered situations, such as ravines, dwarf birches and small bushes are found almost at 13,000 feet.

"In the valley of the *Baspa* river, the highest village is at 11,400 feet; the cultivation reaches to the same elevation; and the forest extends to 13,000 feet at the least.

"Advancing further, you find villages at 13,000 feet, cultivation at 13,600 feet, fine birch trees at 14,000 feet, and *tama* bushes, which furnish excellent firewood, at 17,000 feet.

"To the eastward, towards *Manásáróvara*, by the accounts of the Tartars, it would appear that crops and bushes thrive at a still greater height.

"The travellers descended the valley of the *Shelti* river to its confluence with the *Sumdo* river, and ascended to the crest of the *Hukeo* pass, of which the elevation is 15,786 feet. The soil is reddish, apparently decomposed limestone, with no large stones. The ground is thickly covered with green sward and beds of prickly bushes. No rocky points are seen, the whole being gentle slopes of gravel, much resembling some of the Scotch highlands; the *támá* at a distance seeming like heath. *Yaks* and horses were feeding on the surrounding heights; and the climate was pleasant; the temperature being 57°.

"Three of the people, who were attending the cattle, watched the party for some time, until being convinced there were Europeans, they mounted their horses, and set off at a gallop. The travellers quickened their pace, determined to advance as far as practicable; but two miles further they were stopped by the Chinese, after they had crossed a rivulet with swampy banks, winding among rich turf, near which, they found many Ammonites, at the height of 16,200 feet, on the elevated land between *Hukeo* and *Zinchin*.

"The Tartars under Chinese authority were encamped, awaiting their arrival, of which previous intimation had been received, and pointed out a spot for their camp, and a line beyond which they should not pass. Their manners were polite, and their civility was requited by presents of tobacco, the only thing for which they seemed to have any, the least desire.

"The height of *Zinchin* is 16,136 feet, and the eminences in the vicinity rise many hundred feet higher. In every direction, horses were seen galloping about, and feeding on the very tops of the heights; altogether there were about 200. Kites and eagles were soaring in the air; large flocks of small birds, like linnets, were flying about, and locusts jumping among the bushes.

"Immediately across the *Setlej*, the mountains are abrupt; but, more to the east, there is a succession of gentle slopes. Beyond them again, appeared a lofty snowy range. It seemed to run N. 50° W. to S. 50° E. Clouds hang about it.

"At this altitude the atmosphere exhibited that remarkable dark appearance which has been often observed in elevated situations. The sun shone like an orb of fire, without the least haze. At night, the part of the horizon where the moon was expected to rise, could scarcely be distinguished before the limb touched it; and the stars and planets shone with a brilliancy never seen, unless at great heights.

"With a transit telescope of 30 inches, and a power of 30, stars of the fifth magnitude were distinct in broad day; but none of less size were perceptible. At *Subathu*, 4,200 feet above the level of the sea, stars of the fourth magnitude require a power of 40 to make them visible in the day.

"The temperature was greater than expected: the thermometer rose to 60° in the shade, and at sunset was 42°. It sank to 30½° before sunrise. About nine in the forenoon a wind from the S.W. began; it was at its greatest strength at 3 p. m., and subsided at sunset.

"The climate is very different from that which is experienced in crossing the outer range of the *Himalaya* at the same season. Here, at the height of 16,000 and 17,000 feet, is abundance of fuel (*metoh*, bearing a beautiful yellow flower, and no prickles), good water, and a serene sky; there, at an inferior elevation, no firewood is nearer than five or six miles, the clouds hang around the mountains, the sun is rarely visible, and showers of rain are frequent."

"Not being able to prevail upon the Tartars to allow them to proceed a step further, the travellers unwillingly began their return (27th of July). They again traversed the *Keubrang* pass, and repeated their barometric mea-

surement of it with the same result; halted at *Rishi Talam*, 15,200 feet high, two miles from their former stage at *Zongchen*, and proceeded by the *Gangtang* pass to *Rishi Irpu*, on the *Hocho* river.

"At the limit of vegetation (16,600 feet above the sea) it commenced snowing, and they were involved in a dense haze: the guides missed their way, knew not how to proceed, and became alarmed. They halted, therefore, for a while; and, the clouds clearing away for an instant, Messrs. Gerard got sight of a *shaghar*, or pile of stones, the bearing of which they took; and being surrounded by mist, steered towards it by a pocket compass. The ascent was steep, and they often scrambled over sharp-pointed rocks. They proceeded a mile and a half, guided by the compass; and the lower clouds clearing away, they found themselves within half a mile of the *shaghar*. The summit of the pass was measured barometrically, 18,295 feet above the sea.

"A stream, that unites with the *Tagla*, lay upon the left the greater part of the way ascending the pass; they descended it along the *Hocho*, which comes from the left, where there is a great expanse of snow. They followed its course to *Rishi Irpu*. The valley is generally half a mile broad. The river is picturesque: in one part a clear and shallow stream, in another it thunders over rocks in a succession of sparkling cascades. There are several arches of snow over it. In several places, its course was partly arrested by rocks from above. It is concealed for a considerable space by a huge pile of stones, and it forces its way underneath, bursting forth in a large body of water. In other places it forms large deep lakes, and leaps over the embankments, with tremendous noise, in sheets of white spray.

"Limestone, which had been the prevailing rock since they first met with it in the vicinity of *Zongchen*, near the *Tagla*, became more rare as they approached *Irpu*, and disappeared near that place. It is there succeeded by mica slate.

"After a halt of four days for astronomical observations, during which time the temperature was warm, varying from 61° at sunrise to 85° at noon, the wind blowing very strongly from the S.W., and the sky frequently obscured with light clouds attended with a little rain; they moved (4th August) along the banks of the *Setlej*, or in the bed of the river, to *Namgia*. On the right margin of the river, the mass of rock (granite) is so steep, and the fracture so fresh, as to give it the appearance of having been recently broken.

"Several temporary huts, perched high among the crags across the river, are the summer residence of the hunters of *Hango*, who roam among the rocks in quest of deer.

"*Khab*, a village of but two houses, a mile from *Namgia*, is immediately opposite the junction of the *Li* or *Spiti* river, one of the largest tributaries of the *Setlej*, having its source in *Ladak*. The cheeks of the gulf (solid granite) seem perfectly mural for many hundred feet; one of the arms of the *Pargeul* mountain limits the left side of the channel of the *Spiti*. The contrast between the two streams is striking: the *Spiti* issues from its almost subterraneous concealment in a calm blue deep body, to meet the *Setlej*, which is an absolute torrent, thundering over the stones in deafening clamour.

"It had been determined to renew an attempt of penetrating eastward, beyond the boundary of British influence, into the upper valley of the *Setlej*. Accordingly they marched to *Shipki*, in Chinese Tartary, by the *Piming* pass (13,518 feet), the boundary between *Baschar* and Chinese Tartary. There could scarcely be a better defined limit: in front, the face of the country is entirely changed; eastward, as far as the eye can see, gravelly mountains of a very gentle slope succeed one another. No rugged cliffs rise to view, but a bare expanse of elevated land, without snow, and in appearance like a Scotch heath. Just beyond the *Setlej*, the mighty *Pargeul*, an immense mass, rises to 13,500 feet above the bed of the river, more than 21,000 above the sea. To the east of it, in the same granitic range, are several sharp pinnacles,

nearly as high, being more than 20,000 feet above the sea: on the S.W., at the back of the town of *Shipki*, is an enormous mass 20,150 feet high, crowned with perpetual snow. The *Shârang* mountain, over which the road to *Garu* leads, exceeds 18,300 feet in actual height above the sea; yet only one small stripe of snow could be detected on it with the telescope.

"*Shipki* had been twice before (in 1818 and 1820) visited by the same travellers. They now received a letter from the *Garpon* of *Garu* (in reply to one sent by them from *Zinchin*), prohibiting their advance eastward. At the same time the local authorities were instructed to furnish no provisions at any price.

"Messrs. Gerard returned to *Namgia* by the lofty pass of *Kongma* (16,007 feet above the sea): it is the usual resting place for beasts of burden. Furze and grass extend considerably higher on each side; and springs rise, which form a lake at the distance of 150 yards.

"Intending to explore the valley of the *Li* or *Spiti* river, and penetrate by that route as far as might be found practicable, they crossed the *Setlej* by a *jhôlá*, or bridge of suspension, made of twigs twisted together. The bed of the river is here 8,600 feet above the level of the sea; the breadth of the stream is seventy-five feet.

"From the *Setlej* the path leads up the face of a granite range to *Taz-hi-gang*, perched amidst ruins of a frightful bulk, at the height of 11,850 feet above the sea. The temple and residence of the Lamas are still 500 feet higher. Ascending upon loose rocks to the highest point of the road (13,200 feet), they turned the extremity of the range; and leaving the *Setlej* behind, bent their course to the north, having the *Li* or *Spiti* on the left, about 5,000 feet below, and almost a complete precipice. The road continued at a general height of 13,000 feet, upon granite, crumbling into sand, and producing a few bushes of juniper and furze.

"A fine prospect suddenly opened: a village (Nako) in the heart of abundant cultivation already yellow, with a broad sheet of water, surrounded by tall poplar, juniper and willow trees of prodigious size, and environed by massive rocks of granite.

"Separate measurements, at three different times (1818, 1820 and 1821), by excellent barometers, and the boiling point of water, determine the height of *Nako* a little more than 12,000 feet above the level of the sea; yet there are produced most luxuriant crops of barley, wheat, phâpur (polygonum ?), and turnips, rising by steps to nearly 700 feet higher; where is a Lama's residence, inhabited throughout the year. The fields are partitioned by dikes of granite. At *Taz-hi-gang* they are enclosed by barberry and gooseberry bushes.

"The effects of particular exposures and localities towards the development of vegetation cannot be more strongly contrasted than between this and *Namgia*; for, although here 3,000 feet higher, the crops were much farther advanced. Vast extent of arid surface on every side reverberates a surprising warmth, and favors an early harvest.

"Messrs. Gerard were desirous of verifying by trigonometric measurement the elevation of their old high station on *Pargeul*, just above *Nako*. In 1818, Captain G. made it 19,411 feet by three barometers, which agreed exactly (14·675 inches). In 1820, two other barometers were taken to this spot, and they showed 14·67 inches. The result of the trigonometric measurement now gave 7,447 feet above the former camp, which being 11,995 feet, makes the extreme height of the peak 19,442 feet above the level of the sea, differing 31 feet from the barometric measurement.

"They proceeded along the banks of the *Li* to *Chango*. Part of the road traversed a plain studded with enormous masses of rock, seeming, as Captain G. remarks, to have been under water at no very distant period. The road then lay along the bank of a rivulet, over water-worn stones of many sorts,

and crossing the stream enters the plain of *Chango*. The village is fully 10,000 feet above the sea; but this elevation does not prevent its enjoying a sultry summer, the temperature rising to 80° in August. The situation is pleasant, unlike the rude and sterile character of the country. The seasons are at least a month earlier than at *Nako*: seed time begins in March, and harvest in July and August. Snow falls from November to March, but it is seldom a foot in depth; and in April and May, rain is frequent. The grain crops are those noticed at *Nako*, with *ogal?* millet, and fine fields of turnips, peas and beans, all well tasted. There are likewise many apricots.

"The plain lies east and west, in a dell, through which flow two streams, that no sooner escape from their dark and winding passages, which are bounded by lofty and inaccessible crags, nearly perpendicular, than they are conducted in tamer conduits, by the industry of man, to the fields, which rise one above another in terraces. This glen is terminated on the north and south by bare thirsty ridges, on which nothing animate appears. On the west is the *Li* or *Spiti* river, flowing in a tranquil expanse of bed. On the east, at the head of the plain, is a high-peaked mountain, on whose summit rests snow.

"The next march was to *Changrezhing* by the *Charang lama* pass, of which the elevation is 12,600 feet. Here limestone was again met with, as well as clay slate, &c. Pebbles imbedded in clay, and small rounded stones are numerous; all having the appearance of having been acted upon by water, although the *Spiti* is nearly 3,000 feet below this level, and no rivulet is near. The *Chala-dokpo*, a considerable stream from the eastward, extremely muddy, and rushing with inconceivable rapidity between perpendicular cliffs of granite and mica slate, at an altitude of 11,400 feet above the sea, was crossed by a wooden bridge. The breadth of the stream was twenty-five feet.

"Having understood that Chinese were at a short distance in front to stop them, Messrs. Gerard did not move their baggage, but advanced to meet the opposite party. They crossed two rivulets, near which they saw the black currant in the highest perfection, and larger than any which they had hitherto met with. They found fifty Tartars awaiting their arrival a mile S.W. of *Churet*, the first Chinese village. Not being able to prevail on them to allow of their proceeding, they returned to *Changrezhing*.

"In the afternoon they visited the confluence of the *Spiti* with the *Zangcham* or *Paratai* river, which comes from the N.E. The last is the larger river, being ninety-eight feet broad; the *Spiti* (from the N.W.) but seventy-two feet; the former rushing with great fury and noise, the latter flowing with a more gentle current. The elevation was found to be 10,200 feet above the sea.

"A mile from *Changrezhing*, proceeding towards the river, they got among the crags and water-worn passages, whence it was no easy matter to extricate themselves. Captain G. remarks, that they were evidently on the former bank of the river: the whole bank was a concreted rubble, hardened by the air on the retiring of the waters. After descending a series of difficult steps or ledges, each seeming to have once been the bank of the river, they arrived at its bed. The distance from *Changrezhing* was three miles and a half.

"They proceeded by the *Chongba* pass, (11,900 feet above the sea), and crossing the *Spiti* by a good bridge of three fir trees planked over, to *Shialkhar*, where there is a fort in a commanding situation, on the brink of the channel. The walls are of loose stones and unburnt bricks, with houses all around the inside. It is in the parallel of 32° N. lat. The river is here 10,000 feet above the sea. The climate resembles that of *Chango*. The grain crops are the same; and apricots are plentiful and of very superior flavor.

"*Lari*, the first village in *Spiti*, a dependency of *Ladak*, is distant about eleven miles to the N.W. Messrs. Gerard wished to visit it, but the *Spiti* intervened, and was then unfordable, and there are no bridges. For the same reason they could not see the hot wells between the *Spiti* and *Zangcham*, four

miles north of *Shialkhar*. They are in great repute in this quarter, and diseased people resort thither from long distances, either to bathe in them, or drink the waters.

"The travellers proceeded along the glen of the *Spiti*, to *Lakh*, which is 12,900 feet above the sea, whence they descended into the bed of the *Yulang* river, a middling sized stream, rising among perpetual snow in the west. It is increased by rivulets from either side; and above the ford, a stream gushes from the brow of the mountain, and is precipitated into it in a transparent cascade. Hence the angle of ascent was 34°, rising 2,000 feet perpendicular, in a distance of one mile, over hard gravel. Difficulty and danger in a thousand forms attend the traveller's progress: when he clings to the bank, he frequently brings away a piece of it. In some places there are many large stones amongst the gravel, which it requires much caution to avoid setting in motion, for one displaces others, so that sometimes a space of 100 yards of gravel and stones moves downwards at once, and the larger stones, bounding over the slopes, are showered to the bottom amidst much confusion and noise. Now and then niches for the point of the foot were cut: and Messrs. Gerard, not taking off their shoes, as their followers did, were often obliged to grasp the nearest person's hand. They reached the top without accident, much wearied with climbing, and rested upon the verge of the gulf, and enjoyed a refreshing breeze at the height of 12,700 feet, blowing over an extensive tract, which resembles a heath. Thence they descended to the village of *Liu*, which occupies a slip of land on the right bank and in the bed of the *Spiti*, embosomed by sterile masses, glowing under the ardour of a tropical sun. From this the climate acquires a delicious softness. On the east is a solitary rock sixty feet high, which was formerly the site of a fort now in ruins: southward, the plain is washed by a stream called *Lipak*, falling into the *Spiti* a bowshot distance.

"They halted on the 15th August, on account of rain. In the evening, when it cleared, they visited the *Spiti*, which is here broad. It was measured 258 to 274 feet wide. The river is rapid, and at this season appears to contain a greater body of water than the *Setlej*. The snow had within two days descended on the granite range of mountains across the *Spiti*, to 16,000 feet. At *Nako*, judging from the heights before determined, it was certainly not under 18,500 feet.

"Crossing the *Lipak* under the village, by a firm and well raised *sango*, they resumed their journey (16th August) and ascended, by a steep path over granite and mica slate, to the height of 11,600 feet above the sea, and proceeded at this level for a mile, winding round sharp projections of rocks into recesses, in and out again, where the pathway bordered upon precipices of 2,000 and 3,000 feet. They turned their backs upon the *Li* or *Spiti*, and its deep abyss, and entered the *Choling* dell, which sends its waters to that river.

"The march of the next day was to *Sungnam* by the *Hangrang* pass (14,800 feet above the sea). The limestone is broken by the action of the weather into a gravelly surface, thickly clad with furze, juniper and short grass, the arid pasturage of the cattle. Horses were seen loose, feeding at the height of 15,000 feet above the sea.

"From the pass the view extended to the elevated range between the *Setlej* and *Indus*, from N. 15° E. to N. 10° W. It is most probably a continuation of the lofty range seen from *Keubrang*: it was so completely covered with snow, that not a rock could be distinguished by a telescope of large magnifying power.

"Limestone disappears, and clay slate is frequent, near *Sungnam*. This populous place, in the valley of the *Darbung*, had been already visited by Messrs. Gerard (in 1818). It is 9,350 feet above the sea. At this place, where they halted for several days (17th to 28th August) Captain Gerard remarks: 'The situation is fine, in a glen bounded on the north and south by lofty ranges of mountains, the passes through which are nearly 15,000 feet above

the sea. On the N.W. up the course of the *Darbung*, is a high pass to *Spiti*; and to the S.E., the *Setlej*, at the distance of several miles. For the space of five miles, this valley presents a sheet of cultivation. There are two crops here, and the grains are barley, *ogul?* and *phapur?* there is plenty of peas, beans and turnips; and wheat and Siberian barley thrive at great elevations upon the slopes of the dell. Around the village are vineyards, and orchards of apples, apricots and walnuts. In this neighbourhood the pine, to which we had long been strangers, begins to raise its head; it is stunted in growth, and thinly scattered upon the surrounding mountains.

"'We stopped here till the 28th August, and at times we were somewhat incommoded by the heat; during our halt the temperature of the open air ranged from 60° to 82°. For two or three hours after sunrise low clouds were seen hanging about the hills, but they dispersed as the day advanced. In the evening, and during the night, dark clouds charged with thunder appeared towards the N.W., but there was scarcely any rain. About 1 P. M., an easterly wind sprung up, and it increased in violence till 5; whence subsided till 9 P. M.'

"From *Sungnam* the travellers proceeded to visit the *Manerang* pass, and thence to *Manes*. I continue to transcribe Captain Gerard's account of this excursion, in his own words, unabridged.

"'The road from *Sungnam* to *Ropa* (four miles) lies in the dell along the bank of the *Darbung*. Fields and hamlets are scattered on either hand; and apricots and apples occur at every step. The glen is about a bowshot in breadth; and the mountains on each side are crumbling clay slate and limestone, bearing a few dwarf pines. Near the village of *Shibe* is a copper mine, which was formerly worked. The height of *Ropa* is 9,800 feet: so the seasons and productions are similar to those at *Sungnam*.

"'The next day we proceeded to a resting place for travellers, named *Pamachin* (ten miles and three-quarters). At first the road was level for a short way, and it led through fields of beans and bowers of apricots: then there was an ascent of two miles and a half, latterly steep: but the path was good to *Tomoken* pass, 13,400 feet high. The surrounding hills are slaty, and crumble away at the surface, which is almost naked: a few dwarf pines and juniper bushes occurring now and then. Below this the first branches of the *Darbung* are concentrated. The streams are amongst perpetual snow, and rush down from different directions in clamour and foam to unite their waters. The next four miles are of an extraordinary nature, scarcely to be described: rugged cliffs, banks of hard gravel much inclined to the river, mural precipices, and sharp-pointed rocks succeed one another.

"'After a series of difficulties and dangers, we descended to a considerable stream, which we crossed by a wooden bridge, and proceeded upon level soil to *Sumdo*, a few huts occupied by the shepherds and their flocks. Hence to camp, a distance of two miles, the path was nearly plain, and we passed through a belt of birches at the immense elevation of 14,000 feet.

"'This was a very fatiguing march for loaded persons. *Sumdo* is the usual stage: and the next does not cross the pass; but it had been snowing for some days upon the heights around, and our guides preferred crossing the chain on the second day from *Ropa* for fear of bad weather.

"'The *Darbung* is here much reduced in size. The cliffs rise from the water's edge in wild disorder; and every year marks them with decay. Their sharp summits crumble away by frost and snow; and large portions of rock are precipitated into the bed of the river.

"'The following day we marched to *Sopona*, a halting place for travellers, distant eight miles and three-quarters. The road lay upon the bank of the *Darbung*, which it crossed thrice by immense arches of snow, covered with heaps of stones that had fallen from above. The mountains are of limestone, and end in peaked summits of many curious forms, inclined to the north at various angles. Not a trace of vegetation meets nourishment there; and the

snow cannot find a rest, but is hurled down, together with the rock itself, and is exhibited at the bottom in accumulations of a frightful magnitude.

"'We had now come two miles and three-quarters, and the dell was terminated, and close round. The *Darbung* is lost among the fields of snow where it is generated; and the whole space on every side is floored with ice and frozen snow, half hid under stones and rubbish. In some places the snow is of incredible depth, and lies in heaps. Having accumulated for years together, it separates by its gravity, and spreads desolation far and wide.

"'We had never before observed such enormous bodies of snow and ice, nor altogether so wonderful a scene. So rapid and incessant is the progress of destruction here, that piles of stone are erected to guide the traveller, since the pathway is often obliterated in a few days by fresh showers of splinters.

"'Our elevation was now upwards of 15,000 feet, although we had but ascended in company with the river, against its stream. Here only began our toils, and we scaled the slope of the mountain slowly; respiration was laborious, and we felt exhausted at every step. The crest of the pass was not visible, and we saw no limit to our exertions. The road inclined at an angle of 30°, and passed under vast ledges of limestone. The projections frowned above us in new and horrid forms, and our situation was different from any thing we had yet experienced. Long before we got up, we were troubled with severe head-aches, and our respiration became so hurried and oppressive, that we were compelled to sit down every few yards; and even then we could scarcely inhale a sufficient supply of air. The least motion was accompanied with extreme debility and a depresssion of spirits, and thus we labored for two miles. The last half mile was over perpetual snow, sinking with the foot from three to twelve inches, the fresh covering of the former night. The direct road leads in the centre of the gap, but we made a circuit to avoid the danger of being swallowed up in one of the deep rents, which were now covered up with the new snow.

"'The day was cloudy, and a strong wind half froze us. The rocks were falling on every side, and we narrowly escaped destruction. We twice saw large blocks of stone pass with incredible velocity through the line of our people, and between two of them not four feet apart.

"'We reached the summit of the pass named *Manerang* at half past two P. M. Its elevation is 18,612 feet by barometric measurement. There is here a very circumscribed spot, where is a *shagar*, or pile of stones, free from snow.

"'Leaving the pass, we travelled over snow, and descended gently for a mile. The wind blew with great violence, and benumbed us; but the sun shone bright and caused a reflection that affected our eyes, but did not inflame them much: for at this season the snow is soft and somewhat soiled; but in winter, when it is frozen and sparkles like diamonds, the inflammation is very distressing and painful.

"'After quitting the great snow-bed, the road became extremely rough and difficult, leading over the scattered wrecks of the cliffs and patches of melting snow, and along the edge of a stream in a channel of solid ice.

"'The adjacent ridges are wholly limestone, without a vestige of vegetation; they are even deserted by the snow, and exhibit an enormous extent of pure rock, and shoot into slender summits of a great variety of forms.

"'We encamped at the foot of the slope that stretches from the pass, where the glen takes a regular shape; the stream spreads out and ripples upon sand and pebbles; the mountains slant away, and some stunted vegetation appears at their bases. The elevation of the camp was 15,200 feet above the sea.

"'At sunrise of the following day the thermometer was at 31°; but the night must have been colder, for the dew which fell upon our bed-clothes (we had no tent) was so completely frozen, that in the morning our blankets were as tough as the hardest leather.

"'We proceeded towards *Manes* (distant six miles and a quarter) through the dell that leads to *Manerang* pass, along the bank of a rivulet which has its source amongst the snow-beds in that direction. There is a good deal of soil and bushes, and we passed fine crops of wild leeks at the height of 15,000 feet.

"'Three miles and a half from camp we came to an open valley, being an expanse of sand and pebbles. We followed the stream till it entered a lake upwards of a mile wide; and here, leaving it to the right, we proceeded to *Manes*, winding through low gravelly hills covered with *tama* bushes. *Manes* is a large village (of about fifty houses) in two divisions, separated by a stream. It is elevated 11,900 feet above the level of the sea, and lies on the right bank of the *Spiti* river, 400 or 500 feet above its bed.'

"After a halt of a day at *Manes*, where the temperature varied (1st September) from 52° at sunrise to 81° at the hottest time of the day, Messrs. Gerard proceeded to *Tengdi*, a small village in the district of *Pinu*, comprised in the province of *Spiti*. They kept along the right bank of the river, a little above the stream, and then descended into the bed of the *Spiti* river, to the village of *Solak*. The dell is frequently a mile across, and the river winds through it in many channels, among Islands of sand and pebbles, which are covered with barberry and other bushes. The fort of *Dankar*, opposite this, is a considerable place, containing about forty houses, which, as at *Shialkhar*, are inside. The walls are partly stone, partly mud, and the position is among rugged projections of gravel. Its altitude is not less than 13,000 feet above the sea. Above the fort two rivers unite; the largest, which has a bridge of ropes over it, rises in the *Paralasa* range on the N.W., and is called either *Spiti* or *Kunjom*; the other, also a large stream, is named *Pinu*; its principal branches have their sources near *Tari* pass, on the S.W.

"Near *Solak*, where a meridian altitude of the sun was taken, is the highest latitude Messrs. Gerard reached in this journey, *viz.*, 32° 5′ 34″.

"The best road crosses the *Pinu* at this place, and proceeds on the other side; but the stream was not fordable. It was attempted, but the current was found to be much too rapid. They had no choice but to encounter the difficulty of a most frightful descent. In one place is a notched tree from rock to rock, for the passage of a chasm: beyond this, a line of rocky ledges excavated for the toes to enter: above the crags overhang, and beneath is a precipice more than 100 feet deep. Unloaded people get over with the utmost difficulty; the baggage, therefore, was lowered by ropes. Immediately beyond this they came to an inclined rock, 100 feet high, which they had to climb over: it was nearly smooth, and could scarcely be ascended barefooted. The path continued dangerous for a mile and a half farther, upon hard gravel sloping steeply to the river. The dell is from a quarter to half a mile wide, and is occupied by sand and limestone pebbles: the mountains on either side are of limestone, sharp at the summits, but crumbling below.

"*Tengdi* is 12,000 feet above the level of the sea: the houses are two stories: the lower half built of stone; the upper of unburnt bricks; the roofs flat: and on them the firewood, collected with great labor, is piled. Not a single tree is near, and the few prickly bushes seldom exceed three inches in height. The climate here is cooler than at *Manes*. The temperature at sunrise was 45°, and in the middle of the day 78°.

"The district of *Spiti*, which comprises *Pinu* as well as *Manes*, is situate between Chinese Tartary, *Ladak*, *Kulu* and *Basehar*, and pays tribute to each. The inhabitants are all Tartars, and follow the Lama religion. There are lead mines. The villages are from 12,000 to 12,500 feet above the level of the sea. Toward *Ladak* the habitations must be still more elevated, and the country very barren, and the climate inhospitable.

"It was the intention of Messrs. Gerard to have gone on towards *Ladak*, and returned by the *Tari* pass, which is the most direct road. But entreaties

and the offer of a douceur of 150 Rupees were unavailing: the *Lafa*, or chief person, would not hear of their proceeding onwards, or attempting the *Tari* pass.

"After a fruitless negociation, which lasted two days, they returned to *Manes*, and thence to *Sopona;* and again (7th September) by the *Manerang* pass to *Pamachan*, *Sumdo* and *Ropa*. The barometric measurement was repeated with nearly the same result. The *Darbung* river was only half its former size; for a few days had brought on winter; and the stream was now but slowly and scantily supplied amongst the ice. The snow had not descended more than 400 feet lower, since they last crossed the pass, but the great fields had a new thick covering frozen hard. Shortly after leaving the pass, it began to snow, and continued till they arrived at *Pamachan*. Upon the old snow-beds it lay at 14,500 feet; but what fell upon the ground, melted at 16,000 feet.

"*Sumdo* is about 12,500 feet above the level of the sea.

"They crossed the *Darbung* under the village of *Geobung*, and ascended the face of a thinly wooded hill to the elevation of 13,500 feet, where they encamped at the distance of a mile from any kind of firewood; but the spot afforded water. The upper limit of the pines in this neighbourhood is 12,300 feet; the juniper scarcely extends 100 feet higher. At sun-rise the thermometer was 39°. Everything around was covered with hoar frost.

"They ascended the *Runang* pass, 14,500 feet above the sea; the mountains are of clay slate; and the creeping juniper, as if it had found a congenial soil, spreads its roots higher than the pass.

"Descending from the zone of frost, they travelled several miles upon an undulating tract much indented, but preserving a height above the limit of trees; and leaving the populous villages of *Kanam* and *Labrang* at a profound depth below on their left, they descended into the dell in which *Lipe* or *Lidang* is situate. The village is considerable, the houses entirely built of *Kelu* pine, small, compact and exactly resembling cisterns.

"The bottom of the dell stands 8,700 feet above the sea; the vine is cultivated; and there are orchards of fruit trees around. A few of the grapes were now (10th September) ripe, and the apples, which are the largest observed in *Kunawar*, are of a delicious flavor.

"The mountains are clay slate, granite, gneiss and mica slate.

"The travellers proceeded by the *Werang* pass (13,000 feet above the sea) crossing the *Kcshang* river (a large and very rapid torrent forming a series of waterfalls) by a good wooden bridge, to *Pangpa* or *Pangi*, 2,500 feet above the *Setlej*, and 9,200 feet above the sea. There is here very little soil or level ground: the houses are crowded together; and the vineyards, fields and pasture lands, belonging to the village, are miles distant.

"The march was through a fine wood, large beds of juniper, and fine forests of pine, most part of the way. The upper limit of the pine was observed at 12,000 feet, the highest birches at 12,500 feet; and the rhododendron at 12,700 feet.

"This day (11th September), Captain G. observes, terminated their adventures amidst frost and desolation. They bade farewell to the serenity of a Tartaric sky and its charms. 'Before us,' he says, 'we beheld dark clouds; we already felt the moist warmth of the periodical rains, and wished ourselves back among the Tartars, their arid country, and vast solitudes.'

"The rest of the journey follows the course of the *Setlej*, until it emerges from the mountains into the plains of Hindoostan.

"They now entered the lower *Kunawar*, and crossing, by a *sango*, the *Malgun*, a rapid torrent passing to the *Setlej*, they traversed a pine forest along a belt of highly cultivated land interspersed with orchards and the richest vineyards: in the midst of which is *Chini*, a large village, contiguous to which

are seven or eight others. The soil slopes gently to the *Setlej*, and is loaded with fine crops. It is the most extensive plain in lower *Kunawar*, and forms a striking contrast with the heavy woods and rocky cliffs which overhang it. Just opposite are the huge *Raldang* peaks.

" Here, on both sides of the river, grapes attain the greatest perfection. Some are dried on the tops of houses; some made into spirits; the rest eaten ripe. Eighteen varieties, distinguished by separate names, derived from color, shape, size and flavor, are cultivated in *Kunawar*.

" From *Chini*, the road assumes very rugged features; many rude balconies, flights of steps, and notched trees occur. The soil is crowded with countless varieties of gay flowers and many odoriferous plants. Cummin is plentiful, and forms an article of export to the plains.

" The height of this spot is 10,200 feet. The rocks are granite and gneiss, forming a succession of precipices, with a solitary tree here and there. The path is narrow, and skirts the brink of the abyss, looking down upon the *Setlej*, 4,000 feet below.

" *Rogi*, where they halted, is 9,160 feet above the level of the sea. Towards the *Setlej* there are vineyards, and around the village, apricots, peaches and apples.

" Thence they ascended to the height of 10,900 feet through a forest of straggling pines, of the species called *Ri* or *Niora* (Mr. Elphinstone's *Chilguza*). It does not here flourish to the westward of *Wanghu*. The road rises and falls upon sharp pointed rocks, and now and then a flight of steps occurs. Opposite is the confluence of the *Baspa* with the *Setlej*. Its waters make a very considerable addition to this far-travelled river. The road descends precipitously (2,600 feet) to *Rungar*, a small stream. The face of the hill is unwooded, but beautifully diversified with wild flowers, and clothed with rich pastures for thousands of sheep. Hence to *Miru* or *Mirting*, a small village 8,550 feet above the sea, the path ascends and descends amidst dwarf pines and oaks.

" The *Yula*, a considerable stream which rises amongst the snow in the N.W. and falls into the *Setlej*, was crossed 1,200 feet below the village. On its banks are many fertile fields. Thence the road ascends through a wood of oak and holly, which affords shelter to many varieties of pheasants; passes the village of *U'rini*, and arrived at *Tholang*, a village containing fifty-five families, and agreeably situated on both banks of a rivulet. It is 7,300 feet above the level of the sea. The whole of the rocks in this tract are gneiss. In several spots the ground had been torn up by bears in search of the honey of the field-bee, which is here common.

" At a short distance from *Chegaon*, the road passes under a natural arch of granite formed by the contact of two immense blocks. The travellers then descended to the *Setlej*, and continued for several miles along its banks, sometimes a little elevated above it, more frequently dipping down to the edge of the stream, which is very rapid. The rocks on both sides are worn into many caves, which re-echo the roar of the river with tenfold noise.

" A very dangerous ascent was next encountered along the face of smooth ledges of granite, very steeply inclined to the *Setlej*; in these the niches for support scarce admitted half the foot, and were cut at very inconvenient distances. Arriving at the summit, the road again descended into an abyss 1,200 feet deep; the distance was but half a mile, which shows the steepness of the slope.

" The *Wangar*, a mountain torrent, here tears its way amongst vast masses of granite with frightful velocity and noise. The cascades formed by the rocks in its bed, throw up the spray to an amazing height, washing the crags which are loaded with a rank vegetation. In the dell of this torrent lies the secluded district of *Wangpo*, containing seven small villages.

" The *Wangar* is formed by two streams: one called *Surch*, rises amongst

the snow; the other, which retains the common name, proceeds from the foot of *Tari* pass.

"*Pinu* is about four marches from *Wangpo;* and it was by the *Tari* pass, Messrs. Gerard intended to return, could they have prevailed on the *Lafa* to concede to their wishes. The pass is not reckoned so high as *Maneyang*, and probably does not exceed 17,000 feet.

"After crossing the *Wangar* by a wooden bridge, the road continues along the edge of the *Setlej* for half a mile to *Wangpo*, where there is a bridge of ropes across the river. Its breadth within the banks (which are of granite) is here 92 feet. It is the narrowest point: the average breadth in this part is from 250 to 300 feet. The bed of the river is 5,200 feet above the sea.

"Proceeding towards *Taranda*, the travellers passed through a beautiful wood of stately pines, many of them from 20 to 27 feet in girth; the pines are called *Kelu* by the natives. This timber is almost everlasting. It resists the attack of insects, and is, therefore, used in the construction of temples, houses and ganaries. It seldom occurs below 6,000 feet, nor above 12,000 feet from the level of the sea.

"Leaving the forest, they descended by a narrow rocky path, among dark thickets of oaks, holly, yew and horse-chestnut. They here crossed the *Saildang* torrent, by three rude alpine bridges, over as many large and very rapid streams, which flow, or rather rush from their sources in the *Himalaya* to the southward, descending, in a succession of cascades, to the *Setlej*, a couple of miles below the bridges.

"*Taranda* is 7,100 feet above the sea. Gneiss and mica slate appear to predominate here, and granite is not so frequent. Nearly opposite this, to the south, the *Himalaya* mountains may be said to end."

"It will have been remarked in the preceding narrative," observes Mr. Colebrooke, "as in former accounts of the same travellers, and of Mr. Moorcroft, Mr. Fraser and others, that at an elevation where the density of the air is diminished five-twelfths, that is, where the barometric pressure is reduced to 17½ inches or seven-twelfths of the atmospheric weight at the level of the sea (which takes place at an altitude of nearly 15,000 feet above that level), difficulty of breathing is experienced, attended with lassitude and severe headache. The native mountaineers of the *Himalaya*, who feel it not less sensibly than strangers, ascribe the sensation to presumed exhalations of a supposed poisonous vegetation at that vast height. At a less elevation no such effects are perceived. Inhabited places were visited by Messrs. Gerard, at the height of more than 13,000 feet above the sea; and cultivated fields were seen at 13,600 feet, and cattle pasturing at a still greater altitude.

"The diary of this journey supplies ample confirmation of a position advanced by me some years since, in reply to some hasty inductions, grounded on imperfect experiments and insufficient observations, as to the limit of perpetual congelation. It was not to be supposed that the same mean temperature, or the same maximum of it, would occur under a given geographical line, at equal elevations, whether of a solitary mountain or an extensive cluster; whether of an isolated peak, or a sequestered glen. On the contrary, it seemed obvious that reverberation of heat must produce like effects of concentrated warmth, at the level of the sea, and on the table land of mountains. Accordingly, it does appear, that in the exterior chain of the *Himalaya*, where heat is reflected to it but from one side, the warmth is much less than in the interior cluster, where there is reverberation from all quarters. Captain G. has repeatedly adverted to these important facts.

"He has constantly attended likewise to very interesting questions concerning the geography of plants, and especially regarding the limits of vegetation. In abridging his diary, I have seldom suppressed any circumstance bearing upon these points; but have commonly retained the particulars, at the price, perhaps, of some tediousness and a little repetition. The greatest

elevation, at which plants of a notable size are remarked, is 17,000 feet. The utmost limit of vegetation of mosses and lichens must doubtless reach further.

"The greatest height attained during this journey was 18,612 feet; *viz.*, at *Manerang* pass. Next to it is the *Keubrang* pass, at 18,312 feet above the sea. Twice, in former journeys, Messrs. Gerard scaled the stupendous altitude of a station on *Pargeul*, measured twice barometrically 19,411 feet, and now confirmed trigonometrically, not without a surmise of a near approach to 19,500 feet above the level of the sea.

"At the elevation of 16,200 feet, on the confines of Chinese Tartary, ammonites were picked up. If not precisely *in situ*, they probably had not come from a remote situation; for the specimens are of ammonites themselves, not *saligrama* stones containing their impressions, and, therefore, not likely to have been elsewhere picked up from a religious motive, and accidentally dropped on the spot where they were now found, which was in a region of limestone. Ammonites have been found at a like elevation in the beds of torrents near the *Niti* and *Mana* passes.

"A further advance into Chinese Tartary would probably have ascertained the site of these and, perhaps, of other organic remains; but the travellers were repelled by a guard stationed on the frontier. In two other quarters they met with a similar repulse, from Tartar guards, posted on the frontiers of Chinese Tartary.

"I cannot quit the subject without inviting the Society to applaud the persevering exertions of these intrepid travellers in their arduous enterprize. Captain Gerard and his brother have been neither appalled by danger nor deterred by fatigue; and to the official duties of the survey on which they were employed, else sufficiently laborious, they have superadded a most laudable zeal for the advancement of science in every way for which an opportunity was presented to them, and have evinced exemplary diligence in the prosecution of researches.

"I may here be allowed to express regret, that the valley of the *Gandhac* river is yet unexplored. It is in that valley that ammonites are known to abound, and other ancient remains may be looked for. It is probably the route by which the *Dhawalagiri*, or White Mountain of the *Himalaya*, may be approached, and the altitude of apparently the highest mountain, definitively determined. I still entertain the expectation, grounded on measurements taken from remote stations, that its height will be found to be not less than 27,000 feet above the level of the sea."

Lines from Seneca.

O vita fallax! &c.

O life, thou'rt filled with artifice and lies!—
The fairest forms the blackest heart's disguise:
Bold Impudence usurps a modest mien;
Whilst on Presumption's front soft smiles are seen.
But, worst of all, Religion's vestments hide
Hate, envy, falsehood, treachery and pride.

Chinese Varnish.

The Chinese make a secret of the composition of their varnishes. There was an old man at Tomsk, about ten years back, who knew this secret. Having, in his infancy, fallen into the hands of the Khirgheez, he had been carried into China, from whence, after many adventures, he returned to Russia. He made tables, cups and other articles, which he varnished with black, red and gold: his productions might have been taken for those of China. It is surprising that no person paid any attention to the fact. It was only by accident we

learned the secret of making the black varnish, which we communicate to the public. Take some pure pitch, turn it into a narrow vessel, and let it bake for two or three days over a low fire, until converted into a black compact mass, which does not stick to the hand. Put this mass into a mattrass (or bolt-head) and let it bake over a good fire, pouring into it, little by little, some essence of turpentine: if it takes fire, it can be extinguished by closing the mattrass with felt. Continue the process until the mass takes a fluid consistency. The articles to be covered with this varnish must be made of wood perfectly dry, and they should be dried afterwards as much as possible.—*Moscow Telegraph.*

Mr. Moorcroft's Death.

It is well known that this enterprizing individual has been for some years employed, with daring yet prudent spirit, in presevering efforts to visit every interesting part of Central Asia, and to make researches into the geography, science, literature, manners and commerce of that secluded portion of the world. We have from time to time collected scattered accounts of his progress and discoveries, and have long indulged the expectation of seeing the result of his labors published in England. Our hopes on this head are, we fear, frustrated by the death of this distinguished traveller. Reports of the event have reached Calcutta by several channels, and it seems, indeed, put beyond a doubt by the following copy of a letter which appears in a Bengal paper:—

Extract of a Persian Letter from Aga Hussein to Moollah Shakoor, dated Umritsur, 22nd of the Month of Rubhee, A. H. 1241 (*corresponding with the 4th November* 1825).

I have had an interview with Meera Mul and Assa Nuna, Bankers, at Shekarpoor, who mentioned that they had received a letter from Cabul, from the contents of which it appears that Mr. Moorcroft, who had been to Bokhara, had proceeded to a town near the city called Ankho, to purchase horses, and had died there a few days after his arrival. The chief of Ankho seized nine horses, and all the property belonging to the deceased. The other gentleman who was in company with Mr. Moorcroft [Mr. Trebeck] had gone to Balk, and remained there in a sickly state, having sent information of the conduct of the chief of Ankho to the King of Bokhara.

It is superfluous for us to express our deep and pungent regret at the loss of a person, who seems to have been in every respect so well qualified for the career upon which he had entered.

Just previous to the reports to which we have adverted reaching Calcutta, a letter had been received there from Mr. Moorcroft, dated at Bokhara, June 6th, 1825, giving a long detail of his adventures in Turkestan. The substance of this communication was published in the Government *Gazette*, and we think it cannot fail (especially since we have reason to believe the writer of the letter is no more) to inspire our readers with interest. At the time of writing, Mr. Moorcroft was awaiting the return of the King from a campaign against his rebellious subjects, when Mr. M. proposed to cross the Amoo.

"Mr. Moorcroft and his party, having quitted Peshawur, arrived at the city of Bokhara on the 27th of February 1825. He had been previously warned against the attempt to proceed thither, by his Dooranee friends, on account of the distracted state of the intervening country, and the rapacity and cruelty of the hostile tribes inhabiting the line of his intended route. But nothing could deter him from the prosecution of his favorite enterprize, and the ardour with which his friends endeavoured to make him abandon his purpose, seemed only to increase his eagerness to surmount every anticipated difficulty. Strengthened by the concurrence of his friend and fellow-traveller, Mr. Trebeck, and by the general devotedness of the party, he resolved to pursue his object to the utmost of his power.

"When Sultan Mahomed Khan was informed of this determination, he

lent Mr. Moorcroft a small escort (fifteen horsemen) under the command of a confidential person, provided another considerably larger from Dost Mahomed Khan, and sent along with him an able man to make suitable arrangements should any difficulty arise on the frontier. Mr. Moorcroft was also supplied with a letter of introduction to the King of Bokhara, and another to Mahomed Morad Begh, the chief of Koondooz, into whose country he would have to enter after passing through Bameean and the adjoining country of the Hazarehs. To Morad Begh Mr. Moorcroft wrote himself, stating his objects, and the motives for the journey. Through the latter province the party passed without the slightest molestation. On the frontier of Ak Roobat, or the White Seraee, they were met by 200 horsemen, commanded by Mahomed Alee Begh, the Tajik chief of Sykan, formerly a servant of Meer Kuleeah Alee Khan, but now compelled, through the fallen fortunes of his master's house, to become a tributary to Morad Begh, the chief of the Kuttaghun Ozbuks, whose principal residence is at Koondooz, in ancient times a part of Budukshan, joining the eastern frontier of Khorasan. Morad Begh, after the death of Meer Kuleeah, had subjugated the whole of the countries on the line of the great caravan-road from Ak Roobat, and extending through Sykan up to the eastern foot of the pass of Muzar.

"In the towns from the Hazareh frontier up to Tash Koorghan, the population consists almost wholly of Tajiks, or, as they occasionally call themselves, Chagataees; but that of Tash Koorghan is composed of a mixture of Tajiks, Ozbuks, and Cabulese. The party were received and treated by the Tajiks with much civility.

"To Mr. Moorcroft's letter Morad Begh returned a civil answer, with the assurance that he should be treated as other merchants. At Tash Koorghan, however, there arose strong suspicion of a very different line of conduct. After some delay, Mr. Moorcroft and Meer Izzut Oolah Khan were summoned to attend the chief at Koondooz, a distance of about eighty miles, across a tract of country almost wholly desert, and without water, except rain collected at three different stages in a circular reservoir covered by a dome of brickwork. These wells, still invaluable to the traveller, though going rapidly to ruin, were constructed by Abdullah Khan, the munificent Khan of Kashkar, who was a contemporary and relation of the Emperor Akber. After two interviews with Mahomed Morad Begh, who was not devoid of civility, Mr. Moorcroft was dismissed, in company with a Hindu, who was deputed to settle the amount of the duty to be levied on his property.

"After the duties (at a heavy rate) had been adjusted, the money paid, and the party on the point of departing, an embargo was laid upon all persons, on the plea of political precaution, to prevent the communication of pending preparations for a foray, directed by Morad Begh against the Hazarehs.

"At this period Meer Izzut Oolah Khan was attacked with a bilious remittent fever, produced on the march to Koondooz by marsh effluvia, and the disease, Mr. Moorcroft says, 'is probably not exceeded by the yellow fever of America, or the fever of Walcheren, though happily the cause, or combination of causes, is limited to a small locality.' As soon as he was sufficiently convalescent, the Meer was permitted to return to Hindustan.

"Instead of obtaining leave to proceed on his journey, as expected, on the completion of the expedition, Mr. Moorcroft was summoned to Koondooz, and on his arrival there, learnt that his party had also been sent for, together with the whole of the property under his charge. It was then openly asserted by the chief, that Mr. Moorcroft had visited the country merely as a spy, and that he and his party should be detained till a reference could be made to Cabul and to Bokhara, to ascertain whether his views were commercial or otherwise. The answer from Cabul was favorable, and disappointed the chief, who only appeared to want a pretext for confiscating the property. At length, at the cost of a very large fine, the party were permitted to depart. But this was only a prelude to further treachery and extortion; for whilst

leading the camels to leave Tash Koorghan for Muzar, his progress was again arrested by an order to convey him with all possible speed to Koondooz.

"The cause of this fresh interruption was the voluntary evidence of a certain Moollah, who had been in the service of the Honorable Mountstuart Elphinstone at Peshawur, and who subsequently accompanied that gentleman to Calcutta. In this deposition Mr. Moorcroft was charged with having political designs, which induced Morad Begh to demand two lacs of rupees. The purpose of the Begh was now obvious, and it became a vital question how to counteract his intentions. In this difficulty, Meer Wuzeer Ahmud suggested to Mr. Moorcroft, that if he could undertake at one stretch, in the disguise of an Ozbuk, a journey of about 140 miles, he might reach the residence of Kasim Jan Khaja, in Talikan, and by personal application possibly succeed in interesting that individual in his favor.

"Kasim Jan Khaja is a Syud, descended through a family in Samarcand, from Jenghis Khan, united by ties of a double marriage with Mahomed Morad Begh, and exercising over him the influence which belongs to the head of the priesthood among the Kuttaghuns.

"Mr. Moorcroft's tent was pitched upon the bare plain, and a considerable body of Ozbuk horse had been stationed round it. Towards evening they retreated to the distance of thirty or forty yards in front and rear of the tent, but near enough to see every thing that occurred. Other horsemen patrolled upon the roads, the gates of the town were shut at an earlier hour than usual, and every avenue to escape was guarded, except the road to Cabul. At the close of day, Mr. Moorcroft showed himself outside of his tent in European attire, which, to that period, he had constantly worn, and, on re-entering, dressed himself quickly in the habit of an Ozbuk, concealing the lower part of his face in the last folds of his turban. Thus disguised, he quitted the tent alone, without detection. Dipping into a ravine, he followed its course along its bed, and by a few windings, reached a burying-ground, where two guides, with horses, provided by Meer Wuzeer Ahmud, were waiting for him.

"They took the road to Cabul, but soon, by long detours, got into the right direction, and after having travelled for two nights, and until 4 o'clock in the afternoon of the second day, without giving rest to their horses (which had only taken one feed of barley, carried on the saddles), they reached in safety the house, or rather camp, of Kasim Jan Khaja, situated on the right bank of Furkhar, and in the valley of Talikan: distance probably 150 miles. Talikan, as in the time of Marco Polo, is still distinguished for its mines of salt, and its large produce of wheat.

"A letter from Meer Wuzeer Ahmud introduced Mr. Moorcroft's business to the patriarch of the Kuttaghun Ozbuks, and contributed to his kind reception. Finding the door of a large mud-walled court open, he entered, and sent one of the guides to the Peerzada, to whom he was speedily ushered through a crowd of attendants, surrounding a circular house, or tent, made of reeds and mats, with a high dome-roof of the same materials, resembling a gigantic bee-hive. Within this structure he found the Peerzada sitting on a wolf-skin, placed upon a thin cushion of brocade of crimson satin and gold. As instructed by Meer Wuzeer Ahmud, he placed the presented right hand of the Peerzada between his own, and slightly bowed over it; on which he received a welcome, and was desired to sit down. A present, according to the custom of the country, being placed before the Peerzada, Mr. Moorcroft took hold of the skirt of his robe, and stated at length the purpose of his visit. His object, he said, was to introduce the merchandize of the country to which he belonged into Turkestan, and to purchase and take back horses into Hindustan. He gave a brief account of his journey; of his being delayed in Thibet through want of money, occasioned by an unexpected expenditure; of the Chinese authorities of Yarkund having consented to his visiting that city, and afterwards retracting their promise, through the intrigues of the Cashmere merchants, jealous of competition; of his party reaching Cashmere, and being

detained there in some measure from a desire of procuring shawls as a safe remittance to Bokhara, but principally in consequence of the contest in Afghanistan, between Runjeet Sing and the Dooranees; and of his having traversed Afghanistan, and ultimately having arrived in Turkestan.

"He further observed, that Morad Begh had conveyed to him the fullest assurances of safety, instead of which he had been detained three months, had suffered unreasonable exactions, and was threatened with the loss of property and life unless he would immediately pay an enormous sum as the price of his liberation. The Peerzada pledged his word to prevent, as far as might lie in his power, any further injury to Mr. Moorcroft, or his affairs. Our traveller was then hospitably entertained, and treated with attention and respect. In one of their conversations, the Peerzada informed him that a native of Enderab, named Moollah Mahomed Ameen, had brought against him very grave accusations before the chief, and was surprised to learn that the Moollah was unknown to him. Next day the Moollah made his appearance at Talikan, accompanied by a Hajee, and demanded to be admitted to a Durbar of the Peerzada, which happened to be that day very largely attended. His request being granted, he made a long speech, highly injurious to the interests of Mr. Moorcroft, alleging that the Europeans would speedily overturn the religion of Mahomet, and that their conquests were approaching the holy city of Mecca itself. Allusions were made to certain expeditions against Algiers and Mocha, and so strong an impression was produced against our traveller, that, on being informed, though imperfectly, of the proceedings at the Durbar, he instantly claimed, as a matter of justice, to be allowed to enter upon his defence at once. On being introduced to the Durbar, the Moollah was pointed out to him. Mr. Moorcroft them put to him the following questions:—

"*Q.* What is my name? *A.* Metcalfe. *Q.* What is my occupation? *A.* That of a General. *Q.* You say that I am a General, what number do I command? *A.* You are the head of the whole army. *Q.* Do you mean that I am the officer known in Hindustan by the title of Sipur Sala? *A.* Yes. *Q.* How long have I been absent from Hindustan? *A.* Seven or eight years.

"Mr. Moorcroft observed to the Peerzada, that his accuser was wholly unacquainted even with his name, and that the idea of a Commander-in-Chief descending to the humble occupation of an itinerant merchant, and absenting himself from his army for seven or eight years, was too ridiculous to require any comment! The Moollah was not to be put down. He poured forth other charges which, for a time, made a deep impression upon the Peerzada, and seemed to ensure a victory. Mr. Moorcroft, however, repelled them successfully, and the Moollah was so mortified and enraged, that he threatened to assail him with accusations at every stage on his journey to Bokhara, for the sole purpose of frustrating his views. 'If you will not listen to my first advice,' said he to the Peerzada, 'at least make him go back, for if you do not, Turkestan will inevitably fall into the hands of the English.'

"After the Durbar, the Peerzada spoke to Mr. Moorcroft with great candour and kindness. He said that he was placed in a situation of much difficulty. If, in virtue of the office which he held, he should command Mahomed Morad Begh to desist from persecution, he must obey; but such an exertion of authority would break up the friendship between them, and render him personally obnoxious to all the heads of the Kuttaghuns. It might suffice, he thought, that on paying the further sum of 2,000 rupees, he would engage for the safety of all his party and property. To this proposition Mr. Moorcroft assented. The result, however, when made known to Morad Begh, produced so much dissatisfaction, that he repaired to Talikan, and on the night of his arrival the Kazee waited on the Peerzada to announce that there had been a large meeting of the heads of the Kuttaghuns, who, deciding that our traveller was a spy, had persuaded the chief to insist upon the Peerzada abandoning his cause. Morad Begh repeated the decision of the heads of the tribes, and his conviction that Mr. Moorcroft was nothing but a spy. Kasim Jan Khaja was extremely embarrassed. He had gone farther than was right in countenancing

the payment of another sum of 2,000 rupees, and he conjured the chief to be satisfied with this concession. Morad Begh at last yielded a reluctant consent, but only on the condition that Mr. Moorcroft should remain in his territories until his return from an expedition he was about to undertake, with the option of joining the party at Koondooz, or of remaining at Talikan. Mr. Moorcroft preferred the sanctuary of the Peerzada, and passed a month of agreeable intercourse under his roof. Kasim Jan Khaja would not accept of any presents of value, and would only receive a bed-stead, recommended to prevent the repetition of attacks of rheumatism, to which he was subject, from sleeping on the ground; a case of razors, &c., some uttur of roses, and a few scissors and knives to bestow upon his dependents. When Mr. Moorcroft departed, the Peerzada prayed for him in public, embraced him in the Ozbuk fashion, and sent him a roll of black China satin, another of crimson, gold brocade, and some pieces of green silk, for dresses, which he hoped our traveller would wear for his sake.

"Kasim Jan Khaja thought it unnecessary for Mr. Moorcroft to see Morad Begh on his return; but on his reaching Koondooz, the latter expressed a wish to see him. After enquiring respecting his health, he declared that in the late transactions he only wished to make trial of his firmness, having no intention whatever of hurting him. When Mirza Abool Toorab, on Mr. Moorcroft's taking leave, read the *Fateea*, or prayer, for the safety and prosperity of his party, Morad Begh joined in the ceremony, and stroked his beard with great solemnity and apparent fervor.

"Morad Begh, in his conquests, appears to have had no notion of the wealth that his derived from the soil, and the employment of his new subjects in agriculture and commerce; for in the course of last year, it is said, the treasury of Kuttaghun received four lacs and a half of rupees from the sale of slaves, on a contract with his minister, at the rate of fifteen tilas, or about six rupees per head.* The fertile and salubrious valleys of Budukshan have been robbed of their inhabitants, for the purpose of transplanting them into the marshy lands of Koondooz, and upon the barren tracts of Talikan. The effluvia from the putrefaction of vegetable matter in summer, with the simoom from the desert, generates a fever of a very destructive nature. The African slave in the West Indies is fed, clothed by his master, and has medical aid when afflicted with disease. The Budukshanee slave in Koondooz experiences nothing of this care; and the reduction of the families to one-fourth in six years exhibits a waste of human life not often known in other parts of the world. 'Vicissitudes in the condition of life in this country,' says Mr. Moorcroft, 'are great and sudden. Those inhabitants of Khorum who were at ease when we passed through that town, since transplanted by force into Talikan, asked for a piece of bread from individuals of our party, to whom they had tendered refreshments at their homes three months before.'

"When Mr. Moorcroft returned to Tash Koorghan from his second journey to Koondooz, he was hailed with exclamations of joy on account of his safety. He did not stop a single day at that place, and set off, with his party, and traversed the dangerous pass of Muzar, without any interruption. Shooja-oodeen, the chief of Muzar, despatched his Secretary to meet the travellers, and to conduct them to a convenient house, sending them at the same time sheep, rice, fuel and whatever else he thought might be acceptable. Next morning Mr. Moorcroft, accompanied by Mr. Trebeck, waited upon the chief with a present, which was well received, and he observed, that they had experienced a treatment that would bring a bad name upon every chief of Turkestan. On account of very bad weather the party remained four days with this hospitable man, who wrote a letter to the king of Bokhara in their favor, and sent

* Here is evidently some mistake: in p. 715, the tila is said to be equal to six rupees; here the rupee is supposed to be worth two tilas and a half. The price paid for the slaves must be more than six rupees per head, which would make the number of slaves purchased 75,000! —*Ed.*

a person to accompany them to Bulkh. At Bulkh they were received with civility by Eshan Khojee, who commented severely on the perfidious behaviour of Mahomed Morad Begh.

"After crossing the Jehoon, Amoo, or Oxus, the party were met by a person from Tora Bahadur Khan, the second son of the King of Bokhara, who conducted them to Kurshee, of which town he is the Governor.

"At Bokhara, the Seraee Oergunjee was appropriated for the reception of the party, but the baggage was carried direct to the custom-house, where it was placed under lock and seal for two days. In the first interview with the Kosh Beghee, or lord of the household, it was explicitly stated, that Mr. Moorcroft came as a private English merchant, was not charged with any political mission or message to the King of Bokhara, and had no intention of entering into his Majesty's Service in any capacity whatsoever. He only wished to obtain permission to sell such merchandize as he had brought, to invest the produce in the purchase of horses, and to establish a foundation upon which English merchants might trade with Bokhara in future.

"The Kosh Beghee explained, that the Shirra, or written law, enjoined Mussulman princes to levy upon foreign merchants, not professing the faith of their Prophet, one-tenth of their property, as duty. But the payment of this rate was suspended until the return of the monarch from an expedition against the Kuthay Kepchaks, who had rebelled against him. On the Kosh Beghee seeing two small pieces of cannon among the baggage, he wished to forward one of them to the King, with which His Majesty was so much pleased that he intimated a desire to possess both, and they were accordingly presented, along with the chests of ammunition prepared for them.

"The Kosh Beghee remarked that the number of soldiers which accompanied Mr. Moorcroft, had given rise to exaggerated reports of the military strength of his party, and to other conclusions at variance with commercial views. This observation was met by referring to the dangers of the journey, and reminding him that the caravans, which now arrived at Bokhara, might truly be said to fight their way to that city. Mr. M. added that, first proceeding upon the road of Thibet, which was tolerably safe, he had only a small guard; but that, thrown by adverse circumstances on the countries of the Punjab and Afghanistan, he was compelled to increase the number of armed men; and that unquestionably the safety of the party mainly consisted in the generally received ideas of its strength. These arguments were admitted to be satisfactory.

"On the second day after the return of the King, Mr. Moorcroft and Mr. Trebeck were summoned to the fort, or palace, for the purpose of being introduced to His Majesty. At the door of the great Court, the Shegawul and Yesawul Bashee, who ushered them into the presence, directed them to follow with their arms folded across the breast, and on coming to a particular place to make the usual salute. The Ameer, or Commander of the Faithful, was seated in small room, about fifteen feet higher than the area of the court, dressed in a plain drab-colored coat of broad-cloth, with a large loosely-folded turban of white muslin, having a narrrow gold border, and before him was a large book, the leaves of which he frequently turned over with apparent earnestness.

"Meer Ameer Hyder is about forty-eight years of age, of a complexion somewhat olive, and rather dark than fair. His features partake of the Ozbuk character, in some degree, and the deep lines on his face, with the rapid change of expression from lively to serious, seemed to indicate a mind of great activity, in which benevolence and good temper are said to be strangely mixed up with distrust and hauteur. He enquired after the health of the visitors, their names, ages, country and occupations; and from the long intervals between the questions, it was suspected that a Secretary, concealed behind, was occupied in committing the dialogue to writing. He asked the name of the King of England, and was curious to know why he was called George the

Fourth. Report, he said, had swelled their property to a vast amount, but an examination had reduced it to a very moderate value. To this observation it was remarked, that the journey was merely an experimental one, and that when better informed as to the nature of the articles most in demand, commercial intercourse with this country, on a large scale, would be established. His Majesty adverted to the unjustifiable and treacherous treatment which Mr. Moorcroft had received from Mahomed Morad Begh, and trusted that nothing of that kind would happen at Bokhara. Our traveller was then invested with full liberty to sell his property, and to purchase in return whatever articles he might think necessary. The King now explained the written law, prescribing the amount of the tax to be levied on foreign merchants, not Mussulmans, frequenting Bokhara, and according to which he had directed one-tenth of the property to be exacted. The enquiries he had made, he said, had not entirely satisfied his mind as to the amount of duties charged on the frontier of India, from Mussulman merchants; but whenever he learnt that the British Government levied only one-fortieth part upon such property, he would reduce his customs upon merchandize, brought by its Christian subjects to the same amount.

"Mr. Moorcroft and Mr. Trebeck had been directed to stop at the distance of about twenty paces from the window, near which His Majesty was seated, but after a time the King beckoned them to approach nearer, and indeed as close as they could conveniently get to the window, which they afterwards understood was to be held as a special mark of condescension, favor, confidence and honor.

"The King directed Mr. Moorcroft to be seated in a situation from which he could see the mode of despatching business, which was summary and rapid. To the petitions of those whose claims were admitted the King himself affixed a finger seal, which a Secretary occasionally smeared with ink from a stick of that substance prepared in China. His Majesty frequently assigned reasons why he rejected the suit of the petitioner, and in every instance the rejected petition was torn up. At the conclusion of every decision the master of ceremonies repeated a short prayer in Toorkee, for the preservation of His Majesty's impartial administration of justice; at the end of which the whole assembly joined in approving by stroking their beards. There was much of respectful solemnity in the whole proceeding, and the King delivered his commands with great promptitude and rapidity.

"At Bokhara, foreign merchants have never been allowed to ride on horses in the streets, but this rule was dispensed with in regard to Mr. Moorcroft and Mr. Trebeck, and they were the first foreigners who had ever enjoyed that privilege in the city of Bokhara.

"Until lately, Bokhara was the great emporium of Central Asia; but within the last few years the commerce of the whole of Oorgunj has been lost to it, in consequence of the Prince of that country having thrown off his allegiance, and the chief of Shuhr Subz and the Kuthay Kepchacks have followed the example. The minister acknowledged that formerly he had received, as duty, upwards of twelve lacs of rupees from one caravan, and now the whole of the customs are framed at little more than one-third of that sum. 'Nor is the amount first mentioned so very large,' says Mr. Moorcroft, 'considering the enormous number of camels in the caravans from Meshed, Russia, and China, which, at Bokhara, were accustomed to sell and exchange the merchandize of almost every part of the world; and that specie and bullion are subject to duty. In a caravan now on the road from Russia the letters of merchants announce twenty-five byjoens, or lacs, of sequins, or gold ducats of Holland.'

"Two large caravans from Russia have been plundered in succession by the Oorgunjees, and five years have now elapsed since a caravan arrived from that country.

"The mountains in the neighbourhood of Bokhara are said to contain inexhaustible mines of fossil-salt, and Budukshan is rich to profusion in all the mineral productions of the earth, and in other products of a most valuable nature. Almost all the varieties of bread-corn are raised with facility; the orchards are fruitful to a degree seldom known in Europe; indigo may be successfully cultivated in certain places; and there exists a substitute for the sugar of the cane, so rich, so fine, so wholesome, and so cheap, as to leave nothing to be wished for in its manufacture, except its reduction to a solid form for the convenience of transport. At the lowest calculation, the towns depending on Bokhara, not including those of its immediate vicinity, yield about 70,000 maunds annually, and there are not, apparently, any bounds to the power of raising it. The ordinary price is about two rupees a maund, and it forms the basis of a sweetmeat greatly in use among the lower classes. It may be a mortifying reflection to men of science, especially in France, that whilst a host of French chemists, at the command of Buonaparte, were long employed in ransacking the vegetable kingdom for a sweet juice, which, converted into sugar, might serve as a substitute for the sugar of the cane, when that substance bore a very high price in France, and could find nothing more productive than the parsnip and beet—the Ozbuks and Afghans, who are completely ignorant of the elements of chemistry, and even of the term, except as applied to the art of transmuting metals, should have stumbled upon a discovery which converted a substance, which France possesses in profusion, into syrup so excellent, as to leave little to regret in being deprived of the sugar-cane; and which, by a cheap, easy and obvious management, may be made at least to rival that article in regard to quality. Mr. Moorcroft does not divulge the name of the substitute.

"The cotton-wool of Turkestan is beautifully soft and fine, and the nankin-colored is probably little inferior to that of Khoten, or China Proper. The silk of Turkestan is plentiful and good. Vast quantities of shawl-wool might be raised, but in several parts of the country it is suffered to rise and fall disregarded by the owner, whilst the fleece of the Arab variety of the broad-tailed species of sheep, capable of being appropriated to the manufacture of woollen cloths, is made only into ropes and felts; and the Kuzak and Ozbuk breeds of this animal yield in their tails a marrow, like fat, little inferior to the butter of the cow.

"The vine breaks into numerous varieties. The red grape of Shibbergan, under a process practised by a Georgian, yields a wine in quality between the best port and the red hermitage. Another, under the management of Jews, gives a liquor that may rival the finest red Burgundy; and the Sheer Takh, and other luscious grapes, would furnish dessert wines as rich as those of Alicant, Malaga, Lachryma, or Tokay.

"By some Russians who had escaped from slavery, Mr. Moorcroft was told that there is the extraordinary number of from four to five thousand Russian Christians in slavery at Oorgunj and its dependencies. It appeared that some of them had been taken by the Yemoots, on the shores of the Caspian, and that several had been in slavery nearly forty years.

"Whilst looking for horses in the city one day, Mr. Moorcroft saw three persons, whose features and complexions resembled those of Europeans. They were stated to be Russians who had escaped from slavery with the Oorgunjees, and had, under great difficulties, made their way to Bokhara, where they now waited the determination of the king respecting their fate. A few days afterwards a person, who said he was a slave-broker, went to our traveller with two of these Russians, whom he declared he had bought, and was about to send into the country; but, on their stating that Mr. Moorcroft might possibly ransom them, he had been *touched with compassion* at their distress, and had accompanied them to witness the result of the appeal. Enquiry was made to know what had become of the third Russian; who, after some frivolous

excuse on the part of the broker, was then brought, and Mr. Moorcroft procured a bargain of sale, with an order signed by the minister that no one should hereafter set up any claim upon the Russians now transferred to him. The ordinary price of an able-bodied slave is twenty pieces of gold: Mr. Moorcroft gave thirty-five for each man, and five pieces to the broker. The Russians were then clothed, taken into the seraee where he lodged, and treated as servants. They had been traders: two of them had been taken in a skiff on the Caspian by some armed crews of Yemoots, who had put off from Munkishlak on the former dropping anchor near that town. They had been sold to the Oorgunjees; had been in captivity nine years, during which time they had been employed in tending sheep and camels, and brood mares, and in other works of agriculture. In the depth of winter they had dared to attempt an escape, without provisions or knowledge of the road; they were reduced to great distress by hunger, one man eating part of the felt of his sheep-skin cloak, and the others supporting themselves by the dry bones of animals, which they pounded with stones. They were now delighted with the prospect of again reaching their native country, by the way of Hindustan, and were abundantly grateful for the treatment they had experienced. Shortly afterwards, however, at day-break, a message was brought from the minister, conjuring Mr. Moorcroft, if he had any regard for him, to send back the Russians. Mr. Moorcroft refused; but went to the fort to enquire the cause of this request. The Kosh Beghee was closeted with the King; but in an hour a Secretary came out with a repetition of the first message; and a solemn pledge being given that they should not be re-sold. Mr. Moorcroft gave up his claim. Whatever may have been the cause of this departure from former usage, the purchase money was returned, and a royal order subsequently issued, prohibiting, in future, Russians, that is Russian Christians, to be sold in Bokhara.

"Meer Ameer Hyder is said to take credit for being more learned in the Mahomedan law than any other individual in his dominions, and occasionally gives lectures in Theology. And, as chief Magistrate, were he to relax for a few days only from that system of restraint and punishment, which is supported, as it is stated, by the vigilance of about 600 spies, and if the Meer Shub and Mohteseb were to slumber at their posts, there would be wild work in Bokhara. But the activity of the former is unceasing, and the drum of the Meer Shub, beginning immediately after night-fall, interdicts communication by the streets just as effectually as the tolling of the Curfew-bell served to extinguish all fires in a remote period of English history.

"The annual revenue of the King of Bokhára does not exceed three lacs of tilas, or about eighteen lacs of rupees. One-third of the population of the city consists of slaves.

"On the subject of horses, Mr. Moorcroft says, that the country, up to Meshed and Herat inclusive, and the whole space between the Oxus and the Ochus, extending even to the banks of the Caspian, contain the very best breeds. But vast numbers of Toorkmun families, report says from 30,000 to 40,000, who were breeders of horses, and used to bring their young stock to Bokhara, have, since the defection of Oorgunj, and the death of Meer Kuleech Alee Khan, fallen off from their allegiance, and for the last five years have not been able to send a single horse to the usual marts, but have employed their cattle in warfare. Shuhr Subz, which had an excellent breed of horses, Kuthay Kipchak and Meeankhal, near Samarcand, are similarly circumstanced; and the market of Bokhara has been in consequence nearly as much ruined in this as in all other branches of its commerce."

We have yet received no confirmation of the report of Mr. Moorcroft's death, as stated in our last number; but it is to be feared that it will prove too well-founded.

The death of this gentleman, we regret to find, from the following paragraph in the Calcutta Gazette, is confirmed:—

"Captain Wade, the Political Assistant at Loodianah, has received a letter from Mr. G. Trebeck, dated Balkh, 6th September, which states that Mr. Moorcroft, on leaving Bokhara, had separated from the rest of his party, for the purpose of proceeding to the district of Meimuna in search of horses, and that on his arrival at Andkho he was attacked by a fever, which terminated his existence, at the latter place, on or about the 25th August. Mr. Trebeck himself had been laboring under severe sickness, but recent accounts from Cabul mention that he had entirely recovered his health, and intended to join a cafila on his return to Hindustan."

SELECTIONS FROM THE ASIATIC JOURNAL.

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ON THE AMAZONS OF CENTRAL ASIA.

BY M. J. KLAPROTH.*

We have heard of the Amazons placed by the ancients to the north of Caucasus, and upon the banks of the Thermodon in Asia Minor; but it has not been hitherto known that there formerly existed a peculiar state in Central Asia governed by women. The following is the account given by Chinese historians, of the period of the dynasties Suy and Tang, respecting these *Gynaikocratumenoi*.

The eastern country of females is called Su-fa-la-neu-ko-chu-lo: it is inhabited by a tribe of Kheangs, or Tibetans. Upon the borders of the Western Sea (the Caspian) there are also women who rule; wherefore the former country is called, by way of distinction, the eastern country of females. In the east, it adjoins Too-fang, Tang-heang, and the city of Mow-chow, in Sze-chuen; westward it is bounded by San-puh-ho; northward by Yu-tien, or Khoten; to the south-east it has the tribes of the Lo-neu of Ya-chow; and on the frontier of the Chinese province of Sze-chuen, those of the barbarians, Pe-long. Its extent is nine days' journey from east to west; and twenty from south to north. It contains nineteen cities. A woman governs it. She resides on a steep rock near the banks of the Khang-yan-chuen. This country is encompassed, on its four sides, by the Jo-shuy,† or *feeble water*, which flows towards the south, and which is crossed by means of barques made of skins sewed together. Its population consists of 40,000 families, and 10,000 troops, composed of picked men. The title of honor belonging to the queen is Peen-tseu; the mandarins are called Kaou-pa-le, which means *minister*. The mandarins of the exterior are all males, and bear the title of Ho. The female mandarins of the interior transmit orders to the former, who carry them into execution. The queen is surrounded by some hundreds of women. Every five days she holds a court of justice. At her death, many thousand pieces of gold are distributed amongst her relations. A handsome woman is then chosen and raised to royal dignity. There is also an *underqueen*, who is destined to succeed the superior when the latter dies. Upon the death of a woman, her daughter-in law inherits the property. In this country, theft and rapine are never heard of. The houses are of several stories; the queen's palace has nine, and the habitations of her subjects six. The queen wears a tunic and petticoats of greenish colored stuff, worked or stitched with wool, and a long robe of the same color, the sleeves of which touch the ground. In winter she dresses in a sheep-skin pelisse, with ornaments richly embroidered. She fastens her hair on the top of her head, and wears earrings and laced buskins. In this country, men are of very small account; women alone are esteemed; so that men adopt the family name of their mothers.

The country is cold; it produces wheat, and the natives rear horses and sheep; gold is likewise found there. The manners and customs of the inha-

* *Magasin Asiatique*, Tom. i, No. ii, p. 230.

† The Jo-shuy is a river celebrated in Chinese antiquity: it is often used as a general name for all the rivers of eastern Tibet which flow towards the south. It is more particularly applied to the upper part of the Ya-lung, or Ya-lu-keang; and then the Jo-shuy is regarded as one of the sources of the great Keang.

bitants are the same as in India. The eleventh moon is the period for their grand magical ceremonies; on the tenth, the inhabitants proceed to the mountains for the purpose of offering up their stuffs, lees of wine, and wheat; upon that occasion they call upon the birds that fly about in flocks; if they stop, like fowls, on a sudden, the inhabitants expect that the year will be productive in corn; whereas, if the birds do not come, it is an indication of a bad harvest. They call this "Divination by birds."

Under the dynasty of Suy (in 586), an embassy arrived from this country, bringing tribute. Under that of Tang (between 618 and 626), the queen, named Tang-p'hang, sent a similar embassy. Towards the year 638, another came to the emperor Tae-tsung, who granted the queen a seal and the dignity of Wei-fou. About 657, an ambassador, named Kaou-pa-li-wan, and San-lu, the queen's son, were presented at court. The latter was made commander of the guard at one of the gates of the palace. The queen Leen-pe sent to request a title of honor for herself. The empress Woo-how conferred upon her that of general of the exterior on the left of the fort Ya-kean-wei. She was presented with a violet-colored robe, richly embroidered.

In 693, and between 713 and 741, the queen and her son came in person to the court; she received, as well as her husband, a title of honor. After this period, there were also kings who reigned in this country. In 793, the king (or queen) Tang-le-se and the Prince of Pe-k'how submitted, and their country, which was to the south of Keang-chow, in Sze-chuen, was incorporated with the empire. These, however, appear to have been the chiefs of certain Tibetan hordes, or the oriental relics of the ancient kingdom of women.

Chinese authors speak besides of a western kingdom of females. They place it westward of the mountains Tsung-ling, and state that its manners and customs were similar to that in the east. They add, that it was inhabited by women only; that it produced precious commodities; and that it formed a part of the Fu-leen, or Roman empire, the Prince of which, when advanced in age, commanded one of his sons to set out in order to marry the queen. If a son had been born from this union, he would not have succeeded his mother. This country sent no embassy to China before the year 634.

The tradition respecting these western Amazons seems to refer to those which the ancient authors placed in Caucasus. It has probably reached the Chinese from the west; but the details which the latter have given us concerning the important kingdom, situated in the northern part of Tibet, is highly deserving of attention. It extended, we perceive, from the north-western frontier of the province of Sze-chuen to the south of Khoten, with a very considerable breadth.

It is curious to trace in the books of the Hindus indications of the existence of this State governed by women. According to the history of Cashmere, translated from the Sanscrit by Mr. H. Wilson, the great king Lalitaditya, who reigned in the early part of the eighth century, effected the conquest of India, as far as the Island of Lanka, or Ceylon. After making war in Persia, he turned his arms against the Bhotta, or Tibetans; took the city of Prajotish, which is thought to be Gohati, in Assam, and from thence marched against the Stri Rajyá, or kingdom of women: but the queen and her subjects triumphed, by their charms, over the Cashmerian monarch and his soldiers.

It is still more remarkable, that in the Chinese account, the name of the country, Su-fa-la-neu-ko-chu-lo, is altogether Sanscrit; namely, *Subha rájní gôchara*, that is, country of the beautiful queen.

Subsequently to the Tang dynasty, there is no further mention of the kingdom of women in Tibet. Only in the history of the Mongol dynasty of Yuen we find the following passage, which has a reference to this subject: "The kingdom of women is to the south of the mountains Tsung-ling; this kingdom is governed by queens only; there is, besides, another Princess of less note, who takes a part in the administration. The people in that country are

devoted to the service of the genii A-seaou-lo. This kingdom has sent tribute only to the Suys and the Tangs." In this passage, again, we recognize in the genii A-seaou-lo, the *assūra*, or demons of the Hindus.

What I have here stated appears to me calculated to throw a new light upon the discovery of M. Abel Rémusat, who was the first to reveal in Europe the Hindu colonies anciently established in Central Asia, and which now no longer exist.

SAINT HELENA, AND THE GRAVE OF NAPOLEON.

I had been at Saint Helena, on the outward voyage to China, in the year 1811; at that time nearly the whole of Europe was under the dominion or the influence of Napoleon. The fleet in which I left England had been convoyed by two Frigates; we found other men-of-war lying at the Island, and more came in during our stay; all destined to protect English commerce against the mighty Emperor, who would have crushed it altogether, and with whose determined hostility and colossal power my native country was then struggling for political existence.

When I again touched at Saint Helena, what a change had occurred! The long and deadly struggle was over, and it had been decided in favor of England; England, who not only rose victorious herself from the contest, but had aided in restoring other nations to freedom, and establishing the peace of the world. Her triumphant flag was now displayed on every coast, her ships navigated every sea in perfect safety; our own vessel had sailed nearly round the globe alone, without a single gun on board. The great tyrant had fallen, and the remote and once insignificant Island I was now approaching had become memorable as the scene of his captivity and death. At my first visit here, the world resounded from west to east with the name of Buonaparte, and Saint Helena was almost unknown; now, his name was heard no more, and Saint Helena contained his unostentatious and unhonored grave!

These were some of the reflections that occurred to me when the little Isle appeared in sight on the voyage homeward, in July 1824; they were combined with recollections of a more personal nature connected with my former voyage, which need not be recorded, and with plans for seeing more of the Island than I had seen on that occasion; the short period of our stay prevented many of these plans from being carried into effect, and the present sketch is all that memory could afterwards supply as the result of my observations.

The first appearance presented by Saint Helena, on approaching it from the sea, is desolate and forbidding in the extreme. The Island, which is nearly circular in form, and in no part more than ten miles across, seems composed entirely of dark grey and brown rocks. As the ship sails round it, the observer's eye lights only on a succession of baron cliffs, steep precipices, and lofty peaks, thrown together, as it were, in wild disorder: the view reminded me of the words of Scott:—

> "Crags, knolls, and mounds, confusedly hurled,
> The fragments of an earlier world."
>
> *Lady of the Lake.*

In short, nothing can be more dreary and savage than the aspect of the coast; there is no trace of human habitation, not even the least verdure to enliven the scene; and but for the batteries which are discovered on a nearer approach, one might suppose the Island uninhabited, and indeed uninhabitable. These batteries are constructed of stone, cut out of the rocks which surround them, and of which, when first seen, they appear to form a part: some of them are built on heights, which, from the sea, seem inaccessible to man; they are all provided with heavy guns, more of which are slung in chains on the pinnacles above. These fortifications command, in every direction, the approach to the Island, which must be a second Gibraltar in natural, if not in artificial, strength.

We bent our course towards the *Sugar Loaf*, a pyramidal hill at the N.E. extremity of the Island, washed by the waves; when we had rounded this, several batteries appeared in sight at its base. We observed a board conspicuously placed above one of them, against the rock, with the words, "*Send a boat here*," painted in large letters. Formerly, all ships were obliged to comply with this requisition, and heave to until the boat returned, before they were allowed to pass the battery: the object of this was, to enable the Governor to be acquainted with all particulars respecting the ship by means of a signal post on the top of the hill, and obtain his permission to proceed on to the anchorage. Our captain, however, did not send a boat, but the ship passed, slowly, close under the battery, from whence we were hailed by the Officer Commanding, who enquired from whence we came, when we sailed, whither bound, &c.* When the captain had answered these questions, signals were made with flags, from the hill above, probably to communicate the particulars to the Governor, and we sailed on unmolested, passing several fortifications, both on the heights and near the sea. As the ship approached the anchoring ground off James' Valley, the town appeared gradually in sight, and had a pretty and indeed romantic appearance. The "Valley" in which it is built is only a ravine of considerable depth, between two ridges of rocky mountains, perhaps, nearly a thousand feet high, which rise precipitously on each side, and seem threatening to overwhelm the town: an accident of this nature, indeed, happened (as we heard) shortly before our arrival; a large piece of rock detached itself from the surrounding mass, and fell suddenly down the steep cliff, with a tremendous crash, on the roof of a small cabin built near its foot, which was shattered to pieces, together with a poor man, one of its inhabitants, who was fortunately the only sufferer on this occasion. It is a remarkable and providential circumstance, that Saint Helena is not subject to earthquakes, though evidently of volcanic origin, for every shock would probably bring destruction upon some of its inhabitants from the impending crags above them.

On nearing the roadstead, you first distinguish the church, a plain but neat building, with a square white steeple; the Government-house, a dark old-fashioned edifice to the left; and the public stores, with long roofs of blue slate, close to it, are also conspicuous. The houses are, in general, white-washed, and roofed with slate or tiles, which, combined with the bright green of the trees thinly interspersed among them, (the first trees we had seen for nearly three months), gives the town a pleasing and lively appearance, gratefully relieving the eye and mind after they have been fatigued by contemplating the rugged masses of dingy rocks which form the rest of the scene.

The ships anchor close to the town, for the water deepens considerably at a little distance; we were, therefore, on shore in a few minutes, and landed at a flight of steps cut out of the rock; there are two of these landing-places, which are provided with cranes for the use of the shipping. It is at times difficult to land, on account of the violence of the surf, which, some years ago, broke in upon the beach, and caused great damage to the buildings; several persons were also swept away into the sea.

We passed over a drawbridge behind a strong battery, built close to the sea, and which defends James' Town, and through a strong gateway: everything here has a warlike appearance, and all the precautions usual in a fortified town are observed.

There is but one principal street in the town, which runs in a straight direction from the sea up the valley or ravine; as we proceeded up this street several objects drew our attention, and reminded us of England—such as the European sentinels in their scarlet uniforms, a few shops with bay-windows, over which the names of their proprietors flourished in bright colors in the London style, and even the boys at play singing popular ballads, or calling to

* This was done with a long speaking trumpet, the sound of which was repeated among the rocky hills by the deepest echo I ever heard, producing an effect almost supernatural.

each other in English ;—these are all novelties to an East Indian, as well as the houses, built in the European style, close together, with small doors, closed, and furnished with knockers, and windows provided with blinds. No great regularity has been observed in their construction ; they are built chiefly of the rough-hewn rock of the Island, and when not white-washed, have a singular rather than a neat appearance. On the whole, James' Town reminded me of some small country towns in England. The Valley is not level, but rises rather abruptly from the sea, and being paved with rough stones, is somewhat fatiguing to ascend on foot ; carriages are, however, not in general use. We saw the Governor's equipage waiting to convey him to his residence in the country ; it was an old-fashioned coach drawn by four mules ; these animals are better adapted for draft work on the rocky hill-paths of Saint Helena than horses, which are, however, in general use for the saddle : they are chiefly of Cape, or other African breed ; large, and apparently strong, but generally in bad condition (owing, I suppose, to the scarcity of forage), and far from handsome. The mules are brought from the opposite continent of South America, and are nearly as large as the horses.

We were recommended by the Captain of our ship to a boarding-house, kept by a person of the Jewish persuasion, who is also a shopkeeper, or general dealer. We here found, besides the owner's family, some Captains and passengers of other ships in the roads, mostly bound, like ourselves, for England, and having touched at Saint Helena for refreshments. The boarders and family dined together at a *table d'hôte*, which was well supplied, as indeed it should be, considering the enormous charge of thirty shillings per head daily, besides fifteen shillings per day for each servant :—there is a tavern, or hotel, in the town, where the charges are also very high.

Judging from the appearance of the inhabitants in general, the air of Saint Helena must be rather healthy than otherwise ; the climate is considerably cooler than that of India, particularly in the interior ; the local situation of the town, shut in by high rocks all round, except the opening to the sea, renders it warmer here ; and we were told that it is at times oppressively so during the summer months : the highest range of the thermometer in ordinary seasons, at the Governor's country-house, is 80°, and the lowest 58°. This house is situated on high ground, but by no means the highest in the Island ; it may be about 1,300 feet above the sea. Here I was agreeably surprised, on entering the sitting-room in the morning, to find an English fireplace, with a handsome steel grate, in which a good coal-fire was burning brightly, supported by the usual appendages of tongs, poker, &c. I stood a few minutes on the hearth-rug to enjoy this novelty. It must be observed, that this was the winter-season at Saint Helena : in the middle of the day, however, it is too warm for a fire, but even then one may walk in the grounds without any inconvenience from the sun.

The road from James' Town to the south part of the Island leads also to the Governor's country residence, which is called Plantation House ; this road is cut out of the rock, in a zig-zag direction, on the right side of the Valley, or Ladder Hill ; the ascent is not particularly steep, but sufficientiy so to render it very fatiguing to a pedestrian ; besides that the loose pieces of rock and stones laying about in quantities would make it an unpleasant walk. I accordingly ascended on horseback, leisurely, and was nearly an hour on the road, though the distance is estimated at about three miles only : the road is just wide enough on the side of the hill to admit of a small cart and a horseman passing at once, and in some places the rock has been farther excavated to allow of two carts passing each other if necessary. Having passed a strong battery on the top of the hill, the road becomes wider, and runs over comparatively level ground ; here and there a dwelling house appears, surrounded by a small patch of garden-ground or grass ; but the general appearance of the country is barren in the extreme on this side of the Isle.

The grounds belonging to Plantation House form a pleasing exception, being well stocked with trees, shrubs and plants, the natives of Europe as well as Asia—the Chinese loquat and lichi, the mango and guava of India, the shaddock and plantain of the Eastern Islands, here flourish by the side of the English apple, walnut and peach; nor are the fruits of Africa and America entirely wanting; for the dates and figs of the Cape grow along with the oranges and limes of Brazil. Besides these, the Island produces grapes, melons, pears, pomegranates, jambûs or rose-apples, strawberries, pumpkins and other fruits; although most of these were out of season while we were there. Blackberries were introduced some years ago as an experiment, and succeeded so well that they now grow wild, and in many places the bushes that overhang the road are covered with them, offering another memento of England. A trial was lately made to manufacture wine from these berries, and I heard that the produce was very palatable. There are several plantations of young oaks about the grounds, but these do not appear to thrive well, which is attributed to the stony soil obstructing the growth of the root, after the tree has attained a certain age; it has accommodated itself, however, to the change of climate, for the leaves fall during the Saint Helena winter, which corresponds with the period of summer in England. A few bushes of the elegant striped bamboo of China appeared here and there, but did not seem to attain their usual size: willows were frequent, as also a kind of fir, and many ornamental trees from Europe as well as India. There was a pinery pretty well stocked, but the plants did not look healthy; indeed the vegetable kingdom throughout seemed to be suffering under a scarcity of rain; the drought having lasted unusually long for the season. Among the flowers I observed many which had long been strangers to me, but the cultivation of which in early youth had been one of my favorite pursuits, and I saw them again with something of the pleasure a meeting with a long absent friend inspires. Roses, pinks, stocks, mignionette, and geraniums were welcome novelties to an East Indian: there were many Asiatic flowers also, but they appeared to me like weeds by the side of them.

Potatoes, cabbage and several other kinds of Europe vegetables grow here in perfection, but not in abundance; judging, at least, from the high prices at which they are sold: water-cresses are plentiful, which is a fortunate circumstance for the sickly crews of ships touching here after long voyages. There is fine pasturage in some places, particularly on the south side of the Island, but this had also been injured by the drought that had prevailed two months, and about 400 head of cattle had perished in consequence, which is a very serious loss for Saint Helena: many more were in a pining condition from the same cause, but some seasonable showers that fell during our stay gave hopes that the rains were about to set in, and refresh the withering herbage. In the front of Plantation House there is a beautiful sloping lawn, which seemed to have suffered less from the dry weather; and a fine flock of sheep, partly of English breed and partly from the Cape, were grazing upon it.

We had been invited to dine at Plantation House, and remain the night, which is usual there on account of the danger of returning from thence down the hills in the dark. Unfortunately I was obliged to go alone, but I had every reason to be pleased with the excursion, and grateful for the polite and hospitable reception I experienced from the Governor, General Walker, and his lady.

After breakfast the following day I requested His Excellency's permission to visit the house and tomb of Buonaparte at Longwood, when he kindly desired his aide-de-camp to accompany me thither, and from thence back to James' Town. Thus provided with a guide and companion, I took leave of my kind host and his amiable family, and set out on horseback about 10 o'clock. The Road from Plantation House to Longwood, which was much improved during Napoleon's residence (having before been little better than a foot-path), runs across the Island in a north-easterly direction, intersected with deep ravines, showing in many parts traces of the violent convulsion of nature to which

the Island is said to owe its origin (the effects of subterraneous fire), and passes over some very high ridges of hills: the volcanic constitution of the Island appeared evident during the ride. We passed a very deep hollow, surrounded on all sides by steep precipices, and terminating in a point, which is called the Devil's Punch-bowl.

The scenery of Saint Helena is of an extraordinary nature; its principal feature is barrenness, yet the lofty ridges of rock, frowning over deep chasms and immense abysses, give an air of grandeur even to sterility: now and then a little spot is seen covered with verdure, which appears brighter and fresher from the contrast with the huge heaps of naked stone that surround it. There is hardly any level ground to be seen. The land is nearly all private property, and the dwellings of the proprietors are situated in the spots most favorable for culture; they are neatly built of the Island stone, painted or white-washed, and have generally a most romantic appearance, being built either on the brow of a hill, or in the ravines at their base, and each having a little garden or plantation attached to it. What renders the landscapes of Saint Helena less interesting, is the absence of water; no river enlivens the scene with its beautiful windings, and the mountain rivulets that are fed by the subterraneous springs are so inconsiderable, that they are not seen until approached very nearly. A cascade was pointed out to me, descending from a fissure in the rock, but it was too small to deserve the name. It must be remembered, however, that I saw it after a long period of dry weather.

"The tomb," the grand object of curiosity to all who now visit Saint Helena, is situated in a small valley, or rather ravine, called *Sane Valley*, from the name of the first proprieter. The spot is still private property, being close to the dwelling of one of the inhabitants, and indeed forming part of his Plantation. A small piece of rising ground, of nearly circular form, perhaps one hundred feet in diameter, and covered with grass, has been enclosed with a wooden palisade, and nearly in the centre of this the grave of Napoleon lies. It is covered with three flat dark-colored stones, which were removed for the purpose from the kitchen floor of the house he had inhabited, and surrounded by a high iron railing; there is no inscription, nor indeed anything like a monument; two weeping willows grow within the enclosure, and hang over the grave, and a row of scarlet geraniums is planted outside. This spot was a favorite retreat of Napoleon, who frequently walked here from Longwood, and passed hours under the trees, reading, or conversing with some of his suite: he was buried here at his own desire. Close by is a spring of the purest water, issuing from the rock, and from which he always drank: one of his servants came here daily with two silver bottles, which were filled at the spring for his use. I drank a glass of it, and cut some twigs from the willows, for which I had the Governor's permission, communicated by his aide-de-camp to a non-commissioned officer, who lives on the spot to take care of the tomb, and prevent the trees being so cut without an order. This precaution has been found necessary from the ill-treatment they formerly experienced at the hands of the numerous visitors, some of whom carried off whole branches. Before the Countess Bertrand returned to Europe, she planted some *pensees*, (heart's-ease) and *immortelles* (forget-me-not), at each corner of the grave: the places were pointed out to me, but these frail memorials of attachment had long since perished, although traces could be perceived of their having existed. The old Serjeant took out of his *secretaire*, i. e., his cap, some scraps of paper, on which former visitors had left their *morceaux* of *sentiment*, on the grave of Napoleon. There was one in French, containing only these words:—"*Hélas! que puis-je dire!*" I was told that the writer, a gentleman from Calcutta, named L*****, had shed tears on writing them, and that several French visitors to the tomb had done the same. Others had been seen bowing to the grave, or kneeling upon the stones that cover it, as pilgrims would of yore at the shrine of a Saint. There were also some verses, beginning "Stop, contemplative traveller!"—but they were not worth stopping to copy.

Napoleon was buried in full uniform, as he lay in State, with high boots, and a military hat; the body is enclosed in three coffins; some pieces of plate,

&c., were buried with him, according to Catholic custom; the grave is lined with plaster, which was still wet, it is said, when the body was interred.

The tomb has been made the subject of an engraving, which is tolerably faithful. It is not surprising that this spot should have been selected by the great captive for the place of his last rest; it is very sequestered, and an air of romantic quiet pervades it. There is a house on a height above, but it is not seen from the grave, neither is that of the proprietor of the ground; the approach to the tomb is guarded by a gate usually kept locked; and the old keeper has a small hut built of wood, for his abode, on the other side of the little mound in which the grave lies: no other vestige of human habitation is visible, and no sound disturbs the awful, yet serene stillness, that reigns around this humble resting-place of fallen greatness, and "high ambition, lowly laid."

The house which Napoleon inhabited is distant about a mile and a half from his grave; it is called Longwood House, and was formerly the summer residence of the Lieutenant-Governors of Saint Helena. It is, however, but a poor dwelling for the man who had once some of the finest palaces in Europe, among which to choose his abode: in England it would scarcely be considered a fit residence for a private gentleman of even moderate fortune. The house is rather low, and has but one story; Napoleon's bed-room was a small dismal-looking chamber, hung with dark red China paper; it was perhaps for this reason that he caused himself to be removed from thence during his illness, to the dining-room, which is somewhat more lively, and about as large as an English parlour in good houses. Here he passed the last days of his life, and this was the scene of his death. It was impossible to look around without feeling some degree of emotion: I cut off a piece of the paper-hanging in this room, as well as of the bed-chamber. Beyond the former, and connected with it by a door, was the billiard-room: the house was unfurnished, and out of repair, which, it must be allowed, increased its shabby and forlorn condition. It was about being converted into a farm-house, and various implements of husbandry were lying around; the offices were already partly transformed into stabling for horses and cattle; and a large machine for threshing, now occupied the place of the sofa on which Napoleon breathed his last. A paltry garden surrounds the house, which bore every feature of decay. I was shown a walk which Napoleon preferred, as being closely overhung with trees and climbing shrubs, planted by his own desire, to screen his person from the obstrusive gaze of curious visitors, or the too near scrutiny of the sentinels. There were also the remains of a pond, with a small channel for the water, made under Buonaparte's own inspection: both were now dry and overrun with weeds. He passed much of his time in this small garden, amusing himself with making improvements in it. We next entered the kitchen, where the vacant space appeared from whence his grave-stones were taken; the grate and other apparatus seemed calculated only for the use of a private family, and not a very numerous one.

The house and garden are situated on a small piece of rising ground, very much exposed, and surrounded by a road, from which a paling, part of wood and part of iron, separates them: here the guards were stationed during the night, very close to each other. At a small distance is another house, built by Count Bertrand from his own accommodation, there being no room for his family in that inhabited by Napoleon. Longwood House is 1,762 feet above the level of the sea; at a short distance is a signal post, or flag-staff, communicating with the town and Government House, from whence the sea is visible to a great extent, and ships approaching the Island from the northward or eastward may be seen, in clear weather, twenty leagues off: this point is 2,272 feet above the sea.

I visited afterwards the new house built for Napoleon, but which he never inhabited: indeed it was not quite finished at his death. There are contradictory statements on this point at Saint Helena; some asserting that he had

declared his intention never to occupy the house, from a feeling of pique, occasioned by his having been so long compelled to remain in the uncomfortable dwelling I had just left; others state that he was anxious for the completion of the new building, and was about removing into it, although not quite ready, when he was taken ill. I may remark in this place, that very little is publicly known at Saint Helena respecting his habits of feelings, and the treatment he received from the local authorities; and no doubt many unfounded stories have been circulated on these subjects.

The new building, however, would have been a comfortable, and indeed handsome residence; in its internal arrangements every attention seems to have been paid to the convenience of the destined inhabitant. One suite of rooms, including every requisite for his personal comfort, is entirely separated from the rest, so that he might have lived as privately as he pleased. The apartments intended for company are roomy, and handsomely papered, with elegant marble chimney-pieces; the library is hung with bright green, with gold mouldings, and glass doors, which gave it a cheerful appearance. There is a separate suite of rooms intended for Count Bertrand, and another for Count Montholon; other apartments were appropriated to Napoleon's medical and spiritual attendants, as also to the British Officer whose duty it was to watch over the important prisoner. The house, externally, has a neat, rather than splendid, appearance. Like the old one, it consists only of a ground-floor; it is roofed with blue slate, and the walls are white-washed or stuccoed; there is a small verandah on one side, nearly overhung with creepers and enclosed by trellis work, intended for Napoleon to walk in, being screened from observation, which he always shunned. There is enough level ground about the house to form a little park, which was indeed in contemplation, but his death put a stop to the works that were in progress for ornamenting the grounds; and now, with the exception of some flower-plants and shrubs in a garden immediately adjoining the building, there is no verdure to be seen from it, but the dark copses of the gum-tree, the only one that is indigenous at Saint Helena, and which seems to abound in this part of it: these have a gloomy and mountainous appearance, rather augmenting than relieving the barren and desolate aspect of the scenery around.

On the whole, in selecting this spot for the abode of Napoleon, attention would seem to have been directed to the security of his person, as the paramount consideration, rather than the softening his captivity by fixing his residence in a comfortable and pleasant situation. Longwood has no natural beauties to recommend it; it is bare and unsheltered, often deprived of water; in short, the situation offers no advantages whatever, except that of rendering the captive's escape next to impossible.

We returned from Longwood to the town by another road, leading to the eastern parts of the island, and commencing on the left side of James' Valley, where it is called Side-path. Many picturesque spots, containing dwelling-houses, gardens and plantations, are seen from this road; I particularly noticed one, called the Briars, which it is said Napoleon would have preferred for his residence; the ride, and visits to Longwood and the grave, had occupied the whole morning, and I returned just in time for dinner, somewhat fatigued, but very gratified by the excursion.

J. D. P.

JEWS AND THEIR DISTRIBUTION.

The *Ephémérides Géographiques* of Weimar contains the following notice concerning this remarkable people:

"We find the Jewish nation scattered over all parts of the world. Nowhere do they form an independent people, and in no country, indeed, have they a fixed residence, if we except some villages in Russia and Arabia, where they

live in distinct communities. The number of the Jews is not decreased much since the time of David and Solomon. Their population was then four millions; at the present day they amount to about 3,200,000 souls, who are distributed in the following manner:—*

In Bavaria	53,402
Saxony	1,300
Hanover	6,000
Wurtemberg	9,068
Baden	16,930
Electorate of Hesse	5,170
Grand Duchy of Hesse	14,982
Rest of the Allied German States	18,248
Frankfort on the Maine	5,200
Lubeck	490
Hamburgh	8,000
Austrian States	453,545
Prussia	134,980
Russia	426,908
Poland	232,000
Great Britain	12,000
Low Countries	80,000
France	60,000
Sweden	450
Denmark	6,000
Switzerland	1,970
Italy	36,900
Ionian Islands	7,000
Cracow	7,300
Turkey in Europe	321,000
Asia	138,000
Africa (of which 300,000 in the empire of Morocco)	504,000
America	5,700
West-Indies	50

"There are no longer any Jews in Spain and Portugal; there never have been any in Norway; Sweden did not admit them till lately; in the Austrian States they enjoy some rights; in England, although they participate in all the rights of dissenters, they have never prospered; in Russia they are tolerated, but under strict surveillance. Lastly, in the States of the German Confederacy, in France, in the Netherlands, in Prussia, the Jews enjoy all the rights of citizens, without, however, being eligible to places of public trust."—*London Paper.*

Bengalee English.

The following copy of a letter appears in the *India Gazette*:—

"Honored Sir,—With the utmost submission, I beg leave to inform your Honor that the Gunga Govind Bose he is my son, and your favorable servant is very unable for learned. I wish to give him som aducate with your generious mind, and I allows make Praer Tmple of god for your wellfair.

I have the honor to be, Sir,

30*th September*, 1825. Your most obedient servant.

Hunting with Tigers.

At Nunjengobe, the *cheeta*, a species of ounce, resembling a tiger, is employed in the chase of the antelope. These cheetas lying down, each in a country cart, called a hackery, are tied with a slip-knot, and hoodwinked. When

* These numbers make a total of only 2,566,503.—*Ed. A. J.*

within about a hundred yards of a herd of antelopes, which he approaches with the greatest caution, the shikaree, or huntsman, takes the hood off from one cheeta, and occasionally from two, turns the head towards the game, and loosens the slip-knot: the animal instantly springs from the hackery, and makes towards the herd of antelopes, taking advantage of every bush between them which can for a moment conceal his approach, and invariably singling out the old buck as the object of his attack. If the cheeta can approach undiscovered sufficiently near to spring on the prey, he strikes it down with the ferocity of the tiger; but if, as is generally the case, the antelope discovers him at a little distance, he darts off with all the speed which an agony of terror can inspire, and the cheeta after him; but should the latter not overtake him in the first two or three hundred yards, he usually stops short, retreats to some neighbouring bush to conceal himself, and is then in so sulky a humour, that it requires caution for his keeper in approaching him to put on the hood, and re-conduct him to the hackery. If the chase is successful, the cheeta seizes the poor antelope in his mouth, throws his paws round him, and there remains sucking his blood until the keeper or huntsman comes up; who, in order to rescue the prey from his grasp, dips a piece of raw flesh in its blood, places it in a wooden bowl with a long handle, and offers it to the cheeta; while he is engaged in devouring this, a rope is fastened round his neck, and the prey gradually removed from its sight, until he can be again hoodwinked, and replaced in his hackery.

Rajah of Mysore's Carriage.

The Mysore Rajah's elephant carriage is a most magnificent conveyance; the genius of Aladdin could scarcely have done more. Its interior is a double sofa for six persons, covered with dark green velvet and gold, surmounted by an awning of cloth of gold, in the shape of two small scolloped domes, meeting over the centre, and surrounded by a richly ornamented verandah, supported by light, elegant, fluted, gilt pillars; the whole is capable of containing sixty persons, and is about twenty-two feet in height. It moves on four wheels; the hinder ones eight feet in diameter, with a breadth of twelve feet between them. It is drawn by six immense elephants (with a driver on each), harnessed to the carriage by traces, as in England, and their huge heads covered with a sort of cap, made of richly embroidered cloth. The pace at which they move is that of a slow trot, of about seven miles an hour: they are very steady, and the springs of the carriage particularly easy. As it is crane-necked, the elephants turn round with it with the greatest facility. The shape of the body is extremely elegant, resembling a flat scollop shell, and painted dark green and gold. The elephants are an exact match, of an enormous size. The whole was constructed by native workmen, assisted by one half-caste Frenchman, under the immediate directions of the Rajah.—*Bengal Paper.*

Chinese method of rearing Ducks.

In China, the rearing of ducks is an object of great moment. In that country the major part of them are hatched by artificial heat: the eggs, being laid in boxes of sand, are placed on a brick hearth, to which is given a proper heat during the time required for hatching. The ducklings are fed with crawfish and crabs, boiled and cut small, and afterwards mixed with boiled rice; and in about a fortnight they are able to shift for themselves. The Chinese then provide them with an old step-mother, who leads them where they are to find provender, being first put on board a sampane, or boat, which is destined for their habitation, and from which a whole flock, often, it is said, to the amount of three or four hundred, go out to feed and return at command. This method is used nine months out of twelve, for in the colder months it does not succeed, and is so far from a novelty, that it may be everywhere seen; but more especially about the time of cutting the rice and gleaning the crops, when the

masters of the duck-sampanes row up and down the river, according to the opportunity of procuring food, which is found in plenty at the ebb-tide, on the rice plantations, as they are overflowed at high water.

SNAILS.

It is stated by Mr. De Martens, that the annual export of snails (*Helix pomatia*) from Ulm by the Danube, to be used as food in Lent at the convents of Austria, formerly amounted to 10,000,000 of these animals, which were fattened in the gardens in the neighbourhood. Before the revolution in France, large quantities of the *H. aspersa* were exported from the coasts of Aunis and Saintonge, in barrels, for the Antilles, and some are still sent to those Islands and to Senegal for food. The consumption of snails is still very considerable in the departments of Lower Charente and the Gironde. In the Isle of Rhé alone it is estimated at the value of 25,000 francs. At Marseilles the commerce in these animals is also considerable. The species eaten are the *H. rhodostoma*, *H. aspersa*, and *H. vermiculata*. In Spain, Italy, Turkey and the Levant, the use of snails as food is common.—*Bull. des Sciences.*

THE INTRODUCTION AND EARLY USE OF TOBACCO IN ENGLAND.

Tobacco, called also picielt, petum, yoli, cozobba, gioia, uppuvoc, dunkol, nicotiana, herba sanctæ crucis, herba reginæ or herbe à la reine, herbe à l'ambassadeur, herbe au grand prieur, herba medicea, holy herb and by a variety of other names, is well known to be a plant originally produced in America, and brought, soon after the discovery of that continent, from thence to Europe. Hernandez de Toledo sent to Spain and Portugal the first specimens of it, which he obtained from Tabaco,* a province of Yucatan, and gave to the herb the name of its place of growth. Jean Nicot, ambassador of Francis II, to Sebastian, King of Portugal, on his arrival in France made a present of some to the Grand Prior, who presented it to Queen Catherine of Medicis: hence four of its other denominations. This was about the year 1560. Seeds of tobacco were afterwards brought to France by Thevet. It does not appear to have been known at this period in England,† except by report. Hakluyt quotes a passage from a narrative of Sir John Hawkins, respecting his travels in 1564 and 1565, wherein he says, "The Floridians, when they trauell, haue a kinde of herbe dried, who with a cane and an earthen cup in the end, with fire, and the dried herbs put together, doe sucke thorow the cane the smoke thereof; which smoke satisfieth their hunger, and therwith they liue foure or fiue dayes without meat or drinke, and this all the Frenchmen used for this purpose: yet doe they holde opinion withall, that it causeth water and fleame (phlegm) to void from their stomachs." That this was understood to mean tobacco is plain from the marginal note of Hakluyt: "Tobacco, and the great virtue thereof."‡ Sir Francis Drake brought the seeds of the plant to this country; but the colony planted by Sir Walter Raleigh in Virginia first introduced it into England about the year 1585, when the colonists were brought away from America in great distress by Sir John Hawkins. Stowe, who calls tobacco "that stinking weed so much abused to God's dishonor," tells us that it was first brought to and made known in England about the year 1565 (which is obviously a misprint for 1585) "but not used by Englishmen in many years after, though at this day commonly used by most men and *many women*."§ Camden says, in the year 1585, the colony before-men-

* Rapin says tobacco was so named "from Tobago, one of the Caribbee Islands, where it plentifully grows." Hist., vol. ii, p. 122, n. 5.

† Lobel's statement, that it was cultivated in England before 1570, is not entitled to credit.

‡ Hakluyt's Voyages, ed. 1600, vol. iii, p. 518.

§ Annales, p. 1038.

tioned, with Lane, the Governor, "were the first that I know of that brought into England that Indian plant which they call tabacca, and nicotia or tobacco, which they used against crudities, being taught it by the Indians. Certainly from that time forward it began to grow into great request, and to be sold at a high rate, whilst in a short time men everywhere, some for wantonness, some for health sake, with insatiable desire and greediness, sucked in the stinking smoke thereof through an earthen pipe, which presently they blew out again at their nostrils: insomuch as tobacco-shops are now as oridinary in most towns as tap-houses and taverns."* In this year the English made the first clay-pipes manufactured in Europe.

Sir Walter Raleigh is well known to have been the earliest patron of tobacco. At first he solaced himself in private with the recreation of smoking, until his servant's alarm upon the discovery, and the consternation of his family, led him to smoke in public to banish apprehension. The anecdote is thus related in the British Apollo :† Raleigh, whilst smoking in his study, was surprised by his servant's bringing in his customary tankard of ale and nutmeg. Seeing the smoke reeking out of his mouth, the man threw all the ale in his master's face. Then running downstairs he alarmed the family with exclamations that his master was on fire, and before they could get upstairs would be burnt to ashes. The very box in which Raleigh kept his tobacco was preserved, says Oldys, in the Museum of Mr. Thoresby, of Leeds. "It resembled a modern muff-case, with a cavity for a glass or metal receiver big enough to hold a pound of tobacco; the edge of the top being joined to that of the box by a collar pierced with holes for pipes." Sir Walter carried his countenance of the practice *usque ad nauseam*, for he smoked publicly two pipes on the scaffold, previous to his execution.

The example set by this celebrated personage was speedily followed by his contemporaries. "Though we are not certain," says Mr. John Lacey, "that Queen Elizabeth did by her own example recommend the use of tobacco, it soon became of such vogue in her court, that some of the great ladies, as well as noblemen, therein, would not scruple to blow a pipe sometimes, very sociably."‡ Not merely at the court, but at church, and especially in the theatre, smoking prevailed greatly, as our old dramas abundantly testify. The practice of smoking in churches was carried to such excess in other parts of Christendom, that Pope Urban VIII, in 1624, issued a bull, which is extant, excommunicating persons who *took tobacco* in those holy places. Pope Innocent XII, prohibited its use in Saint Peter's at Rome, which Pope Benedict XIV allowed, in 1724, because he himself took snuff!

Not only in this country, but throughout the globe, the use of tobacco spread with amazing rapidity. It was introduced into India in the beginning of the seventeenth century, where it fixed itself, as well as in the Turkish dominions, in spite of the resistance offered by the absolute monarchs of those vast empires. It seems as if in those days a sort of *holy alliance* subsisted against the *holy herb*. Whilst our James I was levelling proclamations, prohibitory duties, and pamphlets written with his royal hand, against tobacco, Jehangeer, the Great Mogul, forbade the use of it throughout his territories; Amurath IV interdicted it in Turkey under severe penalties, and directed that a Turk, who had been discovered smoking, should be led through the streets with a pipe stuck into his nose; the Czar of Muscovy threatened punishment to all foreign merchants who should presume to bring it into Russia, where, until the end of the seventeenth century, it was held a sin to smoke; and the Sophi of Persia, Shah Abbas, issued a proclamation to his army, declaring that if any tobacco was found in the custody of any soldier,

* Elizabeth, book iii, p. 324. Sir Richard Baker gives the same account of its introduction. Chronicle, p. 366.

† Vol. ii, p. 376, edit. 1726. The story is told, nearly in the same way, in Applebee's Journal, September 18, 1731.

‡ Observations on the Nature, Use and Trade of Tobacco, Fol. 1737.

he and the tobacco should be burnt together. Even the Swiss Governments joined in the persecution of this herb: the police regulations of Berne, in 1661, were divided according to the Ten Commandments; and under the rubric, "Thou shalt not commit adultery," stood a prohibition to smoke tobacco! The prohibition was renewed in 1675, and the tribunal specially instituted to superintend its execution, the "Chambre de Tabac," existed until the middle of the last century.*

Previous to the year 1604, the duty in England on tobacco was two-pence the pound; but James, by proclamation, dated 17th October 1604, added a duty of six shillings and eight-pence the pound, "whereby it was likely that a less quantity might be brought."†

The style of this proclamation betrays its author: "Whereas tabacco, being a drugge of late yeares found out, and by merchants, as well denizens as strangers, brought from foreign partes in small quantitie into this realm of England, and other our dominions, was used and taken by the better sort both then and nowe onelie as phisicke to preserve healthe, and is nowe at this day, through evell custom and the tolleration thereof, excessivelie taken by a nomber of ryotous and disordered persons of mean and base condition, whoe, contrary to the use which persons of good calling and qualitye make thereof, doe spend most of theire tyme in that idle vanitie, to the evil example and corrupting of others, not caring at what price they buy that drugge, but rather devisinge how to add to it other mixture, therebye to make it the more delightfull to their taste, by which great and imoderate takinge of tobacco the health of a great nomber of our people is impayred, and theire bodies weakened and made unfit for labor, the estates of many mean persons so decayed and consumed as they are therebye driven to unthriftie shifts onelie to maynteyne their gluttonous exercise thereof," &c.

Not content with this mode of persecution, and with putting to death the great patron of tobacco, James commenced a clandestine warfare against the holy herb. To show his contempt and abhorrence, he says, in his Apophthems, "Were I to invite the devil to a dinner, he should have these three dishes: 1, a pig; 2, a poole of ling and mustard; 3, a pipe of tobacco." But his arguments are formally arrayed in his celebrated work called *A Counterblaste to Tobacco*.‡

His Majesty begins by affirming that tobacco is a common herb, "growing under divers names, almost everywhere," and first used by barbarous Indians as a "stinking and unsavourie antidote" against a certain disease to which they were subject. "With the report of a great discovery for a conquest, some two or three sauage men were brought in, together with this sauage custome. But the pitie is, the poore wilde barbarous men died; but this vile barbarous custome is yet aliue." His Majesty then proceeds to show cause against a rule derived from "an aphorism in the phisickes," namely, that the brains being naturally cold and wet, all dry and hot things are good for them; by affirming that tobacco is not simply of a dry and hot quality, but "rather hath a certaine venomous facultie joyned with the heat thereof," and that the suffumigation thereof being smoke and vapour, being humid, is easily resolved into water, "whereof there needs no other proofe but the meteors, which being bred of nothing else but of the vapours and exhalations sucked up by the sun, yet are the same smoaky vapours transformed into raines, snowes, deuwes, hoar frosts, and such like waterie meteors." As to the efficacy of tobacco in purging the head and stomach of rheums and distillations, he says, the fallacy of this argument appears by the description of the meteors: "for euen as the smoaky vapours sucked up by the sunne, and stayed in the lowest and cold region of

* Sinner's Voy. Hist. et Litt. dans Suisse Occid., quoted in Beckmann's Introduction to Technology.

† Rymer's Fœd. xvi, fol. 601.

‡ Published anonymously, and re-published by the Bishop of Winchester with other of King James' Works, fol. 1616.

the aire, are there contracted into cloudes, and turned into raine; so this stinking smoake being sucked up by the nose, and imprisoned in the cold and moyst braines, is by their cold and wet facultie turned and cast forth againe in waterie distillations, and so you are made free and purged of nothing but that wherewith you wilfully burthened yourselues." After observing that the smoke of Tobias' fish could smell no stronger or be more offensive to the devil than that of tobacco, he concludes by pronouncing the practice of inhaling it "a custome loathsome to the eye, hatefull to the nose, harmfull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomlesse."

But even during James' life, some writers were not afraid to speak in behalf of this much-abused herb. Thus Robert Harcourt, of Stanton Harcourt, in Oxon, Esq., in a relation of his voyage to Guiana, in 1608, addressed to Prince Charles (who inherited his father's antipathy to tobacco) says of it, "Albeit some dislike, yet the generalitie of men in this kingdom doth with great affection entertaine it. It is not only in request in this our country of England, but also in Ireland, the Neatherlands, in all the easterly countreyes, and Germany, and most of all amongst the Turkes and in Barbary. The price it holdeth is great, the benefit our merchants gaine thereby is infinite, and the king's rent for the custome thereof is not a little. The tabacco that was brought into this kingdome in the yeare 1610, was, at the least, worth 60,000 pounds. And since that time the store that yearly hath come in was little lesse." He adds, "I dare presume to say, and hope to prove, that only this commoditie, tabacco, so much sought after and desired, will bring as great a benefite and profit to the undertakers as ever the Spaniards gained by the best and richest silver myne in all their Indies."

When Charles I arrived from Scotland in 1633, he likewise thought fit to issue a proclamation, "to prevent abuses growing by the unordered retailing of tobacco;" wherein he observes, that the plant or drug was scarce known in former times, and brought at this time in small quantity as medicine, but has lately been taken for wantonness and excess "to satisfy the inordinate appetite of a great number of men and *women*." He accordingly inhabited the retailing of tobacco, except by those who should be licensed for that purpose.*

A curious circumstance in the history of tobacco is, that it was the subject of one of the charges brought against the Earl of Strafford. The 12th Article of impeachment against that nobleman was, "That he did import tobacco himself, and restrained others; forced the subjects to sell their commodity at low and under-values, because they could not import it without license; and when himself had bought it at low rates, he sold it at excessive great rates: so that he hath made near £100,000 profit by his monopoly."

The evidence adduced in support of this charge discloses many curious particulars with respect to the traffic in tobacco in Ireland. Hence it would appear, that before Strafford's interference the custom on tobacco was three-pence, and afterwards eighteen-pence the pound. That the price was formerly six-pence, and after the restraint upon the trade from two shillings to three shillings the pound. That the quantity consumed in Ireland was at least 500 tons, or 1,120,000 pounds weight, annually. And that Kinsale "is the port where, in a manner, all the tobacco of the kingdom comes to be landed."†

Although the knowledge of this herb in Europe cannot be traced earlier than 1560, travellers in America were well acquainted with it previously, not merely as a fumigatory, but as possessing medicinal properties. Romanus Pane, a Spanish monk, whom Columbus left in America, on his second departure from that country, became acquainted with this herb in St. Domingo, and is said to have published an account of it in 1496, under the names of cohobba or cozobba, and gioia.‡ Father D'Acosta, the Spanish jesuit, in that mass of

* Rushworth's Coll., vol. ii, p. 191. † Tryal of Thomas, Earl of Strafford, in 1640-1641.

‡ Schlozerz, *Briefwechsel*, vol. iii, p. 156, quoted by Beckmann, *ut supra*.

nonsense and superstition called *Historia Natural y Moral de las Indias*,* describes the petum, or tobacco, as being used greatly as a medicine, and also for benumbing-plasters. Jean Lerius, a Frenchman, who was in Brazil with Mons. Villagagnon in 1557, gives the following account of a ceremony among the Caribbees where tobacco was used: "Further I observed, that with a very long cane wherein they put the herbe petum set a-fire they often turned themselves hither and thither, and blew out of the fume of that herbe upon them that stood round about them with these words: 'Receive the spirit of fortitude, whereby you will overcome all your enemies.'"†

It is extremely probable that the Indians were acquainted with some of the properties of this plant which we have not yet discovered; for many very credible authorities assert that its application in various ways, as a medicine, was very general and very successful among them. Mr. Boyle‡ quotes Gulielmus Piso as his authority for affirming that the Indians cured wounds given over by European Surgeons, with tobacco juice: *Oculatus itidem testis sum in nosocomiis relicta ulcera et gangrenas ab illis, vel solo succo tabaci, curata.*

In process of time the cultivation of tobacco in England became common, and was the chief support of many towns, especially in the county of Gloucester;§ and there are many proclamations extant concerning this production, issued in the reigns of James I, Charles I and Charles II.

But in the twelfth year of the lastmentioned Sovereign, these places were reduced to absolute ruin, by a law prohibiting the planting, setting or sowing of tobacco in England or Ireland: "In regard," says the preamble, "it is found by experience that the tobaccoes planted in these parts are not so good and wholesome to the takers thereof, and that by the planting thereof your Majesty is defrauded of a considerable part of your revenue of customs." It was therefore enacted that tobacco planted after 1st January 1660 should be "burnt, plucked up, torn in pieces, consumed, or utterly destroyed."‖ The Hon. Daines Barrington observes of this law, that "it hath been most completely executed of any in the Statute Books."¶

Respecting the qualities of tobacco, the writers of the olden time entertained great contrariety of opinion. Bacon says, "The use of tobacco has spread very wide in our time, and gives a secret delight to those who take it; insomuch that the persons once accustomed thereto find a difficulty to leave it off: and doubtless it contributes to alleviate fatigues, and discharge the body of weariness."** Burton exclaims, "Tobacco, divine, rare, super-excellent tobacco, which goes far beyond all their panaceas, potable gold, philosophers' stones, a sovereign remedy to all diseases! A good vomit, I confess, a virtuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health; hellish, devilish, and damned tobacco, the ruine and overthrow of body and soul."†† Mr. Boyle records‡‡ a case, furnished by a correspondent, of a suppression of urine cured by smoking tobacco; and another of stone removed by chewing it. It is added, by him, that Monk, the Duke of Albemarle, "recommends it for most kinds of diseases."§§

Were we to record the conflicting sentiments of modern medical writers upon the subjects of tobacco and smoking, we should plunge into an endless labyrinth. There is upon record one very remarkable and decisive evidence in favor of tobacco. In the year 1605, Sir Oliph Leagh sent some succours to

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* Seville, 4to., 1590. † Purchas' Translation; Pilgrims, vol. iv, col. 1338.

‡ Works, vol. i, p. 498.

§ Fuller's Worthies, p. 349. The writer cautiously adds to his account of the places where it was cultivated, "as for the praise of tobacco, with the vertues thereof, they may be better performed by the pens of such writers whose pallates have tasted of the same."

‖ 12 Car. II, c. 34. ¶ Observations on the Statutes, p. 423. ** *Sylva Sylvarum.*

†† Anatomy of Melancholy, 1676, p. 285. ‡‡ Works, vol. v, p. 528. §§ *Ibid.*, p. 530.

his brother who was settled in South America; but the expedition in their land-journey was attacked by famine and disease, and found relief from both in tobacco. Five of the persons refused to partake of it, and died to a man.*

If the concurrence of almost all nations (our own excepted), including both classes of society, can plead anything in mitigation of the reproach which tobacco labors under in this country, the fact could easily be made out. In Spain, France, and Germany, in Holland, Sweden, Denmark, and Russia, the practice of smoking tobacco prevails amongst the rich and poor, the learned and the gay. In the United States of America smoking is often carried to an excess. It is not uncommon for boys to have a pipe or cigar in the mouth during the greatest part of the day. The death of a child is not unfrequently recorded in American newspapers with the following remark subjoined: "supposed to be occasioned by excessive smoking." If we pass to the East, we shall find the practice almost universal. In Turkey the pipe is perpetually in the mouth, and the most solemn conferences are generally concluded with a friendly pipe, employed like the *calumet of peace* amongst the Indians. In the East Indies, not merely all classes, but both sexes, inhale the fragrant steam; the only distinction among them consisting in the shape of the instrument employed, and the species of the herb smoked. In China the habit equally prevails; and a modern traveller in that country (Barrow) states that every Chinese female from the age of eight or nine years wears, as an appendage to her dress, a small silken purse or pocket to hold tobacco, and a pipe, with the use of which many of them are not unacquainted at this tender age. This prevalence of the practise, at an early period, amongst the Chinese, is appealed to, by M. Pallas, as one evidence that "in Asia, and especially in China, the use of tobacco for smoking is more ancient than the discovery of the New World." He adds: "Among the Chinese, and amongst the Mongol tribes who had the most intercourse with them, the custom of smoking is so general, so frequent, and has become so indispensable a luxury; the tobacco-purse affixed to their belt so necessary an article of dress; the form of the pipes, from which the Dutch seem to have taken the model of their's, so original; and lastly, the preparation of the yellow leaves, which are merely rubbed to pieces and then put into the pipe, so peculiar; that they could not possibly derive all this from America by way of Europe; especially as India, where the practice of smoking is not so general, intervenes between Persia and China."†

Method of Cooling water in Persia.

The following is a method used for cooling water in Saree, a city of Mazunderan, according to Mr. Fraser. A tall and straight tree being selected, they cut off most of the branches, and fasten a tall pole to its top, so as to form a sort of high mast; to the top of this pulleys are fixed, by which with cords they hoist up earthen jars filled with water; the current of air at that height from the earth is said to cool these rapidly.

Preservation of Garden Seeds.

The following commuuication appears in the *Madras Courier*:—

"I wrote to you some time ago (as I thought it might be of importance to the public), mentioning that I had received some garden seeds from Scotland in an excellent state of preservation from their being packed in large phials (which were left one-third empty) mixed with oatmeal. I attributed it at the

* The names of these resolute martyrs to prejudice were John Parkins, Edward Green, Thomas Stubbs, Andrew Swash, and an old man named John.

† Prof. Beckmann, who reports this opinion, in his Introd. to Technology, adds a confirmatory opinion from Ulloa's Voyage to America, vol. i, p. 139.

time to the constant friction they were kept in by the motion of the ship causing the oatmeal to rub off any moisture that might exude from them. Since then, I have had a much stronger proof of the efficacy of oatmeal in preserving seeds. A short time ago, I opened a jar, which I supposed to be jelly, and found it was garden seeds packed in brown paper, and then put in the jar with oatmeal; I sowed them immediately, and every one of them came up. Now these seeds which were sent me by mistake from one of the shops at Madras, must have been probably more than two or three years in the country from the decayed state of the cork and meal; but all I know for certain is, that they were in my possession between fourteen and eighteen months. It also may not be unimportant to the public to know, that I have found the best way of raising peach trees is to take the kernel out of the stone and plant it by itself; they come up in eight or ten days. Some that I planted in that manner two years and a half ago are now bearing fruit."

Inscription at Agra.

The following inscription is written in large characters over the principal gate of the city of Agra, in Hindoostan:—"In the first year of the reign of King Julef, two thousand married couples were separated by the Magistrate with their own consent. The Emperor was so indignant on learning these particulars, that he abolished the privilege of divorce. In the course of the following year, the number of marriages in Agra was less than before by three thousand; the number of adulteries was greater by seven thousand; three hundred women were burned alive for poisoning their husbands; seventy-five men were burned for the murder of their wives; and the quantity of furniture broken and destroyed in the interior of private families, amounted to the value of three millions of rupees! The emperor re-established the privilege of divorce."—*India Paper.*

Caricatures at Bhurtpore.

The pride of the Bhurtporeans, at the repulse of Lord Lake on a former attack of this fortress, was kept up by *caricatura* representations of the affair on the walls of the palace. An English officer visiting the fortress some time back, communicated the succeeding particulars in a letter, of which extracts appear in the *India Gazette* of Calcutta.

The visitor entered a garden and temple adjoining, erected by the Ranee of Bhurtpore. On one side of the walls were mythological and other paintings; the figures of the second face are thus described:—

"At the commencement was the battle of Bhurtpore, which I can assure you is not forgotten in these parts, but on the contrary *nolens volens* thrown in our teeth as often as possible. The Europeans are represented advancing most gallantly to the attack; in one hand, their swords waving in the air—in the other a bottle, at which they ever and anon took huge potations (or at least or supposed to do so), doubtless with the very provident intention of keeping up, or wetting, their courage. The Bhurtpore Artillery appeared blazing nobly, and European heads were to be seen flying in every direction; but still the arm and brandy bottle remained, and even the headless trunk strove to imbibe some of the precious liquor, the *eau medicinale*, the balsam of life. It was a grand sight—*Lord Lik Saheb* and *General Marshall Saheb* were there in all their glory, and were frequently pointed out to us by our intelligent guide, in the true 'walk in Gemmen and Ladies' style.'

"The battle was, of course, followed up by the defeat; and sure no Welsh goats could have scampered away in half the style our troops did, with Lord Lik and General Marshall Sahebs still at their head. We laughed heartily, and could not conceal our amusement at this unique scene; it certainly delighted us highly: but, notwithstanding our excessive good humour, evinced

by repeated bursts of laughter, I could not help observing that a degree of anxiety was apparent on the countenance of our guide, who evidently, as we proceeded, showed an inclination to yield his precedence in the line of march, till gradually he dropped quite astern. The cause was soon apparent—he had been too prolix in his explanation of the remainder, and had accordingly felt the weight of some sturdy Englishman's arm;—that was evident: accordingly, as we left the "Battle" behind, and came towards the close of the "Retreat," (or defeat if you will), a great portion of his former garrulity had left him, and by degrees he became totally silent. To account for this abrupt change, I must continue my narrative. Rejoicings of all sorts, with a grand display of fire-works, naturally followed such a glorious victory; and to make it more striking, the presence of the Raja was indispensable: accordingly the worthy and magnanimous prince makes his appearance in his palanquin, borne by Europeans, and what is more (I blush to think the dog should live), by European officers; and, what is more still, an attempt at a representation of aiglets made them appear very much like general officers; indeed, we fancied that the bangywallas behind looked much like the very Lord Lik and General Marshall Sahebs who had already cut so conspicuous a figure."

DESCRIPTION OF BOKHARA.*

The wall of the city of Bokhara is lofty, built of unbaked bricks; and the citadel, built of the same materials, is situated on a mount within the city, on the north, near the Imam gate: it contains many buildings. The gate of the fort is to the south, and within the gate are sixteen guns and five mortars, all dismounted. A large mosque is situated below the citadel on the west, in which the King himself reads the Khotbeh and performs the duties of Pesh Imam. In front of the gate of the citadel and the mosque, there is a bazaar; it is called the market of the sandy country. A gibbet is erected in it, on which murderers and highway robbers, and thieves who have thrice committed the crime, are suspended after being put to death according to the law. There is also a market every morning at day-break at the Chahar-su, or the square market, the place where it is held being of that form; on three sides there is access, but the fourth is closed, and on that side books are sold. There are many hot baths in Bokhara, and their use is very general.

There are eighty Colleges in Bokhara, containing from forty to two or three hundred chambers: that of Kokultash, which is near the gate of Khajeh Beha-ud-din, contains three hundred. There is one Muderris to each College, and two pupils in each chamber. The Colleges are supported by the rents of the houses and lands attached to them. Their revenues vary from 300 to 5,000 rupees a year; but the King also contributes yearly a portion of the duties, and makes the principal Professor an allowance of from five to fifteen tilas per month.

Twelve coss from Bokhara on the north runs the river Kuhek, which comes from the mountains of Samarcand, and flows to the N.W.; canals are cut from the river, which irrigate the fields and supply canals about the city: every fifteenth day the water is conveyed to the private reservoirs, which are filled; the same water supplies the city and fort; there are no wells. In the rainy season the people use rain water, after which they are extensively subject to the worm in the skin, especially in the leg and knee. Little snow falls in Bokhara; but there is much cold and frost, and the cool weather lasts eight months; the other four are hot and rainy.

The houses of Bokhara are like those of Peshawur; they are built of unbaked bricks, and are two or three stories high; the walls are thin, and are strengthened with wooden buttresses: the markets are mostly covered in, and

* Extracted from the Madras *Government Gazette*. Many of the details are somewhat at variance with those given by Mr. Moorcroft. See *Asiatic Journal*, vol. xxi, p. 709.

there are several serais for the accommodation of merchants, as the serai of Alem Khan, where the Hindus from Shikarpur and other places alight: the hire of a chamber is one tila per month. The Hindu traders pay double duties: they bring indigo, chiefly, and tobacco. Another serai is the Noghasi, where the Nogay and other traders put up; the Nogays are Mussulmans subject to Russia: some of them are residents in Bokhara. There are about fifty druggists' shops in the city, but no physician: the practitioners are all ignorant of the science, and when any medical Professor comes along with the merchants from Peshawur or other places, he is held in very high estimation. The most common disease is the rishteh (Guinea worms), and few people are free from it, like colds in Hindustan in the winter season. They are very dexterous in the treatment of it, and extract it by incision: as, if the head of the rishteh be near the wrist, and the tail near the elbow, they carry the finger along it, to ascertain its course, and then lay the skin open with a lancet of three or four fingers' breadth, a little below the head, which they draw back to the place where the incision began; they then make another incision of a similar kind, and so proceed gradually till they come to the origin of the worm, and remove it entirely. Other complaints are fevers, leprosy, and affections of the bowels. It happens, sometimes, that where the physicians have engaged to cure the sick, and the patient has died, the heirs have demanded the price of blood: in that case the King has declared that when the physician knows his profession, he shall be held acquitted; but if he proves an ignoramus he is condemned to pay the usual amercement. These cases are too frequent to be much attended to; but a physician leads but an uncomfortable sort of life in Bokhara.

There are about three hundred officers of the Government, entitled Amirs and Khans. Bee is used in general with the term Mir, and when distinct, implies a higher grade, as the vizier is called Hakim Bee: the father of the King was also known by that title. The picked forces of Bokhara are 80,000 horse; but the number of all sorts is above 100,000, who all receive regular pay.

The revenues of Bokhara are derived from three sources: the land tax, the customs, and the tax on unbelievers. The first is collected according to the rates fixed by Timur; the second is one on forty of the value of the goods; but it is levied only once a year, and the merchant who has paid this duty on his merchandize may transport it where he pleases without further demand. A tax in kind is also levied once a year on all persons possessed of flocks and herds.

The Jezia is levied on all not of the Mahomedan religion, as Jews and Hindus; it varies from one tanga to four per head on males of mature years, according to the circumstances of the parties. The Hindus come from Shikarpur and Cabul, and remain only from six months to a year, or sometimes two years; there are none permanently settled. The Jews occupy about 1,000 houses in the city near the arsenal gate; they are employed in silk manufactures and dyeing, or as butchers, and in merchandize. This tax is the King's personal property, the rest is entirely appropriated to public purposes.

Mir Hyder is about thirty-five years of age;* he is tall and well-made; he is naturally of a fine complexion, but by the fervour of his religious exercises, and fasting every third day throughout the year, as well as by his assiduity in the administration of justice, he looks pale and sallow. He wears his beard of round cut, and an Usbeki cap on his head, with a turban bound round it like an Arab turban. His dress is a kind of tunic, over which he wears a jama and a kemerband, with a dagger, and a robe of a brown color over the whole; his legs are protected by short boots of the kind called here masahi, but without heels.

He rises in the middle of the night and reads the prayers of the season, and

* Mr. Moorcroft describes the prince as about forty-eight years of age at the time of his visit.

then pursues moral and religious occupations till day-light, when, after the prayers of dawn, he gives a lecture to about forty or fifty students on the traditions of the prophet, and an explanation of the koran. He then takes his place in the court, kneeling on a velvet cushion, and receives, in the usual form, the salaam alikum, or the salutations of his courtiers, which is returned by a person appointed to that duty, who replies alikum salaam on the part of the King : in this audience holy men and teachers of the law sit on the right hand of the King, the khans on his left ; all are on their knees. Hakim Bee remains standing in front of the King ; the royal attendants also stand near the King on his left : all the men of the law and khans, when they come to court, are dressed in precisely the same costume. Those who are newly arrived put on the Usbek dress for the introduction ; they are met by a macebearer at the door of the hall of audience, and led towards the King ; they stop at some distance and exclaim " salaam alikum !" they then advance some paces, when two servants, taking the person by either arm, lead him to within a short distance of His Majesty. If the King presents his hand, the person kisses it ; if he directs him to be seated, the attendants conduct him to a place suited to his rank. On his sitting he pronounces a compliment to the King, and then states what he may wish to represent. Ambassadors are maintained at the King's cost.

After the levee is over, and the persons who assisted at it are dismissed, the Chobdars announce to all who are collected about the gates every morning, that if they have any representation to make, they may advance, and they are all admitted and made to sit down before the King, who reads their petitions, and pronounces a decision on their cases according to the legal authorities, copies of the principal of which lie on cushions before him. At noon some learned men are admitted to hold disputations in the royal presence, and he not unfrequently takes part in them. He then acts as Pesh Imam for the mid-day prayers, when the investigation of plaints is resumed, and continues till afternoon prayers : the usual occupations are then followed till evening. Evening prayers are said, and some short time afterwards food is taken ; the prayers of the night are then repeated, and the King takes his repose for about a watch and a half (or four hours and a half). If any cause requires a protracted investigation, it is referred to the Kazi, who must decide according to the law, through fear of the Amir, the general familiarity of the people themselves with the laws, and their ready access to the King. The King reads all the prayers for the dead himself.

The King has four wives, besides slaves, and one son, sixteen years old, named Tora Shah. He has two brothers, Nasir Uddin Khan Mir Zaela, who is at present in Meshhed, where he receives an allowance of three tomans a month from the Prince of Persia, Mahomed Mirza, son of Fetteh Ali, who is Governor of Meshhed. The other brother is Mahomed Hosein Khan, residing in Shehr Sabz with Neaz Ali Bee, but supported by Mir Hyder. Shehr Sabz is a city independent of Bokhara ; it is six stages to the north by east from Bokhara, and south by east from Samarcand two stages, amongst the mountains.

The commander of the watch, patrols every division of the city during the night, and before he sets out has the drum beaten, that every one may betake himself home. Every person found in the street after beat of drum is detained till the morning, and then particularly examined and treated accordingly.

In the month of November the Usbek and Bulghar traders arrive at Bokhara from the Russian territories, and bring the following articles for sale : copper, brass, iron, steel, silver, mercury, coral, cochineal, candied-sugar, white paper, broad-cloths, flannel, seal-skins and iron and japanned vessels. In January the traders return to Russia, taking with them cotton, cloth and thread, coarse chintzes, shawls and Kerakul sheep-skins.

Russia is two months' journey from Bokhara, north inclining to west ; the road lies across the Sihon, which is frozen over in winter, and the caravans

cross it upon the ice. The country beyond it is desert, and the Kazzak tribes who occupy the tract live wholly upon the produce of their flocks.

From Bokhara, the Cabul merchants take horses, horse-cloths, copper, jamas of various patterns and brocades, silver, turquoises, coral, silk, tea, porcelain, silk handkerchiefs, and cshirras.

From Cabul and the Punjab, the following articles come to Bokhara: shawls, turbans, handkerchiefs, chintzes, sugar, coarse and refined turmeric, round pepper and *law books*.

There is no fixed rate of exchange with Bokhara; but bills are procurable from the Hindus of Shikarpur, on their agents at Bokhara, at a considerable premium, 20 or 25 per cent. If a person carry coin he loses immensely, owing to its not being current; he loses less if he buy bullion at Cabul and takes it to Bokhara: but that is unprofitable, as gold and silver are cheap at the latter place, and the Hindu merchants buy it to a large amount, and send it on camels to the Punjab. On this account bullion and money are rarely sent from Cabul, and goods only are remitted.

The prices of articles at Bokhara are as follows: Wheat, the maund, 15 tangas; flour, 18 tangas; barley, 14 tangas; juwar, 12 tangas; fine rice, 3 tilas; meat, the charek, 1 tanga; sheep's-tails, 1 tanga; ghee, 4 tangas; fuel, the ass load, 1 tanga; fodder for a horse for twenty-four hours, ½ tanga.

Copper and other metals are weighed with stone weight; one *man* is equal to 27,392 miskals of gold, which is equal to 19,957 rupees, or three maunds 17 seers, Delhi weight.

The Bokhara maund contains 16 weight of two half seers: 2 half seers contains 4 chareks, 1 half seer contains 2 chareks, 1 charek contains 2 nimchehs, 1 nimcheh contains 2 nim nimchehs, 1 nim nimcheh contains 10 miskal stone weight, or 53½ miskals of gold.

Hakim Amir, or Mir Hyder, has adopted the title of Amir al Momenia. His father, Shah Murad Bee, was entitled Wali Niami: he is of the Munkid tribe of Uzbeks, and his grandfather, Khobayar Atalik, was a celebrated warrior, who first obtained the rank of Atalik. Atalik means viceroy, or representative of the prince.

A grandson of Khodayar, named Rahim Khan, the cousin of Mir Hyder's father, hastened to Bokhara on the death of Nadir Shah, and sent a fictitious order to the Governor of the citadel, named Abul Faiz Khan, to abandon the fortress. The Governor having, in obedience to the supposed mandate, quitted the place, it was seized by Rahim Khan, and Abul Faiz Khan was thrown into confinement. Several of the neighbouring chiefs prepared to take part with Abul Faiz Khan, when the usurper put him to death, and raised his son, Abul Momin, a child seven years old, to the musnud, by the title of Khan, whilst he professed to be only Atalik. He also married the daughter of Abul Faiz Khan. In this manner six years and a half passed away, by which time, Abdul Momin being a youth, several of his adherents undertook to put Rahim Khan to death. At a dinner, to which he was invited by the Prince, he was fired at by a person stationed privately for the purpose: the ball lodged in his cap, but he escaped, and the attendants of the Prince were immediately slain by his followers. Six months afterwards, having led Abdul Momin Khan to the edge of a well, some of the people threw the lad into it; when he had been long enough under water the body was drawn up. The direct line of Abul Faiz Khan being thus extinct, Rahim Khan assumed the title of Khan, and governed Bokhara for two years and a half. He left no children, and Daud Bee, one of his slaves, taking upon himself temporary authority, invited Daniel Bee, the uncle of Rahim Khan, who resided in Karimna, to succeed to the musnud. He declined the title of Khan, and relinquished it to Abulghazi Khan, son of Ibrahim-Sultan, a descendant of Jenghez Khan, retaining, however, the territory of Bokhara. Ibrahim Sultan was the nephew of Rejeb Mahomed Khan, the enemy of Abul Faiz Khan, and a descendant of Abdullah Khan. After

the death of Daniel Bee, his son Morad Bee succeeded, and continued for two years to acknowledge the nominal supremacy of Abulghazi Khan; but after this period he exacted a formal grant of the territory from that chief, and, disregarding the title of Khan, procured a sunnud from the Sultan of Rúm, appointing him his viceroy, and adopted the title of Wali Niami. The rank that was granted by the Sultan of Rúm to Morad Bee, was that of Kurchi Bashi; that to Mir Hyder is Mir Akhor Bashi; but the real nature of these dignities I could not exactly ascertain. After the death of Morad Bee, his son, Mir Hyder, succeeded, and at first had impressed upon his coin Sayid Amir Hyder Padshah Ghazi: he applied for the confirmation of his authority to the court of Rúm, and adopted all the insignia of sovereignty. At the end of two years he laid the state of Sultan aside, and imitated the unpretending style of his father, assuming the title of Amir al Momenin. In 1813, he had reigned eighteen years, and has proved himself in every respect a prudent, just, pious and able Prince: he is, however, somewhat capricious and hasty towards those about his person, and when displeased, disgraces, or even puts them to death without any investigation.

Mir Hyder is the son of Shems-ban-aim, the daughter of Abul Faiz Khan: after the death of Rahim Khan this lady was married by Morad Bee, and their progeny was the present sovereign.

Abul Faiz Khan was Sultan of Bokhara forty years: the sovereignty was acquired by his ancestor Baki Mahomed Khan, a descendant of Jenghez Khan.

After the downfall of Abdullah Khan, the sovereignty descended to Wali Mahomed Khan; but he becoming suspected of adhering to the Rafzi sect, was expelled, and Baki Mahomed raised to the musnud in his stead.

Baki Mahomed resided in Aferin Kunead, a place near Samarcand. Imam Kuli Khan, his son, attacked and captured Meshhed: he married the daughter of the Governor of Sayid, and had by her Reza Mahomed Khan, and the family thence assumed the title of Sayid. Imam Kuli Khan reigned forty years. Abul Aziz Khan, the son of Reza Mahomed, reigned sixteen years; when he abdicated in favor of his brother, Sultan Khuli Khan, and set off on a pilgrimage to Mecca: he died on the road. Sultan Khuli Khan had three sons, of whom Abdullah Khan succeeded his father and reigned fourteen years. He was an active and restless prince, and having displeased his Uzbek followers, was killed by them at the Eidgah, in Bokhara. He was succeeded by his son, Abulaiz Khan Mohkin Khan. Another son, Sultan Kuli Khan, was made King of Balkh in the lifetime of his father, until he was attacked and slain by Mahomed Khan, the son of Beg Murad Uzbek, of Kattaghan, who seized upon Balkh. Abdullah Khan revenged his uncle's death, and expelled and slew the invader.

The Jews in China.

In the beginning of the seventeenth century, the Jesuit missionaries in China made the curious discovery that there existed in that empire a society of Jews, settled at Cai-fong-foo, the capital of the province of Honan. Father M. Ricci, to whom the merit of this discovery belongs, being established at Pekin, was merely able to collect some scanty particulars respecting this Jewish colony. He died in 1610; and although Father Aleni travelled to Cai-fong-foo in 1613, for the purpose of prosecuting enquiries on the spot, he seems to have obtained but little information: it was not till near a century afterwards (about the year 1704) that the impatience of the religious and literary world, which the discovery had greatly excited, was gratified by any authentic details regarding this interesting community.

Impelled by the urgent recommendations of European literati, the Jesuits Gozani, Domengo and Gaubil undertook to procure full particulars concerning the history and actual condition of this people. The result of their

investigations constitutes all the knowledge which we possess upon the subject. The communications of these Fathers remained for many years unpublished; several of them at length appeared in the collection of *Lettres édifiantes et curieuses écrits par quelques Missonnaires de la Compagnie de Jesus*; and the Abbé Brottier, in his edition of Tacitus,* gave a tolerably full report of their contents. Subsequently to these, a letter on this subject from Father Kögler, another missionary, who was President of the Tribunal of Mathematics at Pekin, was published in 1779, in a German journal.† A very elaborate dissertation,‡ from the pen of M. de Sacy, upon the MS. copy of the Pentateuch preserved in the synagogue of the Chinese Jews, diffuses additional light upon this curious question. From these sources, chiefly, we shall extract a brief account of this Jewish colony.

There seems ample ground for believing that in ancient times, comparatively speaking, Jewish colonies existed in considerable numbers throughout India and the Asiatic countries to the north-east. The interesting discovery of the Rev. Claudius Buchanan of the Jews on the Malabar coast, who have been long settled there, and whose community exhibits all the characteristic features of an anciently established and numerous society, is alone almost confirmatory of the fact. The Chinese Jews are supposed by the missionaries to have come from Persia, by way of Khorasan and Samarcand, as they possess a slight knowledge of the Persian language, according to Father Domengo, and their Hebrew writing is found by M. de Sacy to be thickly sown with Persian words. The account the Jews themselves gave of their origin was, that they came from Si-yu, or the country of the west. They knew, however, of no other Jews in India, Thibet, or anywhere in western Tartary. The particulars which the missionaries collected regarding the date of their entrance into China are these:

The first migration of Jews to China was during the Chow dynasty, from 1122 to 249 B.C.; they were not, however, settled in the country till the reign of Ming-te, of the Han dynasty, who began his reign A.D. 58, and died A.D. 75. When the Jews of Cai-fong-foo were interrogated by Father Gaubil in 1723, they declared that 1,650 years had elapsed since their emigration from Si-yu, with which country (supposed to be Persia) they kept up a long intercourse (till within the 200 years then preceding), and restored some of their sacred writings, when destroyed, by means of those procured from that country. The date thus fixed (A.D 73), was three years after the fall of Jerusalem.§ The emigrants consisted at first of seventy *sing*, or families, of various tribes, which had become reduced to seven *sing*, about 600 men in all. If the proportion was the same at first, their original number must have been 6,000.

They at first flourished in China, many individuals having been distinguished as men of political power, knowledge and opulence: some of them became mandarins of letters. They inhabited Nimpo, Ning-hëa, Han-chu, Pekin and Cai-fong-foo; but their numbers being, in the course of time, reduced by the apostacy of many who became Mussulmans, and from other causes, the only Jews remaining in China at the period of enquiry were those at the latter place, where alone, it would appear, they had at any time a regular establishment. Here they sustained many misfortunes: their synagogue was destroyed three times; twice by the overflowing of the river Hoang-ho, and once by fire, whereby their records and nearly all their ancient books were lost.

The documents extant in corroboration of these statements, are certain Chinese inscriptions found at Cai-fong-foo, and expounded by the missionaries.

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* *Notæ et Emend. ad.* lib. iv, c. xiii, tom. iii.

† *C. G. von Murr, Journal von Kunst-Geschichte unde zur Allgemeinen Litteratur, Jer. Th.*

‡ *Notices, &c., des MSS. de la Bibl. nationale (du Roi)*, tom. iv, p. 592.

§ M. de Guignes, in a memoir, not published, on the names of the Jewish families of China, has shown strong grounds for believing that the first colony of Jews entered China before the Christian era. See M. de Sacy, *loc. cit.*, p. 611, note.

The first was written by a learned Jew, named King-chong, A.D. 1444, and is as follows :—"The author of the law of Y-se-lo-ye (Israel) was Ha-vou-lo-han (Abraham) who was the nineteenth from Ha-tan (Adam).* That holy man lived 146 years after the commencement of the Chow dynasty.† His law was transmitted by tradition to Nie-che (Moses). He received his book on mount Sinai; he there fasted forty days and forty nights; he was constantly in communication with heaven. The doctrine contained therein is nearly the same as that found in the books of the learned Chinese." The writer here compares the Chinese with the Jewish doctrine, adducing several passages to prove that the Jews and the Chinese "worship heaven in nearly the same manner, observe ceremonies, fast, pray and perform rites to the dead." He then contends, that in the book called Y-king, "trace may be found of the holy and sacred Sabbath." He adds, that "Moses lived 613 years‡ after the commencement of the Chow dynasty;" and praises the indefatigable industry of Gai-se-la (Esdras) "by which he restored the books, and polished and improved the people." The inscription also states that the synagogue (Le-pae-sze) was destroyed by an inundation on the 11th year of the emperor Yng-tsong (A.D. 1446); that the books were nearly all rotted by the water; that the Jews at Nimpo and Ning-hēa gave books to those at Cai-fong-foo; that the Jew Yn came to Nimpo in 1462, bringing an entire Ta-king (copy of the sacred Scriptures), whereby the other copies were corrected and their defects supplied; and that the Le-pae-sze, or synagogue, was restored in the second year of the Emperor Hong-chi, A.D. 1490.

The second inscription is by Tso-tang, a Chinese grandee of the empire, and High Treasurer of the province of Sze-chuen, and was placed there in the year 1515, the tenth of the Emperor Ching-ta, otherwise Voo-tsong; it is as follows: "The law of Israel: Ha-tan (Adam) was the first man: he came from Tëen-choŝ in the west. The Jews have a law and traditions: the law is contained in five books and fifty-three sections." The mandarin extols this law, and subjoins: "The Jews, like ourselves, worship heaven. The author of the Jewish law was Abraham; he was their father. Moses promulgated the law; he was their legislator. The Jews were settled in the Chinese empire in the time of Han. In the 20th year of the 65th Cycle (A.D. 1163), they offered a tribute to the Emperor Hiao-tsong of some Indian cloths. They were well received, and obtained permission to dwell in Cai-fong-foo, which was then called Pëen-leang. The Jews then consisted of seventy *sing*. They built the Le-pae-sze, in which they deposited their *king*, or sacred books. These *king* respect not only Jews but all mankind; Princes and subjects, parents and children, old and young. Every one can thence learn his duties." He then observes that the laws of the Chinese and those of the Jews differ but little, since the sum of them is that they inculcate adoration of heaven, veneration of parents, and the performance of rites for the dead. He praises the Jews, whether agriculturists, merchants, magistrates or soldiers, for their integrity, fidelity and punctual discharge of ceremonies; and he affirms that they are beloved and cherished by all.

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* The Chinese Jews, when questioned upon the point, maintained that Abraham was the nineteenth in descent from Adam.

† Although the date of this dynasty is not earlier than 1122 B.C., yet, father Gaubil observes, the family of Chow reigned long before they conquered the whole Chinese empire; for Yao, a member of it, ruled in 2278 B.C., and made his brother, Heou-tsi, Prince of Tay, in the following year. Hence Heou-tsi, the head of the Chow family, and his successors, are called, in Chinese history, kings. Subtracting, therefore, 146 years from the date when the Chow family attained the kingly dignity (2277), Abraham, according to the Chinese Jews, lived 2131 years before Christ. According to the computation of the European Jews, however, Abraham was born in the year 1812 before the Christian era.

‡ The Jews of Europe make only 420 years (instead of 467) intervene betwixt Abraham and Moses.

§ Father Gaubil says, that in the description of western kingdoms found in the Chinese history of western Tartary, there are five territories named as above, one of which refers to the country about Medina.

The third inscription was placed by the Prime Minister of the empire in the second year of the reign of Kang-hi (A. D. 1663), and which, after mentioning Adam, Noah, Abraham and Moses, celebrates "the virtue of Abraham who worshipped heaven, the efficient cause and conservator of the world, not under any image or figure." It notices "the law which Moses received on Mount Sinai," of which, it states, there are thirteen copies, and ten volumes of other books. The writer adds that the Jews came to China in the time of Chow. He praises their religious constancy, and repeats what the preceding inscriptions testify respecting the resemblance between the theological tenets of the Chinese and the Jews, as well as between some of their respective civil institutions. He affirms that the sabbath was anciently observed by the Chinese, in conformity to the directions of the *king* (canonical books); and that the Jewish letters approach nearly to the form of the ancient Chinese characters. He then relates at length the particulars of the siege of Cai-fong-foo, in A.D. 1642, when the mound or dyke raised to defend the city against the river Hoang-ho, was thrown down, the city destroyed, and 100,000 men perished. He commemorates the reparation of the Le-pae-sze, in 1654, and the restoration of the sacred books.

There is a fourth inscription, containing a compendious history of the synagogue, and of its restitution in 1642, with a list of the seven Jewish families then in Cai-fong-foo, the subject of M. de Guignes' memoir.

The synagogue, which they call Le-pae-sze, or place of ceremonies (the name the Chinese Mahomedans give to their mosques) very nearly approaches, according to the Abbé Grottier, the model of the temple of Jerusalem, which is altogether deserted in the form of the synagogues of Europe. It extends from east to west, 340 feet; its breadth from north to south is 150 feet. It is divided, as it were, into four portions, whereof the first faces the east, in the midst of which stands a Pae-leou, or triumphal arch, whereon is written, in the Chinese language, "*Keem-Tëen*," a dedication to the Creator and Preserver of all things. The second division has a large gate in front, with gates at the sides, and two smaller ones. Here reside the two keepers of the synagogue. The ul-men or second entrance, with lateral and two other gates, is opposite to persons proceeding from the second to the third division. In this third part stands another Pae-leou, on either side of which, amongst rows of trees, are marble tablets with the inscriptions in the Chinese character, the contents of which have been already given. Beyond these tablets to the south, is the tsze-tang, apartment or cell, of the Jewish mandarin Chao, who restored the Le-pae-sze, when burnt, and on the northern side, the tsze-tang of the Jew who built the synagogue as it appears at present. There are also apartments for guests and for assemblies. The fourth portion of the Le-pae-sze is sub-divided into two; the first part has a long row of trees, in the midst of which is the heang-loo, a brazen vessel, of vast size, for burning incense. Two marble figures of lions, on pedestals, are close to the sides of the vessel. Upon the lions, facing the west, are placed two large vessels of brass to contain flowers. On the northern side is the tiao-kin, where the beasts are slaughtered. The posterior part hath, on the north and south sides, cells or apartments (tsze-tang) dedicated to ancestors. In the midst of all rises the temple (properly so called) consisting of four stories, and surrounded by a ballustrade. In the area before the temple a great tent is erected at the feast of the Tabernacles. The temple is about sixty feet long by forty wide. It has a portico with a double row of columns.

The interior of the temple is supported by two rows of pillars. In the nave (as we should call it) is the chair of Moses, above which there is a dome. Beyond this is the van-suy-pae, or tablet of the emperor, bearing the emperor's name in Chinese characters of gold. Upon the same tablet is also inscribed, in Hebrew letters, the following sentence: "Hear, O Israel! Jehovah our God is the only Jehovah: blessed be his glorious name! May His kingdom endure from everlasting to everlasting!" Next to the van-suy-pae stands an arch with a double passage, over which is inscribed in Hebrew, in golden

letters: "Know, that Jehovah is the God of Gods, the Lord, the great God, strong and terrible."

Next to the arch is the great table of sweet offerings, upon which are placed six candlesticks, of three different shapes; in the first pair are torches; in the middle pair candles; in the two farthest are lamps. In the midst of the candlesticks is a great vessel of perfumes; and near the table is another vessel for cleansing the hands.

Beyond the table is the Beth-el, or House of God, as they call it in Hebrew, and Tëen-tang, or Temple of Heaven, in Chinese, and which corresponds to the Holy of Holies. This portion of the temple is so sacred that the Chang-keao, or ruler of the synagogue, alone, is authorized to enter it. In this sanctuary are placed, on thirteen tables, thirteen Ta-king, or copies of the holy books, *i. e.*, volumes or rolls of the Pentateuch, each covered with a silken veil, one for each of the twelve tribes, and one for Moses, which is placed in the middle. The latter is the only book (according to Father Kögler) which remains of the ancient copies.

At the farthest end of the temple, beyond the Beth-el, are the tables of the law in the Hebrew language, written in golden letters.

There is but little pomp in the public worship of the Chinese Jews. There are no sacred garments in the temple; the Chang-keao, or ruler, wears a red silk scarf upon the right shoulder, which is bound in a knot below his left. When they enter the temple the people take off their shoes, and when they pray they turn towards the west. They chaunt their prayers, Father Gozani says, just as he had heard the Jews in Italy sing in their synagogues. The person who reads the Ta-king covers his face with a thin veil (in memory of Moses, when he published the decalogue); the reader is attended by a prompter, and the prompter by a monitor, lest they should err. According to Father Gaubil (who, it must be observed, did not understand Hebrew), they believe in *purgatory*, hell, a day of judgment, paradise, and the resurrection of the dead. They acknowledge angels, cherubim and seraphim. Circumcision takes place on the ninth day, when the child receives a Hebrew name. The sabbath is so holy and inviolable amongst them, that they will not light a fire on that day, and they dress their food the day previous. They intermarry only amongst their own class. They evince no desire to make proselytes, nor solicit any stranger to be present at their rites. They bind themselves by a vow never to enter the temples of idolaters. Some of their customs show that they have been corrupted by Chinese manners: they pay vows to their deceased ancestors, and it is said, that those amongst them who are raised to the rank of Chinese literati, worship Confucius. Although they understand the Mosaical law, by constant use of the holy Scriptures, they are very imperfectly acquainted with the Hebrew language. Such is their veneration for the sacred volumes, that it is a profanation to copy them with Chinese pencils or Chinese ink. When any individual makes a copy of one of those books, he uses a pencil of bamboo, and very black ink, which is made according to the European method, at the beginning of the year, after the feast of the Tabernacles, and is carefully kept during the year. The copy, when completed, must be deposited in the Beth-el, for it is considered a species of sacrilege to keep the holy books in private houses, although some of the rich are said to retain a few at home.

The Pentateuch alone is called Ta-king; it is written upon long Chinese paper, several leaves of which are glued together, to make it strong and fit to be safely rolled up. There is no division of the books, except into fifty-three sections (into which the Jews distribute the law*), one of which is read every Sabbath. There are no vowel points, or other notes whatsoever, except a blank line between each section. The other books contain points. The Chinese Jews say that the law was dictated by the Almighty so rapidly, that Moses

* The number of sections, or *parascha*, into which the Jews of Europe divide the Pentateuch, is fifty-four. See the remarks of M. de Sacy on this point, *loc. cit.*, p. 604.

was unable to insert the points, which were afterwards added by the western rabbis. The form of the letters in the Ta-king, it is said, resembles the type of the old editions of the Hebrew Bible printed in Germany.

Besides the Pentateuch, they have only a fragment of the first chapter of Daniel, consisting of a few verses; fragments of seven of the lesser prophets, and imperfect copies of the prophesies of Isaiah and Jermiah.

When Father Gaubil visited Cai-fong-foo, he was admitted into the Beth-el, and saw the remains of a Pentateuch which appeared to have been injured by water. It was written upon paper of a very peculiar character; the letters were large and distinct, with accents and points of an unusual kind *above* them. The Jesuit was informed by the Chang-keao that this was the only ancient book they possessed. The latter rejected the offer of a considerable sum of money, for which the missionary proposed to purchase the manuscript.

The Jesuits (previous to the oppressive edict of the Emperor Yong-ching, who, out of animosity to the Christians, interdicted them from visiting Cai-fong-foo) met with great obstacles in their endeavours to collate our copies of the Pentateuch with the books at the Le-pae-sze, and to procure copies thereof, through the prejudices of the Jews, who held it to be a crime to lend their books to eaters of swine's-flesh.

The name of "Jehovah" is amongst these Jews held to be most holy and ineffable; when they have occasion to speak it, they say *Hotaoï*. When they explain the name of God in Chinese, they do not say, as the Chinese Christians do, Tëen-chu (lord of heaven), but simply Teen (heaven), like the literati of China, when they explain Shang-te. A similar practice, as M. de Sacy observes, was not unusual amongst the Talmudists.

The Chinese Jews seem never to have heard of Jesus Christ; they occasionally came to the chapel of the Jesuits at Cai-fong-foo, and testified no emotion whatsoever at the sight of the crucifix. They could give no answer to the enquiries put to them respecting the terms referring to the Messiah, in the Holy Scriptures, although the Chang-keao, when told by Father Ricci of the advent of our Saviour, replied that it could not be, as the Messiah would not appear for ten thousand years.*

This total ignorance of the Christian doctrines is the more remarkable, because at this period the Chinese were not without books which treated of them, written in their own tongne, and by natives of the country. That useful publication, called the *Indo-Chinese Gleaner*, printed at the Macao Press, contained, in its 4th number, a curious account of Christ by a Chinese writer, in the reign of Kang-hi, wherein the miraculous incarnation of our Saviour is related with remarkable fidelity, and the proper names of places and persons are given with as much accuracy as the pronunciation of the natives will admit: Mary is written Ma-le-a; Jesus, Ya-soo; Judea, Yu-teh-a; Pilate, Pe-lah-to; and the cross is represented as "a very large and heavy machine of wood, resembling the character *shih*," or the number ten.

The Chinese denominate the Jews Hwuy-hwuy, a name by which they also designate the Mahomedans. The Jews call themselves Tiao-keen-kiao, or Lan-mao-hwuy-hwuy, because they cover their heads at prayer in the synagogue with a blue cap; whereas the Mahomedans wear a white cap, wherefore they call them Pa-mao-hwuy-hwuy.

Some very curious particulars respecting the peculiarities discovered in the Scriptures, inscriptions and religious customs of these Jews, as well as concerning a note found by Father Kögler subjoined to the first section of Genesis,†

* If this, as in a former instance, the phrase *ten thousand years* is used to denote a long, indefinite space of time.

† This note (written in a compound of Hebrew and Persian) states that the beginning of this law was written in the year 1933, in the month Ab, the first day of the week, and the third day of the month; it was finished in the year 1937, in the month Jyar, the fourth day of the week, the twelfth day of the month.

in their copy of the Pentateuch, may be found in the elaborate and learned treatises of the Abbé Brottier and M. de Sacy, to which we have already referred; and in an article by Professor Michaelis, which appeared in the 15th number of his *Orientalische und Exegetische Bibliothek.*

THE NATIVE TROOPS OF INDIA.

BY SIR JOHN MALCOLM.*

When the British Government first established itself in India, military tactics in Europe were in a less advanced state than at present, and the caution with which a few Europeans, endeavouring to conciliate the natives of India to fight their battles on a foreign shore, were obliged to act, prevented the introduction of any part of those tactics which could in the least interfere with their prejudices, habits, or religion. A jacket of English broad-cloth, made up in the shape of his own dress, the knowledge of his manual exercise, and a few military evolutions, constituted the original sepoy; and with this qualification, and his English fire-arms, he was found to possess an incalculable superiority over the other natives of India, who, ignorant of the first principles of discipline (which enable men to act in a body), were easily defeated, however great their numbers, by a small corps of their brothers, armed, disciplined and directed, by the art, intelligence and energy of European leaders.

It was natural that the early sepoy should share in that feeling of pride which his superiority in discipline obtained him over his countrymen; and the native officers in the employment of the Company were gratified not only by the opportunities which they had of acquiring military distinction, but of improving their fortunes. There were but few European officers in the first sepoy battalions. A captain, an adjutant, with a serjeant to each company, was the original establishment. Commands frequently fell to subadars and jemadars; and the comparative laxity of discipline, as well as the general corruption of the times, enabled the whole of the native army, from the subadar to the sepoy, to derive pecuniary benefit from the nature of the services† on which they were occasionally employed. To this advantage, which rendered the service of the Company desirable, and often lucrative, was added a still more powerful attraction in the kind treatment which they generally received from their European officers, the number of whom, to every battalion, was so small, that from necessity, if not from inclination, they acted as much upon principles of conciliation as coercion, and their authority in their corps rested more on affection than fear. They were most particular in their conduct to the native officers, towards whom they behaved with regard and respect proportionate to the responsibility of their situations. One of those native officers, who held the rank of native commandant, often possessed an influence in the corps nearly equal to the European commander. As a strong and convincing proof of this, it may be mentioned, that many of the oldest battalions of the native army of Madras are respectively known to this day by the name of some former native commandant.

This system, which had, undoubtedly, many defects, had also much to recommend it: for though the European commanding officer, who acted without check in the exercise of a great trust, generally made his corps a source of pecuniary advantage, in which he was aided by the native commandant, who shared in this indirect emolument; yet both had a strong interest in the character and conduct of the Corps, to the men of which they were almost always kind and generous.

An increase of their European officers, a great alteration in their dress, and an improvement in their discipline, made material changes in the constitution

* From his *Political History of India*, vol. ii, p. 226.

† They were frequently detached in small parties into different parts of the country, from the inhabitants of which they obtained money on various pretexts.

of the native corps, and these took place through several causes. The native princes had trained sepoys in European tactics; and to maintain a superiority over them it became necessary that the native army of the Company's government should make further advances in the military art: which they were enabled to do, not only from the great improvements which had taken place in that science in Europe, and from the example furnished by some of the King's Regiments sent to India, but from the number of officers of liberal education and respectable character, whom a prospect of advantage had at this period drawn to the service of the Company. According to the opinion of many able officers, it was under this system that the men became most attached to their officers, and the native army attained as great a degree of efficiency as it has ever known. Captains were selected to the command of corps,* which was an object of sufficient emolument and trust to limit the views of officers of that rank (then one of the highest in the service) to its attainment. These officers were almost invariably chosen from their reputation as sepoy officers; that is, officers who united to all the military qualifications of a soldier a particular knowledge of the prejudices, habits and characters of the men whom they were appointed to command. It was observed under this system, that though many of the corps were brought to a great perfection of dress and discipline, there was hardly an instance in which this was done at the expense of the temper of the men; on the contrary, those corps which were the most remarkable for their discipline were almost uniformly most attached to their commanding officers, whom they found as liberal to their wants, and attentive to their prejudices, as they were anxious for that superiority and excellence in their appearance, discipline and attachment, upon which they grounded all their hopes of reputation and preferment in the service to which they belonged.

The native officers continued under this system to enjoy great respect and regard. This circumstance was chiefly owing to the European commanding officer, who, from his station, and the emoluments attached† to it, enjoyed a consideration and consequence which enabled him not only to confer distinction by his personal favor and regard, but to keep in complete check and control the younger officers of the service, and to direct their minds to a moderate and indulgent conduct towards all the natives; but particularly to those who, from their gallantry or long services, were entitled to respect and attention, and which it was proper to show them on every ground of policy as well as of generosity.

The native service underwent another great change in the year 1796, when new regulations were introduced, which a train of events, connected with the comparative rank of the Company's officers with those of His Majesty serving in India, had rendered indispensably necessary. By these regulations, two battalions of native infantry were formed into one Regiment; to which the same number of officers were allowed as to a Regiment in the King's service. Regimental rise to the rank of major was, at the same time, introduced; and this, it was hoped, by attaching the officers to corps, would confirm and strengthen reciprocal confidence and connection between the European officers and the sepoys, which had ever been deemed the most essential principle in the constitution of the native army. It was also expected that the increased number of European officers would greatly add to the efficiency of the native corps, as the smallest parties that could be detached would be commanded by an European officer, and have the advantage of his knowledge and experience.

* These selections were made from the captains in the Regiments of Europeans in the service of the Company; and it often happened that officers who had neglected to acquire the languages of the country, and who, from violence of temper, were judged unfit to command natives, remained subordinate in an European corps, till they reached the rank of field officers. Ten subaltern officers were attached to every battalion under this system.

† He had the off-reckonings of his corps, and, in general, the command of a station, with further emoluments.

The most unhappy effect of these regulations was the alteration they produced in the condition of the commanding officers, whose situation, under the operation of them, was attended with little of either advantage or distinction. It was, in fact, no longer an object of ambition, as it had been formerly. It had become a station of trouble, without influence and consideration: and every officer of interest or reputation in the service exerted himself to avoid it, and to obtain a Government command, or a situation on the general staff. The bad consequences of this part of the constitution of a native corps have been felt and acknowledged; a partial remedy has been applied; but none will be complete, or give efficiency to this important branch of our military establishment, that does not make it an object of more value, both in point of profit and reputation, for an officer of rank and character to command a native regiment, than to fill any station on the staff except the heads of a department.

The condition of the native officers of our sepoy corps has often been the subject of the most serious attention of Government; but though their allowances have been a little increased, no measures* have yet been taken which we can consider as adequate to the object of creating and maintaining motives for their continued fidelity and attachment. In an army of nearly† two hundred and forty thousand natives, the highest pay which a subadar of infantry can attain is 174 rupees per month,‡ and after attaining that rank, he enjoys no consideration which can save him from the harshness of an European officer, a boy, perhaps, who has just joined that corps to which he, the native officer, has, perhaps, belonged for thirty or forty years. He has, in barracks, and in camp, no other accommodation than that provided for the sepoys; and although on his retiring to the invalid list, his pay is continued, that is become, from habit, necessary for his support, so that he can make no provision for his children; and as pride in his own condition, or alarm at their being subject to corporal punishment, prevents in most cases his bringing them up in the army, they are generally a burden on him while he lives; and when he dies they are left poor and discontented.

There are, no doubt, a few instances in the army, where a small pension has been given to a native officer, and part of it, in some very rare cases, has been continued to his family; but such instances have seldom occurred, except when the person to whom the reward was granted had an opportunity of distinguishing himself beyond all the common chances of the service; and even then, to obtain this notice has required the exertion of all the interest and influence of those under whom that fortunate native officer acted. It cannot be expected that the few rewards, so obtained, should have any general effect as an encouragement to the efforts of this class of our native army. Under such a complete limitation of their views, can it be a subject of surprise that in cases of severe trial, particularly of mutiny, the native officers have seldom displayed a spirit of activity and zeal? They have in such cases been almost always objects of suspicion, and have often evinced a sullen indifference of conduct,§ which appeared to be produced by the absence of those motives of action which were necessary to support men in their situation. Placed between officers they were bound to obey, and offenders with whom they had kindred and national ties, they had a difficult and dangerous task to perform; if they have failed, we must blame the system, not them: but when we can infuse life into that system, and elevate their minds to further objects of ambition, we shall succeed in animating them to continued efforts in our

* The most beneficial measure of this nature recently adopted, is the appointment of a subadar major to each corps.

† The last returns of the native army made that amount to 232,366 rank and file.

‡ This is the pay of a subadar of cavalry at Madras. A subadar of cavalry at Bengal has 105 rupees per mensem.

§ The conduct of the native officers at Vellore, in 1806, and of those in the recent mutiny at Barrackpore, was nearly similar: they acted in both cases like men who, while desirous of not forfeiting what they possessed, were without adequate motives to make them perform with spirit a difficult and dangerous duty.

service; until then, they will stop where we do, and be more anxious to enjoy in repose the small objects they may have already attained, than to incur hazards disproportioned to any hopes they have reason to indulge with regard to the future.

If the nature of our power in India requires, as it certainly does, the exclusion of the native officers from the exercise of high military command, and that gate to distinction is barred by policy, others should be opened. In the strictest conformity to those principles upon which the native army is formed, we might lead the minds of these troops to expect comfort and distinction in civil life, as the reward of approved military service; and by directing their ambition to the natural and seductive object of acquiring importance in their own tribe, and enjoying some privileges, however trivial, which, under certain regulations, might descend to their children, we should not only discover a motive sufficiently powerful to supply the place of that which a jealous but wise policy obliges us to withhold, but place their fidelity beyond the power of corruption. If such measures were adopted, the native service would become popular and respected; it would be embraced with eagerness by men of the first families in the country; and in the course of years we might expect the attachment of our subjects to be greatly improved by a spirit of active allegiance, which would be generally diffused by veterans and their descendants, whose claim to their rank or land was founded in the gratitude of a state whom they had served with fidelity and distinction.

The men who form the native army of the Company are almost all sober, and of good conduct in private life. Drunkenness, as a general vice, is, indeed, unknown; and notorious immorality is rare. But their virtues are more of a passive than an active nature. They consist more in forbearance, from fear of offending against their civil institutions and the rigid tenets of their religion, than from any sense of the beauty of virtue, or the deformity of vice. These men appear, in many cases, hardly to consider themselves as free moral agents; they often blindly resign their judgment to the law of usage, the dictates of their priest, or the influence of their superiors in caste or station; and, under such influence, they change, in an instant, their mild, inoffensive and plaint character, for that of the most determined obstinacy and savage ferocity.

All the natives of India, but particularly those of military classes, are fond of show and of high titles; and they often seem to prize the semblance, almost as much as the reality of power. It is indeed surprising to see the consequence which they attach to every mark of outward respect, especially when bestowed by their superiors: and, partaking of the character of his countryman, the native soldier of the company, intelligent and quick in his conception, full of vanity and a love of pre-eminence, if not of glory, is of all men the most sensible to attention or neglect. Though the climate disposes him to inertness, and his frame is seldom very robust,* he may be flattered and encouraged to make the most extraordinary exertions; while harshness or cruelty serves only to subdue his spirit, and sink him into apathy, if it does not rouse him to resentment.

It may be stated as the result of the fullest experience, that the native troops of India depend more than any in the world upon the officers who command them: when treated by these with notice and kindness, and when marked consideration is shown to their usages, they become attached, and evince, on all occasions, a zeal and valour that can hardly be surpassed; but when they have not confidence in those who command them, when they are made secondary, or treated in any manner indicating a want of reliance on them; much more when any act of their commanders betrays ignorance or contempt of their prejudices or religion, they become spiritless or discontented. This is the natural consequence of their condition, as mercenaries of a nation with whom they have no ties beyond those that compel them to a cold per-

* The Bengal native soldier is an exception.

formance of their duty, and such as they form with their immediate officers; but able leaders, who understand how to infuse their own spirit into those they command, find no difficulty in making what impressions they desire on the minds of men, whose education and sentiments predispose them to participate in every feeling associated with military fame and distinction.

An army so constituted, and formed of men of such tempers, may appear very susceptible of being corrupted, and made instrumental to the destruction of that power which it is employed to protect; but of this there is no danger, unless in the improbable case of our becoming too presumptuous in what we may deem our intrinsic strength, confiding too exclusively in our European troops, and undervaluing our native army. From the day of that fatal error (should we ever commit it), we may date the downfall of our eastern empire. Its finances would not only sink under the expense of a greatly increased European force, but the natives of India in our ranks would lose the opinion which they entertain of their own consequence to the Government they serve, and their whole tone as an army would be lowered, in a degree that would impair our strength far beyond any addition it could receive from the superior efficiency and energy of a few more English Regiments.

The employment of native troops associated with Europeans, is a point that merits the most serious attention. The ablest of those commanders who have led them to victory, however impressed with a just sense of the superior courage and energy of a British soldier, have carefully abstained from every act that could show the least want of confidence in the native part of their force, or convey to the latter an impression that they were viewed in a secondary light. By mixing them in every operation with English troops, they have succeeded not only in exciting an emulation and pride in the minds of the native soldiers, which greatly added to their efficiency, but diffused a spirit of cordiality and good feeling, not more calculated to promote the success of their immediate operations than the general interests of the empire.

These observations will help to show the peculiar character of the native army, and the consequence of all arrangements that relate to the European officers of every rank who are to command and lead them, and upon whose disposition, knowledge and ability, the fidelity and efficiency of this branch of our strength must depend.

Viewing the subject in this light, it appears most important to provide at an early period a remedy for the defects of the existing system. This should be done by measures grounded on sound principles of liberal policy, suited to the character, composition, and actual condition of the men of our native army. There is every reason to apprehend that, if these measures are long neglected, our local Governments may be forced upon expedients which may remove partial or local evils, but which will lay the seeds of more general discontent and danger. The difference between a wise foresight, which prevents demand, and that weakness which meets it with concession, is immense: the former is the characteristic of a rising, the latter of a falling Government.

It would occupy too much space to enter into a fuller detail of the plan best calculated to animate the zeal and confirm the fidelity of our native troops; but if the importance of these objects is acknowledged, there will be no difficulty in devising the means for their accomplishment.

Whatever measures we adopt must provide rewards suited to their condition for a certain number of the most deserving native officers; and these rewards should be of a character not only to give life to this class, but to raise the hopes of all who shall be striving to obtain similar rank and consideration. We have been compelled to cast down much in India, and almost all whom we found raised above others in the community have perished under our levelling rule. The necessity of creating and maintaining a superior class amongst the natives is recommended by every consideration of wise and generous policy; and assuredly there is no measure more calculated to aid in obtaining this end than that of conferring on the veteran, who has gained reputation in

the army, rank and consideration in his native district, so as to render him an object of respect to his countrymen, who will see in his services to the State a legitimate claim to favor and distinction, whatever may have been his former condition. This mode of reward is quite accordant with the usage of all Asiatic States, and its adoption by us would be congenial to the habits and feelings of the whole population.

The consideration given to distinguished native officers should, in a greater or less degree, according to their claims, be extended to their descendants; and their sons might be permitted to pass through the grades of our army with a trivial addition of pay, and exemption from corporal punishment. The constitution of the army will never admit of our introducing volunteers, or native cadets. Every man who enters it must work his way, by his own efforts, from the station of a private to that of a subadar; but nothing could be more popular with the sepoys than to see the sons of their officers mingled in their ranks, yet enjoying a notice and respect that added to the value of that station in life to which they all aspired.

Native commissioned officers, when employed on the staff, as they frequently are, should receive a fixed allowance, and not be left, as they have hitherto been, to look to a future reward, depending as much on the influence of the officer under whom they acted as the services they performed. The value of their efforts, if judiciously directed in this line of duty, is very great, and cannot, in some cases, be supplied by those of any European officer. They are also frequently required for specific charge or command, and this employment should come under the head of staff duty. The selection for such stations, when pay was attached to them, would constitute both reward and encouragement to the class to which they belonged.

The above measures would be very beneficial, and not attended with any large expenditure; but their operation would be limited to the higher ranks; and, however much the favor and notice extended to them might influence others, more is required to cement the union of the interests of the State with those of the general body of the troops by whom it is defended. To do this effectually, the sepoy should be taught to look to meritorious services in the army as the road to employment under the civil administration of his native province. A certain period of service in the regular army should be an indispensable qualification in all candidates for situations suited to persons of military habits; and there is no doubt that all the duties of police, which are distinct from the hereditary village establishment, would be as well performed by men who had passed through the army, as by any other class, if not better. The sepoys employed in police duties might have a privilege of getting part of their pay commuted, if they wished it, for grants of waste land, provided they possessed the means of bringing it into cultivation.

The general introduction of such a plan would be attended with great and manifold advantages. If well organized, it would encourage recruits and reward service, and would promote internal order and prosperity; nor is it a slight recommendation that, while it gave the best hold upon the continued attachment of our native army, by multiplying our means of rewarding meritorious individuals, it would be attended with a saving instead of an increase of expense. The only difficulty that could impede its successful accomplishment has been before noticed, and the necessity of the measure may be adduced as another argument in favor of selecting the Magistrates and Superintendents of police from a class of men who are accustomed to command soldiers.

Sudden changes in any system of administration are unwise, and it would be sufficient, if this plan were approved, to make its gradual introduction imperative. The details would be adapted to local circumstances, but no deviation should be allowed as to the fundamental principles on which it is grounded. These are political, and connected with our very existence in India. Our Government of that country is essentially military, and our means of preserving and improving our possessions through the operation of our civil institutions depend on our wise and politic exercise of that military power

on which the whole fabric rests. This is a recognized fact; but, unless a conviction of its truth is continually impressed on the minds of those placed at the head of the Indian administration, it will be in vain to attempt plans which will meet with every obstacle that partial and local views, a desire of personal* influence and power, or attachment to established system, can devise or create to impede and defeat their execution.

LINES ON THE DEATH OF CAPTAIN AUBER, BURMAH.

The following lines were written by a Captain in His Majesty's Navy, an intimate friend of the Officer whose death they record.

Where Heathen Gaudma rears his gilded dome†
O'er foliage rich as Vallambrosa's shade,
Mourn we the tenant of an early tomb:
Stern Death! thy tax has been too richly paid.
Honor, youth, valour, talent ever bright,
All that could grace a British soldier's fame,
Snatched from his country in a single night,
Leave here of *Auber* nothing but his name.
The morn, o'er Ava's rich and shady plains,
Together did we rove at break of day,
Where ancient Yoettoe's‡ ivy-clad remains
Speak where the pomp of former ages lay.
'Tis melancholy grand that scene to view.
Proud man! Thy cities crumble to the earth;
Thou art but clay. May Faith thy hopes renew,
And give thy mortal nature, second birth.

PROME, *June 8th*, 1825.

POSTERITY OF MILTON IN INDIA.

There is reason to believe that the representative of the family of Milton might be found in British India. Deborah, the third and favorite daughter of our great poet, was the only one of his children who had a family that lived. She married Abraham Clarke, a weaver in Spitalfields, and died in August 1727, aged 76. She had seven sons: one of whom, Caleb Clarke, went to Madras, and became Parish clerk there. His children were the latest descendants of Milton, and it is extremely desirable that some enquiry should be made respecting them by persons resident at that Presidency.

SHAKESPEARIAN BRIDGES.

The valaue of these ingenious constructions in mountainous countries is every day developing itself more completely, and they are contributing most beneficially to throw open and connect the rugged recesses of the Himalaya.

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* The nomination of natives to situations in the Police department appears to be a patronage on which the Judge or Magistrate, from the absence of all ties with those who fill them, can place little value; but these appointments are great objects to men under such functionaries, and all their influence with their superiors will be exerted to prevent any change in the system.

† The pagoda of *Prome*, or *Peage Men*, is beautifully situated amidst forest scenery, to the east of the city.

‡ *Yoettoe*, or *Terrekttery*, an ancient city of Pegu situated five miles east of Prome, now in ruins, long the residence of a dynasty of Pegu monarchs. The ramparts of masonry may be traced for two miles each way, enclosing a square containing several villages, ruins of pagodas, tanks, &c. The author of these lines, and the lamented object of them, visited this scene of decayed grandeur the day before the one fatal to the latter.

A bridge of this description has lately been thrown across the Giri, which is of inestimable value to the intercourse and traffic of the country. The Giri rises from the Whartu ridge, and after an exceedingly broken and obstructed course, falls into the Jumna. The stream is rarely to be seen in mass for a hundred yards together, being either hurled down a precipice in the form of a cascade, or being studded with rocks. In the rains the rocks are submerged, and the torrent is impassable; and in the dry season the depth of the pools formed in its channel renders it, in most places, difficult and dangerous to ford. The Giri, therefore, is crossed by temporary planks laid from rock to rock, but which afford a footing exceedingly frail and insecure, and occasion the loss of many lives. They are also swept away, not only in the rains, but in every one of those sudden swells to which mountain torrents are subject. It not unfrequently happens, that a party crossing is thus separated without a chance of being re-united for a considerable interval, and the obstructions thus opposed are evidently fatal to the establishment of any regular intercourse between the opposite sides of the river.

The suspension bridge over the Giri is 100 feet in the clear, and is from 80 to 100 feet above the bed of the torrent; it is six feet wide, and the sides are defended by a close railing, which shuts out the view of the current, so that neither men nor cattle are liable to be alarmed at the depth and turbulence of the water beneath them. Considerable difficulty was found in sinking holes in the rocky soil for the main standards and piles; but it was effectually overcome by the skill of the engineer, assisted most cordially by the hill chiefs, who express themselves fully sensible of the advantages of these bridges, and regard them as the greatest benefaction bestowed upon their country.

The bridge is thrown over the river, in the vicinity of Synge, in the lower range of the Himalaya, about forty miles beyond Subathu, where the river intersects the new road leading to Rampore, the capital of Bisahir. The road runs along the slope of the mountains, and is also a public benefit of no trifling magnitude.—*Calcutta Government Gazette, March* 2.

LINES TO THE MEMORY OF BISHOP HEBER.*

BY MRS. HEMANS.

If it be sad to speak of treasures gone,
Of sainted genius called too soon away,
Of light from this world taken whilst it shone,
Yet kindled onward to the perfect day—
How shall our grief, if mournful these things be,
Flow forth, oh guide and gifted friend, for thee!
Hath not thy voice been here amongst us heard?
And that deep soul of gentleness and power,
Have we not felt its breath in every word,
Wont from thy lip, as Hermon's dew, to shower?
Yes; in our hearts thy fervent thoughts have burned—
Of heaven they were, and thither are returned.

How shall we mourn thee? with a lofty trust,
Our life's immortal birthright from above!
With a glad faith, whose eye to track the just,
Through shades and myst'ries lifts a glance of love,
And yet can weep!—for Nature so deplores
The friend that leaves us, though for happier shores,
And one high tone of triumph o'er thy bier,
One strain of solemn rapture be allowed!
Thou, that rejoicing on thy mid career,
Not to decay, but unto Death hast bowed!

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* We are not certain whether this piece has ever appeared in print before.—*Edit.*

In those bright regions of the rising sun,
Where Victory ne'er a crown like thine has won.

Praise! for yet one more name, with power endowed,
To cheer and guide us onward as we press;
Yet one more image on the heart bestowed,
To dwell there—beautiful in holiness!
Thine, Heber, thine! whose memory from the dead
Shines as the star which to the Saviour led.

LEGEND OF THE JOS-HOUSE, OR IDOL TEMPLE, IN HONAM.

Jos is a Chinese corruption of the Portuguese word "deos," and is, by many Englishmen, supposed to be a Chinese word for "god or spirit."

It is even said that a grave English divine, who had been amused by the tales of some Chinese traveller or voyager, has argued that Jos is the Hebrew Jah, or Jehovah!

In the slang of Canton, every idol temple is called a Jos-house: and to worship any superior being is expressed by—to *chinchin jos*. *Chinchin* seems a corruption of the Chinese *tsing*, "to request, to pray," in the language of courtesy.

On the Island Honam, opposite the European factories, there is a large magnificent jos-house, or temple of the Buddha sect, in Chinese called the Fat-kaou, of which the following is the legend:—

The Hoe-chong-sze, or Honam jos-house, was originally a garden belonging to Kokka, the family of Kŏ. A priest, named Che-yeut, commenced a small temple to Buddha, some say about 800 years ago, under the appellation Tseen-tsow-sze, "the temple of a thousand autumns." It remained an obscure place till the close of the late dynasty, about the year A.D. 1600, when a priest of eminent devotion raised its character; and his pupil, or disciple, Oh-tsze, by his superior talents and sanctity, together with a concurrence of extraordinary circumstances, raised the temple to its present magnificence and extent.

During the reign of Kang-he, the second of the reigning Tartar dynasty, A.D. 1700, Canton Province was not fully subjugated; and a son-in-law of the emperor, entitled Ping-nam-wong, "the subjugator of the south," reduced the whole to his father's sway, and took up his head-quarters in the Honam temple, according to Tartar and Chinese usage. There were thirteen villages on the Island, which he had orders to exterminate for their opposition to the imperial forces. Just before carrying into effect this order, the king, a blood-thirsty man, cast his eyes on Oh-tsze, a fat happy priest, and remarked, that if he lived on vegetable diet he could not be so fat—he must be a hypocrite, and should be punished with death. He drew his sword, to execute with his own arm the sentence, but his arm suddenly stiffened, and he was stopped from his purpose. That night a divine person appeared to him in a dream, and assured him that Oh-tsze was a holy man, adding, "you must not unjustly kill him." Next morning the king presented himself before Oh-tsze, confessed his crime, and his arm was immediately restored. He then did obeisance to the priest, and took him for his preceptor and guide; and morning and evening the king waited on the priest as his servant.

The thirteen villages now heard of this miracle, and solicited of the priest to intercede in their behalf, that they might be rescued from the sentence of extermination. The priest interceded, and the king listened to him, answering thus: "I have received an imperial order to exterminate these rebels; but since you, my master, say they now submit, be it so; however, I must send the troops round the country before I can write to the Emperor." This proceeding took place, and the Honam villages were saved. Their gratitude to the priest was unbounded; and estates, and incense, and money, were poured

in upon him. The king also persuaded his officers to make donations to the temple, and it became affluent from that day.

At that time there was no hall of the celestial kings; and at the outer gate was a pond belonging to a rich man, who refused to sell it, although Oh-tsze offered him a large compensation. One day the king was conversing with the priest, and said, "this temple still is deficient, in having no hall for the celestial kings." The priest said, "a terrestrial king, please your Majesty, is the proper person to rear a pavilion to the celestial kings." The king took the hint, and immediately seized on the rich man's pond, who was now very glad to present it without any compensation at all. The king commanded that the pavilion should be finished in fifteen days: however, at the priest's intercession, the workmen were allowed one month to complete it; and by working night and day, finished it in that time.

The Queen, being the Emperor's daughter, hoped she would be allowed to build a palace, covered with green tiles; however, her father would not permit it; and the tiles she had prepared were given to the Jos-house, to cover one of its pavilions: and hence it is sometimes called Lok-wa-sze, "the green-tiled temple."—*Indo-Chinese Gleaner.*

PRINCES OF ABYSSINIA.

The princes who tyrannized over Abyssinia, in 1814, are thus characterized by Nathaniel Pearce, an English seaman, who resided in that country for nearly fifteen years:

"Ras Walder Sarlassey is the strongest prince in Abyssinia, and has of his own 8,500 matchlocks, besides a great quantity belonging to his chiefs; about 200 horse, and above 20,000 shields-men; still he is as mean as a common Jew, and a great liar; though he is very merciful to prisoners, and a brave hard fighter.

"Ras Gabri is free, but barbarous to those he dislikes: he has about 700 muskets and few horse, though his country is the hardest in Abyssinia to conquer, through the strong mountains it contains, which are cultivated on the tops, and have water.

"Guxar is not barbarous, though he is of a Garlar descent; he has 8,000 horse, but few muskets.

"Ras Illow is not very strong, though his country produces brave soldiers. He is an ally constant to Walder Sarlassey.

"Libban is barbarous and revengeful: he has about 10,000 horse, though Guxar beat him in two battles.

"Goga is uncommonly barbarous, and friendly with no one, but always at war; and, indeed, all except Ras Walder Sarlassey fear him.

"These are the great princes who have the whole country in their hands. The king, Itsa Guarlu, now in Gondar, has no sway at all, is very poor, and has only the name of a king."—*Bomb. Lit. Trans., Vol. 2.*

PREJUDICE IN INDIA.

The practice of vaccination in India is much impeded, especially in remote parts of the country, by a pretty general belief that our only intention in propagating the vaccine inoculation is to put a *chap* or mark upon the native children, by which they may be afterwards discovered and subjected to a poll-tax, or pressed to serve as sepoys in our army.

THE STORMING OF BHURTPORE.

A letter, from an officer high on the staff of the army, has appeared in a London paper (*The Times*), which affords so fine a picture of the storming of this fortress, that we cannot refrain from quoting some passages; and only regret that its great length precludes our inserting it entire. It is dated from head-quarters, February 7.

"On the 17th of January, a breach in the long-necked bastion on the left being said to be nearly practicable, and an impression being made on the bastion on the right, under which one of the mines (containing 12,000lbs. of powder) had been extended under the ditch, it was resolved to give the assault on the morning of the 18th, and the springing of the great mine was to be the signal for advancing: when the Commander-in-Chief gave the order to fire it, I happened to be near him, and from the angle of that mortar-battery beheld a very grand sight. While waiting in silent anxiety for the great explosion, two trifling ones took place, the blowing up the counterscarp, and there was an exclamation, 'has the mine failed!' At the same instant, the ground, the wall, the bastion, and its cavalier appeared to heave up; then an explosion with a trembling of the earth took place; clouds of dust, and masses of earth rose up and rolled off like the waves in a stormy ocean; some of the troops and officers, especially those of H. M.'s 14th Regiment, who were waiting too near, suffered much; they told me afterwards it was as if the last day had come and overwhelmed them in palpable darkness; but it was the last day to twenty-two of the 14th Grenadiers, who were killed on the spot, and many officers were nearly so. The Commander-in-Chief owed his safety to his Military Secretary (Colonel Finch) pulling him down on his face; Brigadier-Generals M'Combe and Patton were knocked down apparently lifeless; many had their limbs so shattered as to require immediate amputation. However, the view from the battery now showed the rampart and wall rocking and tumbling down, crowded with the enemy, who were overwhelmed in ruins. In the interstices of the smoke from all kinds of fire-arms and inflammable materials of the besieged, were seen their sabres flashing in the morning's sun, and the points of hundreds of spears gleaming in the dark breach, at which the 14th Regiment and General Reynell's division had already commenced the fight, with the 59th and General Nichol's division, headed by Brigadier-General Edwards, who early received a mortal wound; he has left a wife and four young children; she, poor creature, rushed into his tent in the middle of the night, while I was sitting up with him having travelled from Agra in an incredibly short time. The 59th assembled and carried the bastion on the left; the slaughter in the 14th and 59th and of the enemy at these breaches was very great; but the enemy, notwithstanding their brave and determined resistance, were soon compelled to give way, and the above two Regiments proceeding, one to the right and the other to the left, round the ramparts, fighting at every step, while under them mines were continually exploded, at last met over one of the gates. I saw on that morning at least 4,000 dead of the enemy, many of them, indeed the most of them, of Herculean forms, with grisly beards; veterans who, having fought and conquered in Lord Lake's attacks, were resolved neither to give or accept of quarter, but to live or die with their country's glory."

THE SUTTEE.

O ye who faint at fancied ills,
Whose eyes the tear of pity fills
When Shakespeare pictures human woes,
And with his magic pencil throws
A semblance of reality
O'er scenes of mock mortality:—
Can feigned grief and pain alone,
The acted pang, the mimic moan,

Extort the sympathizing sigh,
And fill with trembling dew the eye?
O come, lament along with me,
O'er the sad tale of the Suttee.
See from yon copse the infuriate throng,
With cymbals shrill and rumbling gong,
In frantic mirth their numbers pour,
Whilst hellish shouts and wild uproar
Tear heaven's vast concave, and proclaim
No deed of virtue—but of shame.
See in the midst the victim move,
Bent t'wards the pile that bears her love;
Loose is her long and raven hair,
Her jet black eyes with frenzy glare;
Her looks, her pallid lips, reveal
The secret she would fain conceal;—
The war that racks her throbbing side,
'Twixt nature and rebellious pride.
Alas! that beauty, such as thine,
Should decorate grim Moloch's shrine!
But lo! she tends to Ganga's side,
And plunges in the sacred tide,
Where sins (so wily Brahmins say)
Like dingy stains, are washed away.
See, she ascends the fatal bier,
The bed of him she held so dear:
"Quick, hurl the torch," the Brahmin cries;
And swift the flaming weapon flies.
On all sides burst discordant sounds,
Which, as the curling flame surrounds
The hapless victim, drowns her cries,
The shrieks of mortal agonies;
Whilst upwards to insulted heaven
The yells of brutal joy are driven.
Monsters are they, in human guise,
Who calmly view such sacrifice,
Or triumph at the appalling sight,
With all the signs of mad delight!
O outrage to Religion's name,
O blot upon a nation's fame!
Not Scind's nor Brama's mighty flood
Could cleanse it from this stain of blood.

R.

THE BUDDHOOS OF CEYLON.

(*From Singhalese Authorities.**)

Before the time of Guntuma Buddhoo† there were twenty-six other Buddhoos, namely, Tanhankere, Metankere, Saranamkere, Deipankere, Candangy, Mangalle, Summany, Rewette, Soebette, Annamadeye, Padooma, Naradde, Sammede, Soejatie, Piadassay, Attodassay, Dammadassay, Sidatte, Tissra, Poepey, Wipassay, Saykie, Wasseboe, Kirkalanda, Konagamme and Kaykgraemma, from these Guntuma obtained permission to become a Buddhoo himself. He was born in heaven, and named Santoesettie! the Governor of the heavens told him, that as he had obtained the permission of becoming a Buddhoo, he should descend to the earth, and there perform such deeds as should prove him

* Translated from Valentyn's Account of Ceylon.

† Called also Gotama, Gaudama, and Gaudma.

to be worthy of his new title; therefore he entered into the maternal womb of the Queen Mahamaye Devi, and he is said to have been there eleven months before he was born, and that during this time she was sensible of his presence. He was born at mid-day on a Tuesday, being the day of the full moon which happened in the month of May (B.C. 622); his birth took place while his mother was going in her carriage to a pleasure party; she felt the pain whilst in the carriage: she immediately took the upper part of it, and laid under the halgas tree, she raised her hands towards a branch, which immediately bowed down to her reach, and as soon as she caught hold of it, she was delivered of the child. As he was known to be a sacred child, without any sin, soon after his birth a Bronia came from heaven with a golden cloth, and laid the child on it. This Bronia took him up, and began to praise the mother for having brought forth a Buddhoo. The mother died seven days after this took place, and ascended into heaven free from all sins.

Four persons, namely, Patterashte, Wirroedde, Wirroebakeah, and Wai-Issere-Wema, descended from heaven, and brought with them a tiger's skin, and laid the child on it, and took him up in their hands one after another; the ministers belonging to his father's court, who came to pay their respects to the child, acted in a similar manner. The first time he attempted to set his foot on the ground a rose sprung up, bearing 7,000 leaves; on this flower he stood, and turned towards the east, on which all the great men exclaimed that "there was no one greater and more powerful than he;" on turning towards the other three quarters, he heard the same words repeated. He then answered, that he had no superior, that he was the sole master and instructor of all men, and that no greater human being was created, and intimated that he should proceed into a garden; every time he set his feet on the ground a rose sprung up, on which he walked, and this occurred always during his life. His father came to see him, and took him up in his arms, and carried him with great joy to his palace; a priest, who is said to have been very often in heaven, and who used to frequent the king's palace, came on that day; perceiving that there was a great feast at the palace, he inquired the cause of it; he was informed that the Empress Mahamaye Devi was brought to bed of a child at Kumboeluat Poerée, who would, after thirty-three years, become a Buddhoo (according to their celestial calculation, thirty-three years are merely a few days). The priest, on hearing this, went to the Emperor, to ascertain the fact, and expressed his wish to see the child; his wish was complied with; the child, on seeing the priest, paid no respect to him, but got up and stood on the priest's head; he was much pleased at this, and took the child, and began to examine his body, and discovered 216 signs on both his hands and feet, thirty-two large and eighty small ones: these signs were found only on the bodies of Buddhoos. The priest then told the Emperor, that as he had touched this sacred child, he should die in forty-five days, but should be born again in heaven. The Emperor procured 500 nurses, all of the royal blood, to take care of the child; five months after this, as the Emperor and his attendants were obliged to go out to cultivate his farms, he ordered a gold carriage to be made, and took the child and all his nurses with him; the Emperor used a gold plough, and a yoke of white oxen; the ploughs used by others were made of silver. While they were ploughing, the nurses left the child in the carriage and went to see the work; when they returned they missed the child, and on searching they discovered him seated on a large tree; they were so much surprised at this, that they went to the Emperor, and informed him of it. He came and found the child on the tree, who, seeing his father, came down into his arms. The Emperor, having witnessed many of his wonderful deeds, sent for forty-six Brahmins, and selected eight of the most learned to enquire whether there was any sign on the body of this child to indicate that he should become a Buddhoo; the Brahmins, after a very close examination, pointed out to the Emperor the different signs, and seven of them were of opinion that he would become either a Buddhoo or a king; but the eighth, Rama-nat Brahmin, after examining the temple of the child, discovered only one curled hair, which, the moment it was touched, became as long as his arm, and by

degrees shortened again to the common length; he informed the Emperor that the child would, at the age of sixteen, become a Buddhoo. The Brahmins foretold that the devils were conspiring to prevent his becoming a Buddhoo. His father was very sorry to learn this news, and to guard against it, he resolved to marry his son at that age. He assembled 40,000 princesses; amongst these, one named Jasodere Devi, who was very handsome (the daughter of the king Soeperasoedie), was chosen for his wife. After this marriage with her, the Emperor made him a king, and delivered his whole kingdom to be governed by him; after this the Emperor sent for the wise men, and inquired whether any signs would appear before he became a Buddhoo; they replied, that at a certain time, when his son would be out, he should first meet with an old man; secondly, a sick man; thirdly, a dead body; and lastly, a sangetaries. As the Emperor did not wish that his son should become a Buddhoo, he ordered four strong gates to be made for the city, and ordered that persons answering these descriptions should not be admitted within the walls. When his son was now thirty years of age, one of the *Devetares*, or gods, seeing that the time was approaching when he should become a Buddhoo, descended from heaven as an old man, and made his appearance before the Prince while he was walking in the garden; the Prince, on seeing him, asked his attendants whether that man became old from age, or whether he was born in that state? His servant, forgetting the King's orders, said that he became so from great age. The Prince then enquired whether he should become the same? to which his servant answered, that men must become old and turn grey-headed at a certain time. He then said, if he was to become such, he ought no longer to live in the enjoyment of any pleasures, and he returned home. The Emperor, on seeing that his son returned sooner than usual, enquired the cause; the servant informed him of their interview with the old man. His father, seeing the Prince so dejected, ordered a great number of dancing women to be invited to entertain him on that day; this made him forget what he had seen and heard. At another time, when the Prince went out on a party of pleasure, he met a sick man coming in front of him (this man was also sent by the Devetaries, or angels, from heaven); the Prince, on seeing him, returned to his house with great grief. The third time he went out he met the dead body, and the fourth time he met the sangetaries: his attendants then informed the Prince that these were good signs, and that he should receive great favors from heaven. The Princess Jasodere (his wife) was brought to bed of a son, whom the King ordered to be called "*Rahoele Coemarea.*" The Prince then observed to the people, that it was no use for him to possess any lands, wealth, &c., to acquire which he must take them from his subjects, and in doing so there would be no blessing for him; therefore he had resolved to enter into the woods and become a Buddhoo. As he was opening the gates, the guards asked him who he was? The Prince, without answering, expressed a desire to know who they were? They answered that they were the guards belonging to the court. The Prince then informed them that the time was come when he must leave the palace to become a Buddhoo, and ordered them to bring his horse; he mounted on his horse, and ordered his servant to take hold of the horse's tail, and follow him. As his horse made a great noise on going out, to prevent his father being disturbed, and his departure becoming known too soon, Devetaries came from heaven and took the horse by his legs and leapt over the gates of the city. After the Prince had gone into the woods, Wasse-Manti-Mande (the king of the devils) came to him and told him that in seven days he should become, not a Buddhoo, but a king. The Prince demanded to know who he was? He answered, that his name is Wasse-Manti-Mande. The Prince informed him that he had left his family, and given all he possessed to the poor, in order to become a Buddhoo; that nothing should prevent him. The king of the devils warned him that he was his enemy, and if he should become a Buddhoo, and commit any crime, he should suffer most severely. Of this the Prince took no notice, but proceeded on his journey. He travelled before daylight 120 leagues, when he came to the river Anomanam; he is said to have leapt his horse over this river, which

was a quarter of a mile in breadth ; as soon as he reached the opposite side he dismounted from his horse, and took his sword and shaved off his hair, according to the custom of those who become Buddhoos. Taking his hair in his hands, and throwing it upwards, he said, " If I am to be made a Buddhoo, this hair will ascend up to heaven, if not, it will fall to the earth again :" as soon as he concluded this sentence, Siekkere, an angel, descended from heaven with a gold box, and took the hair with him : the same occurred with regard to his clothes ; he took off his rich dress and threw it up into the air ; it was taken by the angels. He then dressed himself in yellow robes, such as were usually worn by Buddhoos ; he desired his servant to leave him, and take the horse back to the palace. The servant was so fond of his master, that, not being allowed to remain with him, he jumped into the river and drowned himself. The Prince then entered into the woods, and travelled for six years ; he underwent great hardships : after the lapse of these six years he returned. It was customary in the country where he then was, on the 15th of a certain month, at the time of the full moon, once in every year, that all the Buddhoos should assemble at the house of the Princess Sittipetta, in the town of Barnas-Noevere ; on these occasions the Princess gave a great entertainment, and fed a great number of Buddhoos. As Guntuma was on that day to become a Buddhoo, he proceeded towards the palace, and seated himself under a nogegas tree ; and when the Princess came there to clean the place for the intended feast, the Prince (Guntuma) requested that she would bring some rice and milk for him also ; she asked him for his basin ; as he had none she brought her own golden basin, with forty-nine measures of rice boiled in milk ; he took this with him to a river called Neranjenam-gange, which those that are to become Buddhoos must visit ; here he took the rice, and made it into forty-nine balls, swallowed them successively, and considered them sufficient for forty-nine days ; after he emptied this gold basin, he threw it, according to custom, into the middle of the river, and he heard the noise when it sunk and struck other basins which were thrown there by those who had already become Buddhoos. The king of this river, on hearing this noise, noticed that Guntuma was created a Buddhoo, and came out of the river, followed by 4,000 dancers, and musicians, to pay their respects to the new Buddhoo. Several other kings also came with their suite to see him. The king of the devils, on hearing that this Prince had become a Buddhoo, assembled all the devils to kill him ; they all changed into animals, such as bullocks, snakes, &c. The king of the devils is said to have had several heads and hands, in which he brandished all sorts of warlike instruments ; and appearing before this Buddhoo, who was then seated under the bôgas tree, he desired him to leave that seat, as it belonged solely to him and his companions. Buddhoo refused to do so, and said that he had labored a very long time to obtain a seat there, and that as he had now succeeded, in proof of his title a sign should appear from the ground ; immediately a woman came out of the earth, and declared that the place belonged to no other person but Buddhoo. The king of the devils then commanded the wind to blow a heavy storm, so that the trees might fall on Buddhoo and kill him. Although several trees were rooted out from the ground and fell, not a leaf of the bôgas tree moved. The devil then took a very heavy sword and threw it at Buddhoo ; this, instead of falling on him, was suspended in the air. The devils, seeing that all their trouble was in vain, and fearing that Buddhoo would destroy them, ran away. Under this tree Buddhoo remained for some time, on a throne of diamonds and rubies, which was sent to him from heaven ; and made laws for the people. He was afterwards near a tank, and as it was raining he went under a halgas tree and sat down ; a large snake came out and sheltered him with his head ; while he was here, the king of the devils sent his sister with 600 dancing girls ; they came up to him, and endeavoured by every means to captivate him ; but he took no notice of them. As everything had now happened according to the prophecy of the wise men, and as he had become a Buddhoo, he retired to a solitary place, and assembled many sangetaries, or priests, and began to instruct them in his doctrines.

There are persons who believe that this Buddhoo was a Syrian Jew and an Israelite; others say he was a disciple of the Apostle Saint Thomas; this is of course contradicted by the date of his birth, 622 years before Christ.

Diego de Costa asserts as certain that this Buddhoo was Joshua; this is likewise incredible.

The Singhalese worship this Buddhoo, and show much respect to him. He was always dressed in yellow, which custom is still followed by the Singhalese priests; they say that he had spent the most part of his time on Adam's Hill, and had remained there until his death; this agrees with the former story of his death. The Singhalese also believe that after his death he ascended into heaven (this is supposed to have been taken from the ascension of our Lord), and that the last place where he rested was Dewe Goratte, which means the Land of Gods.

THE CONQUEST OF PEGU BY THE BURMESE.*

There was great love and friendship between the kings and subjects of Pegu and Siam, being next neighbours to one another, and they had a good intercourse of trade, both by land and sea, till, in the fifteenth century, a Pegu vessel being at Odia, the chief city of Siam, and when ready to depart for Pegu, anchored one evening near a little temple a few miles below the city, and the master of the vessel, with some of his crew, going to worship in that temple, seeing a pretty-well carved image of the god *Samsay*, about a covet high, fell in love with it, and finding his priests negligent in watching, stole him away, and carried him on board, prisoner for Pegu. When the negligent priests missed their little god they were in a deplorable condition, lamenting their loss to all their neighbouring priests, who advised them to complain to the king of Siam of the theft; which accordingly they did, imploring his good offices with the King of Pegu to have their god sent back: and it happened, by the unseasonable floods in the river that year, there came to be a great scarcity of corn, which calamity was imputed by the priests to the loss of Samsay: upon which the pious prince sent an embassy to his brother of Pegu, desiring the restitution of the image, whose absence had caused so great loss and clamour in his conntry.

The King of Pegu being as great a bigot as his brother of Siam, would by no means deliver back a god who had fled from the impieties of his native land to him for protection, and with that answer sent back the Siam ambassador, who was not a little mortified with the disappointment.

Since fair means could not persuade the Peguer to send back the little god, the Siamer was resolved to try what force would do, and accordingly raised an army of two or three hundred thousand men to invade the King of Pegu's dominions; and the first fury of the war fell on the province of Martaban, being contigious to the territories of Siam, and with fire and sword destroyed the open country almost to the gates of the city of Martaban, where often the King of Pegu kept his court, and was formerly the metropolis of an independent kingdom, before Pegu reduced that country by conquest to be a province of their's.

After the Siamer had satiated his cruelty and rage, by the destruction of many poor innocents, he retired back to his own country, very much elevated with pride and vain-glory for his great achievements; but next year he was pretty well humbled, for the Peguer raised a much greater army, and embarking them in small boats on the river Memnon, on which the city of Odia stands, in one of its islands, his army was brought with so much celerity and secrecy

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* Extracted from a scarce work, entitled "A New Account of the East Indies, being the Observations and Remarks of Captain Alexander Hamilton, who spent his time there from 1688 to 1723; trading and travelling by sea and land to most of the Countries and Islands of Commerce and Navigation between the Cape of Good Hope and the Island of Japan."

that the Peguer brought the first news of his invasion, and pitching his tents round the city, soon brought it into great straits, by stopping the daily provisions that supported it; but unexpectedly the river bringing down great floods of waters, sooner than their ordinary time, the country about the city overflowed, and spoilt all the Peguer's provisions of corn, and drowned nearly the half of his army, which obliged him to raise the siege, and retire to his own dominions.

'Next year, the Siamer, to be revenged, levied another great army, with which he over-ran all the inland countries of Pegu that lay near him, and annexed them to his own dominions. The Peguer, finding that he could not recover his lands without foreign aid and assistance, invited the Portuguese, whose name began to be dreadful in India, and by the great encouragement he gave them, got about 1,000 volunteers into his service. Neither the Siamers nor the Peguers at that time understood the use of fire-arms, and their noise and execution at so great a distance terrified them. With the Portuguese assistance, the Peguer went with his army, which was very numerous, to find out the Siamer, and having found him, gave him battle; the Portuguese being in the front with their fire-arms, soon put the Siamer to flight before they could come to handy-blows, on which he left the Peguer's country in greater haste than he came into it.

The King of Pegu was so sensible of the Portuguese service, in gaining the battle and driving the Siamers out of his conquered country, that he made one Senhor Thoma Pereyra (who commanded the Portuguese in the war) generalissimo of all his forces; which preferment made the Portuguese so insolent, that in a few years they became intolerable to all ranks and degrees of persons in Pegu.

Both Kings grew tired of war, but both too proud to make advances towards peace, so that for many years they had skirmishing with small parties, though no set battles; and wherever the Portuguese's arms went, they had victory to accompany them.

The King of Pegu, to have his forces nearer the borders of Siam, settled his Court at Martaban, and kept the Portuguese near him, to be ready on all occasions, either to repel or assault the Siam forces, as opportunity served; and Thoma Pereyra was the darling favorite at Court; he had his elephants of State, and a guard of his own countrymen to attend him. One day, as he was coming from Court in State, on a large elephant, towards his own palace, he chanced to hear music in a burgher's house, whose daughter being a very beautiful virgin, had been married that morning to a young man of the neighbourhood. The General went to the house and wished them joy, and desired to see the bride. The parents took the General's visit for a great honor done them, and brought their daughter to his elephant's side; he being smitten with her beauty, ordered his guards to seize her and carry her to his house.

His orders were but too readily obeyed, and the poor bridegroom not being able to bear his loss, cut his own throat, and the disconsolate parents of their injured children rent their clothes, and went crying and complaining through the streets towards the King's palace, imploring their gods and countrymen to avenge them on the insolent Portuguese, the common oppressors of their country. Crowds of people came from all parts of the city to hear and see the tragedy; their numbers grew so great that the streets were hardly big enough for them, and their noise so loud that it reached the King's ears, who sent to know the cause of their uproar. The messenger returning, acquainted the King what had been transacted; and he, to appease the tumult, sent them word that he would punish the criminal, and accordingly sent for his general; but he being much taken up with the enjoyment of his new purchase, made an excuse that he was so much out of order, that he could not then wait on his Majesty till he was better; which answer so provoked the King, that he ordered the whole city to take arms, and to make a general massacre on all the Portuguese, wheresoever they could be found, in city or country. The King's orders were put in execution so speedily, that in a few hours all the

Portuguese were slaughtered, and the guilty criminal was taken alive, and made fast by the heels to an elephant's foot, who dragged him through the streets till there was no skin nor flesh left to cover his bones, which spectacle appeased the enraged populace. There were only three Portuguese saved, who were accidentally in the suburbs next the river; who hid themselves till night favored their escape in a small boat, in which they coasted along the shore, feeding on what the woods and rocks afforded them, and at length arrived at Malacca, to give an account of the melancholy scene.

Both kingdoms being much weakened with bloody wars, took rest for many years, but never entered on treaties of peace. So about the middle of the seventeenth century, the Siamer invaded the dominions of Pegu, and conquered all the southward of Martaban, taking in the provinces of Tenasserim and Ligore, who were tributaries to Pegu, and retains them still in his possession.

The King of Pegu, finding that the encroachments of Siam daily lessened his dominions, and his own forces were not able to protect what he had left, sent an embassy to the King of *Burmah*, a potent prince, whose dominions lay about 500 miles up the river from Pegu, to beg his assistance to stop the Siamers in their course of conquests, and he promised to give good encouragement to the Burmese. The embassy was graciously received, and an army of 100,000 men was levied for that service, and sent on transport vessels to Pegu, and joined the Pegu army, who conjunctly marched against the Siamer, and drove him quite out of his new conquests; and when the Burmese observed the feebleness and bad discipline of the Pegu army, they even killed the King of Pegu, and broke the Pegu army, and seized the kingdoms of Pegu and Martaban for their master, and in that family it continues to this time. The Burmese ruined both the cities of Pegu and Martaban, and sunk vessels in the mouth of the river of Martaban to make it unnavigable, and so it continues.

This account I had at Pegu, in Anno 1709, both from Peguers and Portuguese, who agreed in the history as I have related it.

HISTORY OF THE KURTAKUL, OR ANCIENT HINDU PRINCES OF MADURA.*

VIDYA NAGARAM PAINDU KONDAYPATNAM was for many years the capital of the Ráya whose Government extended over the fifty-six kingdoms (or provinces), and to whom the princes of those provinces were tributary. The Ráya had 40,000 cavalry, 4,000 elephants, and 10,000 camels, under the charge of a principal officer.

One of these officers, named Nagama Nayaca, had a force of his own consisting of 6,000 cavalry and 20,000 infantry, for the maintenance of which the peshcush of the several tributaries, from Arcot to Travancore, was assigned to him.

In the midst of his prosperity, Nagama Nayaca was unhappy for want of a son to inherit his riches. He determined, at length, to make a pilgrimage to Casi (Benares); carrying considerable wealth thither, he made liberal donations and performed various acts of charity, hoping thereby to prevail upon heaven to favor his desires. He bathed, as well as his wife, daily in the Ganga (river Ganges); they abstained from their customary food (satisfying the cravings of nature with three morsels of boiled rice without salt), and prostrated themselves day and night in the sanctuary of Viswanat'ha Swami, praying with fervent zeal to be blessed with a son.

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* This history was compiled from Hindu authorities by a native of Southern India. We are indebted for it to the kindness of Sir Alexander Johnston, late Chief Justice and President of the Council at Ceylon, who procured it whilst prosecuting his researches into the history and antiquities of that comparatively neglected, but highly interesting portion of Hindustan, the Southern Provinces.

On the fortieth day, whilst they thus lay in the presence of the Swami, the Nayaca saw in a dream a venerable man approach him with a smiling aspect, who said to him, "Your prayers are heard, and you shall obtain your desire. Arise early in the morning; make two genuflexions, and then bathe in the Ganga, where you shall have a sight of me; after which you may return to your own country, and your wishes will be in due time accomplished."

When he awoke, Nagama Nayaca acquainted his consort with his dream, and both placed so much confidence in it, that they prayed and went to bathe as commanded. They entered the river at the usual place, and whilst preparing to bathe, felt something beneath their feet as if pricking them; they removed to another part of the river, when the same thing occurred again and again. At length the Nayaca, surprised, ducked under water, and grasping a stone which attached itself to his foot, drew it out, when, to his astonishment he beheld an emerald in the form of a lingam. Remembering the dream, and assured that the Swami had thus become manifest, in token of the promise, the Nayaca and his consort worshipped it, piously performing every pujá, and returned with the lingam to their own country.

In due time, Nagama Nayaca had a son, whom he named Viswanat'ha Nayaca, after the Swami; and considering him as a gift from God, neglected nothing in his education to render him able and intelligent. He was taught the use of weapons; and when he attained his sixteenth year he was admired for the beauty of his person and his natural and acquired talents.

In this capital was the temple of a durga, or goddess, to whom an annual festival was celebrated in the month of September. It terminated with the offering of a wild buffalo to the goddess, on the tenth day. This buffalo was usually hunted in the forest by the prince of the kingdom On the eighth day, the Ráya, with his party, went, as usual, into the woods for this purpose, and a buffalo was reported to be caught in the snare laid by the huntsmen. This beast was remarkable for the length of its horns, which bent backward as far as its tail; wherefore the Ráya and his principal officers were apprehensive it would be difficult to sacrifice it with one blow, the failure of which would be an omen portending some calamity to the kingdom. All the bold and strong persons in the Ráya's service were consulted as to the possibility of cutting through the horns and severing the head at one blow, but they were diffident of success.

On the night of the ninth day of the festival, Viswanat'ha Nayaca was informed of this matter by the goddess in a dream, who advised him to offer to the Ráya to sacrifice the buffalo at one blow, provided he would give him a sword from the select number preserved in a chest in his Treasury; and as the Ráya would grant his request, he would find at the top a sword, the blade of which would be two cubits long and eight inches broad, with which he might cut through the horns and sever the head at one blow: the action (he was farther told) would highly please the Ráya, and conduce to the rapid increase of Viswanat'ha's happiness, so that he would one day sway the sceptre over the Ráya's kingdom.

Viswanat'ha Nayaca went early next morning to the Ráya's hall of audience and found him surrounded by his ministers and chief officers, discussing the necessity and the improbability of the sacrifice; the apprehension of some calamity was visible in their countenances. Viswanat'ha Nayaca affected ignorance of the matter, and upon being told the cause of their dismay, stepped forward, and after an obeisance to the Ráya, made a tender of his services. The Ráya was surprised at his boldness, and advertised him of the danger attending his failure; upon receiving assurances of success, he enquired his wish. Viswanat'ha Nayaca replied that he desired only a sword from the chosen number; and upon being told to make his choice, he went to the Treasury. Having opened the chest, a sword corresponding with the description given by the goddess appeared in motion, as if endued with life. He took it and returned to the hall of audience, from whence he departed home. He then proceeded to the temple of the goddess, where, after due invocation,

in the presence of the Ráya and a vast assemblage of people of all ranks, he lifted his hand, and with one blow severed the buffalo's head from his body. The prince was delighted with Viswanat'ha Nayaca, attributed his ability to his extraordinary birth, presented him with all the jewels and apparel on his person, gave him a respectable rank, and promised to exalt him.

Some of the petty princes in the north having soon after revolted from the Ráya, and expelled his troops from the forts, Viswanat'ha Nayaca was sent to punish the rebels. He succeeded in the war, took the rebels prisoners, appointed fit persons to manage the conquered territories, and returned triumphant to the Ráya with the captured treasure and spoil. The prince was so well pleased with Viswanat'ha Nayaca's conduct, that, as a mark of his favor, he presented him with all the banners and trophies which belonged to the rebellious princes, as well as some of his own, and kept him near his person.

Vira Sagara Sholen, King of Tanjore, one of the tributaries, having conceived a desire of extending his dominions, invaded the territories of Chandra Sagara Paundien, King of Madura, with a formidable force, and conquered him. The King of Madura and his son fled for protection to the Ráya, to whom he complained of the King of Tanjore's aggression. The Ráya, provoked at the presumption of the latter, ordered Nagama Nayaca to march against the Tanjore King, to punish him for disturbing the Madura Province and to reinstate the expelled prince. Nagama Nayaca promised faithful obedience; he proceeded with a sufficient force against the Tanjorians, whom he subdued; but instead of reinstating the King of Madura, he assumed the Government, and declared himself King.

The King of Madura, thus cheated of his kingdom, returned to the Ráya, and complained of the treacherous conduct of Nagama Nayaca. The Ráya wrote a mandate to the Nayaca, requiring him to reinstate the fugitive King without delay; but Nagama Nayaca disregarded the mandate, retained possession of Madura, and selecting some officers of the Totea caste who accompanied him, appointed them to command the fortresses in the Madura Province; allotting them sufficient land* to be held by them, to repeal attacks. He, moreover, adopted measures of security against any invasion by the Ráya.

The King of Madura complained bitterly in the Ráya's presence of Nagama Nayaca: whose conduct so exasperated the Ráya, that he summoned his principal officers, and apprising them of Nagama Nayaca's rebellion, demanded which of them would take the command of the force he designed to send against the rebel, to obtain his head. The officers, without replying, looked at each other; as none offered to undertake the command, Viswanat'ha Nayaca, after making obeisance, tendered his services to march against his father, and punctually execute the Ráya's orders. The prince, astonished at such an unnatural proposal, and suspecting his sincerity, enquired if he meant to join his rebellious parent; but receiving the most solemn protestations of allegiance and attachment, he entrusted Viswanat'ha with a force sufficient for the object.

On arriving at the frontiers of Madura, and within sight of the fort, Viswanat'ha Nayaca encamped, and acquainted his father with the object of his expedition. The latter, exasperated at his son's unnatural and presumptuous act, immediately marched out of the fort and encamped opposite to him. Viswanat'ha expostulated with his father on his rebellious conduct, and entreated him to obey the Ráya's authority, and reinstate the King of Madura without delay, when he would intercede with the Ráya in his behalf. But his endeavours being fruitless, and serving only to increase his father's obstinacy and rage, he was under the painful necessity of preparing for battle with his father. The conflict lasted several days, and ended in the defeat of Nagama Nayaca, who was taken prisoner by his son. Viswanat'ha Nayaca reinstated the King of Madura, and returned to Vidya Nagaram with his prisoner,

* This appears to be the origin of Cawel-lands, held by the Polygars.

whom he delivered to the Ráya. The prince was so pleased with Viswanat'ha's fidelity, that he loaded him with jewels, and having praised his bravery and other eminent virtues, declared he forgave the father's crime for the sake of the son.

The King of Madura dying soon after, was succeeded by his son, by whose untimely death, some years afterwards, the family became extinct. The Ráya summoned Viswanat'ha Nayaca to his presence, and commending him in public for the great services he had rendered to his Government, declared he was happy in being now able to reward them by naming him to succeed to the throne of Madura, according to his former promise of exalting him. He then caused him to be bathed with water from the Ganga, invested him with royal robes, conferred upon him the title of Paundien Raja, with other marks of distinction, and despatched him to the Government of Madura, to be held in perpetuity by him and his heirs. When Viswanat'ha Nayaca took leave of the Ráya, he requested permission to take with him the image of the durga (or goddess), which was granted.

On his arrival at Madura, he received the sceptre from the respectable brahmins of the temple, and appointed Areyanayagom Moodelly his minister. He applied his attention to the enlargement of the fort, the construction of temples and agrars, and the establishment of villages. He caused new tanks and water-courses to be dug, and their banks to be strengthened to prevent injury from the inundations of the Vygay river. As the travellers and pilgrims from the north to Sreerungum and Rameswaram were molested by the Kullers of Wisinganad (between Tanjore and Trichinopoly), which was dependent upon Tanjore, frequent complaints were made of the inroads of these Kullers and the Poligars in the neighbourhood. The King of Tanjore was often called upon to repair the losses sustained on such occasions, which caused many of the differences between the two princes. It was therefore agreed that the fort of Vullum should be transferred to Tanjore in exchange for Trichinopoly, in order to extinguish these disorders. The fort of Trichinopoly was then enlarged, and a trench dug around it; the teppacolum was also dug in the fort, a palace built there for Viswanat'ha Nayaca, and other improvements were made beneficial to the province. Temples and agrars were then built along the banks of the Cauvery river, and measures were taken to reduce the refractory Kullers and Poligars to obedience.

When these important projects were completed, and the temple of Sreerungum was enlarged, Viswanat'ha Nayaca sent his minister with a strong force to tranquillize the Tinnevelly province. But upon his arrival, the rebellious conduct of five petty rajas obstructed this object; they presumptuously challenged the minister, and refused to acknowledge his master's authority. Hostilities therefore commenced, and the minister was totally defeated by the rebels, and obliged to call for assistance. Viswanat'ha Nayaca thereupon marched from his capital at the head of a strong force, and joining his minister, attacked the five rebels, who, being well prepared, fought with determined bravery, so that the King's army was forced to fall back with considerable loss. The women and families of those who fell made bitter lamentations. Viswanat'ha Nayaca, hearing of this, was greatly grieved, and despatched an embassy to the five rajas, offering, in order to save further bloodshed, to fight all five of them himself, upon condition that if he was victorious, they should surrender their whole country and property to him; and if they triumphed, he should surrender his kingdom and become their subject. This proposal being accepted, the agreement was engraved on a copper-plate fixed to the top of a pole, and set up in the field of battle. The bravest of the chieftains then armed, and, mounting his spirited horse, approached Viswanat'ha Nayaca, and attacked him with great fury; but the prince parried all the attempts of the chieftain with great dexterity, and warning him to be on his guard, attacked him in turn, and soon, by a decisive stroke, severed him in two. The other four rajas thereupon immediately fled. This contest was so serious, that all the deverguls (gods) were in the air looking upon the spectacle, and as a mark of

their approbation, caused a shower of flowers to fall upon the conqueror. Viswanat'ha Nayaca and his minister then went to bathe in the river Tambrowaney (at Tinnevelly), and ordered the temple and town of Tinnevelly to be greatly enlarged. He moreover caused the impoverished villages on the bank of the river to be peopled, and every encouragement afforded to the ryots to cultivate the arable lands; large tanks were constructed, and others substantially repaired. Several of the officers of the Totea caste, who accompanied the minister in this expedition, rendered essential service; they received suitable marks of favor, and were appointed not only as Poligars, but had portions of cawel-lands assigned them. Their number was seventy-two; and in order that each of these Poligars might have a duty in defending the fort of Madura, the same number of bastions was built for its protection. This took place in the year 1354 of the era of Salivahana, from which year till 1380 (from A.D. 1431—1457) Viswanat'ha Nayaca remained in the uninterrupted enjoyment of his Government.

He was succeeded by his son, Parea Crishnapa Nayaca, in whose reign a Poligar, named Toombeckee Nayaca, famed for maintaining 1,000 horses of every color, having usurped great part of the Madura kingdom, established himself at Permagoody. Parea Crishnapa Nayaca marched against him, conquered his country, and made him prisoner for life; but his two sons having sued for mercy, were promised protection, and the village Paumboor, with its dependent hamlets, was granted them for subsistence, and Permagoody was placed under their cawel.

Parea Crishnapa Nayaca governed in tolerable tranquillity till the year 1411 (A.D. 1488), when he died. Previous to his death, he established a village not far to the south of Palamcottah, which he named Crishnapuram; he built a temple to Siva, dug a fine tank, and constructed a range of houses for the accommodation of brahmins. He did the same near Kadyom, a large village west of Tinnevelly, and which goes by the name of Kadyom Crishnaveram.

Pareavirapa Nayaca, his son, succeeded him; in his reign a petty raja, named Mahavalli'vahana, having usurped great part of the Madura country, built two strong forts at Mana Madura and Calearcoil, where he alternately resided; but Pareavirapa Nayaca despatched a force against him, reduced him to obedience, and deprived him of all his dominions. He very liberally augmented and improved the temples and established agrars; and died in the year 1438 (A.D. 1515), after reigning twenty-seven years.

This prince left three sons, named Viswapa Nayaca, Cumara Crishna Nayaca, and Casturi Rangapa Nayaca; the eldest of whom succeeded to the throne, and nominated his next brother, Cumara Crishna Nayaca, second prince (Yura-raja, or young prince) of the kingdom, in the year 1458 (A.D. 1535) in which year he died, after a reign of twenty years, and was succeeded by Cumara Crishna Nayaca, the presumptive heir; when his brother, Casturi Rangapa Nayaca became the second. He reigned seventeen years, dying in the year 1475 (A.D. 1552), and left a son named Mutu Crishnapa Nayaca. As he was a minor, his uncle Casturi Rangapa Nayaca, succeeded to the throne, and reigned seven years, being succeeded by his nephew, Mutu Crishnapa Nayaca, who reigned till the year 1512 (A.D. 1589), a period of thirty years. During his reign he built many temples, dug several tanks, constructed many agrars, and established a village between Madura and Secundermalay, which he named Mutu Crishnapuram. He also erected a temple to Siva at Kylar.

It was in the reign of this prince that the race of Setupati* sprung up. The first of them, named Wodeya Tewen, received an extensive grant of land, with authority to rule over it. That part of the country abounded, at this period, with dense woods, particularly along the coast and the road to Rameswaram; the travellers were molested by Kullers and thieves, and even the inhabitants, disregarding authority under the military system, withheld their contributions

* Meaning the rajas of Ramanat'ha, or Ramnad.

to Government, and committed outrages throughout the country. In this state of things, the priest under King Mutu Crishnapa Nayaca, having occasion to visit Rameswaram on a pilgrimage, was escorted thither by one of the chiefs belonging to the village Pogaloor, named Wodeya Tewen. The priest was so pleased with the respect paid to him by this person, that upon his return to Madura he represented him favorably to the King, introduced him to the presence, and requested that he might be appointed to govern that part of the country, a sufficient portion of land being allotted for the support of himself, and his attendants. This request was complied with; Wodeya Tewen was then presented with cloths, and despatched with authority to suppress disorders and effect a settlement. He thereupon raised a fort at Pogaloor, and enlisting a large number of troops, reduced the refractory to obedience, exacted much money from them, and having secured the tranquillity of the country, opened a free passage to the Island of Rameswaram. He deposited the money at the feet of the King at Madura, who was highly pleased, and ordered him presents, dismissing him to his country with authority to increase his force as far as might be necessary to subject all who might be inclined to rebellion, and to hold the territories belonging to such rebels under his immediate authority. He accomplished this object with such facility and success, and so much to the satisfaction of the King, that he conferred upon him the title of Setupati. Being formally installed in the puttom, Wodeya Setupati remained in his capital at Pogaloor till his death. He was succeeded by his son Kuten Setupati, who conquered the northern talooks, Puttamungalamnaud and Calearcoil, and subjected those refractory people to his authority.

Mutu Crishnapa Nayaca was succeeded by the eldest of his three sons, Mutu Virapa Nayaca, whose brother, Trimalla Nayaca, was second prince. He reigned for thirty-two years, till the year 1544, when, at his death, Trimalla Nayaca ascended the throne; whose younger brother, Cumara Mutu Nayaca, became second. Trimalla Nayaca laid the foundation of ninety-six temples to Siva and Vishnu in his kingdom, and some progress was made, during his reign, in raising their prodigious fabrics. He also dug a large teppacolum, and built a large choultry in front of the temple, as well as a grand palace in the fort.

The Setupati (Sadakay Tewen), who governed at this period (about A.D. 1630) having shown a disposition to rebel, Trimalla Nayaca warned him of the consequences, and advised him to continue peaceable and obedient; but as the chief presumed to disobey, to withhold his tribute, and to occasion disorders in the Nayaca's country, he sent Dalawa Ramapur and two Poligars with a strong force to reduce the Setupati to obedience. They accordingly attacked him, and after a few days' resistance he abandoned his fort, and fled to the Island of Rameswaram: whither he was pursued, taken, and escorted to Madura, where he was closely imprisoned in irons.

(To be continued.)

A CALCUTTA PUFF.

To the good People of Calcutta, and my Friends in the Country.

LADIES AND GENTLEMEN:—If I possessed the eloquence of Cicero, the talents of Dr. Johnson, or the volubility of Mr. Brougham, I could not sufficiently express the pleasure I feel in once more addressing you as a candidate for your future patronage. I embarked for England in 1822, partly for the benefit of my health, but chiefly for the purpose of re-visiting my native land, after an absence of fourteen years. I am sorry to say that I left in charge of my establishment a partner who proved himself undeserving of your favors and unworthy of my confidence—

> "*Who cut such capers* before high heaven
> As made the angels weep."

In short, he absconded and brought destruction on the house of Sheppard and Co.

When I landed at Chandpaul Ghaut, I in vain looked around me for the King's Bench Walk. In answer to my enquiries of what had become of it, I was told that *John Company* had pulled it down. I asked, where is the house of Sheppard and Co.? An echo answered me "where is it?" I rubbed my eyes, and thought of poor Rip Van Winkle. I felt as if I had come into another world, or had been asleep a hundred years.

In my despair, I said I will appeal to the feelings of the ladies and gentlemen of Calcutta, and to my friends in the country; I will appeal to their good sense, to their judgment, and to their acknowledged taste. I will not intrude upon your patience by a relation of the difficulties I have encountered since my arrival. I have surmounted them all, and am again at your service.

I take this method of soliciting a return of your patronage, and of expressing my gratitude for former favors.

I have the honor to be,

Ladies and Gentlemen,

Your obedient humble servant,

GEORGE ALBERT SHEPPARD.

No. 9, CLIVE STREET GHAUT,
29th May 1826.

CURIOUS ANECDOTE OF MAJOR HOOK, E. I. C. SERVICE.

This singular character died on the 13th November, at his house, Ham-street, Ham-Common. He was a Major in the East India Company's service, and had attained his 75th year. His residence was a marked spot by its gloomy and neglected appearance. By the will of a relation, he was entitled to an annuity "*whilst his wife was above ground.*" To fulfil the tenor of this important document, after her death, he caused her to be placed in a chamber, her body to be perserved, and a glass-case to be put over it. In this situation it has remained upwards of thirty years. It is said that he never permitted any person to enter the room but himself. Major Hook's habits were well known in the neighbourhood, and he was considered to be a man of large property.—*Worcester Herald.*

SELECTIONS FROM THE ASIATIC JOURNAL.

VOL. XXIII, *January to June*, 1827.

HISTORY OF THE KURTAKUL, OR ANCIENT HINDU PRINCES OF MADURA.

(*Continued from page* 767.)

This occurrence having excited commotion in the Ramnad country, and renewed the system of pillage on the road to Rameswaram, those who travelled thither made loud complaints, and claimed restitution of their property. They, moreover, demanded the enlargement and reinstatement of the Setupati. Whereupon Trimalla Nayaca ordered him into his presence, expostulated with him on his conduct, advising him to pursue a course consistent with his duty as tributary; and having received assurances from the Setupati of fidelity and obedience, dismissed him with marks of favor, and permitted him to return to Ramnad.

Sadakay Tewen Setupati dying a few years after, without issue, was succeeded by his son-in-law, Raghunatha Tewen Setupati, who, being bold and enterprizing, extended his authority as far as Poodoocottah (in Tanjore) and Manarcoil, and became the dread of all the Poligars. The Mysoreans having at this period invaded Madura, and occupied a great portion of it, Trimalla Nayaca, in apprehension for his life, wrote to Raghunatha Tewen Setupati for immediate aid; whereupon he marched at the head of 60,000 men, attacked the Mysoreans, and drove them out of Madura. He pursued them vigorously to the ghauts, and when the country was clear of them, he left some of his troops in the fortresses with those of Trimalla Nayaca, whom he visited at Madura.

Trimalla Nayaca was so highly pleased with the services rendered by the Setupati, that, after commending him in public, and loading him with valuable presents, giving him his own palanquin, elephants, camels and horses, with several trophies, he conferred upon him the denomination of Trimalla Setupati, after his own name, declared that he would henceforth esteem him as his own son, dispensed with tribute from him, and granted to him and his heirs for ever, free of tribute, the whole of the possessions he held. Trimalla Setupati returned home in triumph, and built the present fort and palaces.

Trimalla Nayaca reigned for forty years, till the year 1584 (era of Salivahana, A.D. 1661), and was succeeded by his son Mutu Virapa Nayaca, who reigned ten years, and in 1594, (A.D. 1671) was succeeded by his son Chokanatha Nayaca, whose reign lasted for sixteen years.

This Prince, having taken a fancy to a boy of the Mahomedan race, named Rustum Khan, gave him a good education, and when he was qualified, appointed him his minister. The relatives and friends of this person having by his means filled many important stations, they gradually, in conjunction with him, usurped the entire management of the State. They secured the persons of those in charge of the fort, and Rustum Khan found no difficulty in confining the Prince to his palace, and assuming the whole authority of the State.

Socanatha Nayaca found means to apply for aid to the then Setupati (named

Ketuwan Setupati), who marched from Ramnad against the usurper with 20,000 men, and having surprised him and his adherents, he beheaded them, and sent the head of Rustum Khan to the Prince. He then expelled the Mahomedan chiefs and their people from the different towns and fortresses of Madura. Socanatha Nayaca conferred upon the Setupati marks of distinction in testimony of his approbation.

Socanatha Nayaca died in 1610 (A.D. 1687), and was succeeded by his son Rangan Crishna Mutu Virapa Nayaca, who reigned seven years; he was succeeded in 1617 (A.D. 1694), by his son Vidyaranga Socanatha Nayaca, then an infant three months old, during whose minority his grandmother, Mangama, widow of Socanatha Nayaca, was appointed Queen-regent of the country.

During her reign she constructed several temples, agrars, and chuttrums, and governed so prudently, that she afforded general satisfaction to the people. It is related that, upon one occasion, as she was chewing betel, she inadvertently received the betel with her left hand: manifesting great sorrow at the deed, and anxious to secure herself from the evils attending it, she ordered avenues to be made from Casi (Benares) to Cape Comorin, and along the road to Rameswaram; and she, moreover, built additional chuttrums and proper places for the accommodation of travellers, which were supplied with all necessary articles for their use and consumption. In short, her generosity and charity gained her the esteem and admiration of all her subjects, as well as of foreign Princes, and she became famous throughout Hindustan. She died (A.D. 1712), after a glorious reign of eighteen years.

Her grandson, Vidyaranga Socanatha Nayaca, then mounted the throne; he reigned for nineteen years, and dying (A.D. 1731) without issue, Bungaru Trimalla Nayaca, son of Cumara Trimalla Nayaca, claimed the succession as next heir. But the widow of Vidyaranga Socanatha Nayaca having adopted the son of Bungaru Trimalla Nayaca, she insisted upon his right to succeed. His father, however, disputed his title to precede him, and accordingly assumed the Government: but the whole treasure was deposited in the palace, which was in the possession of the widow-queen.

This lady complained to Chanda Saheb* of the unjust act of Bungaru Trimalla Nayaca; who, hearing of this complaint, applied to the Nawab Safdar Ali Khan to support him; whereupon Chanda Saheb and the Nawab marched with 10,000 horse, and encamped on the plains of Trichinopoly.

Bungaru Trimalla Nayaca visited the Nawab, and having represented his right to the Government, His Highness summoned all the principal inhabitants, and after proper enquiry into the validity of his pretensions, pronounced in his favor. He was consequently declared by the Nawab, successor to the Government, and was desired to continue to the Ranee, her brothers and dependents, the daily allowance they enjoyed during the life of Vidyaranga Socanatha Nayaca. It was further provided, that she should retain all her own property, but deliver up to the Prince all the property belonging to the State. The Nawab then received from the Raja a promissory note for the payment of thirty lacs of rupees, as a nuzzur for confirming his installation, which he left Chanda Saheb to perform in the usual manner; and His Highness, having directed Chanda Saheb to provide for the tranquillity of the province, returned to Arcot.

After the departure of the Nawab, the Ranee and her brothers offered a handsome nuzzur to Chanda Saheb to forward their objects, which he agreed to, and thereupon procrastinated the installation of Bungaru Trimalla Nayaca, to the great dissatisfaction of the latter.

The nuzzur offered by the Ranee to Chanda Saheb was 100 lacs of rupees; and as security for the payment of it, she delivered to him all the jewels, elephants, horses, &c., belonging to the State; whereupon he entered the fort, and intimated his intention of supporting the Ranee's claim. Bungaru Trimalla Nayaca,

* Known also by the name of Hussain Dost Khan.

alarmed, left the fort of Trichinopoly, and proceeded to Madura, where he administered the Government of that Province, as well as of Dindigul and Tinnevelly.

Chanda Saheb appointed two Brahmins, named Govinda Jyen and Rawanapa Jyen, as the ministers of the Ranee, and despatched them with a force of 8,000 Cavalry and a body of Infantry, to demand the surrender of the forts of Dindigul, Madura and Palamcottah, with directions to commence hostilities in case of refusal.

On arriving at Dindigul they summoned the garrison of that fort, and upon the refusal of the commander to surrender, it was taken by assault. On their march from thence to Madura they were met by the minister of Bungaru Trimalla Nayaca, who had been detached with 2,000 horse and foot to oppose them; but the Ranee's superior force routed these troops, who abandoned their commander and fled. This personage, being mounted on an elephant, was surrounded by the Ranee's troops; he resisted them for some time with bow and arrows from his howdah, but was at length killed. The Ranee's army then advanced without opposition to Madura, which they found evacuated by Bungaru Trimalla Nayaca; whereupon the Government of the country was assumed in the name of the Ranee. The ministers, having appointed proper persons to manage public affairs, and made the necessary arrangements for the tranquillity of the country, returned to Trichinopoly, and reported the result of their expedition to Chanda Saheb.

By means of various intrigues, and by solemn promises of support, Chanda Saheb so persuaded the Ranee that he was entirely devoted to her interests, that she took no precautions for her security. But soon after, Chanda Saheb seduced the garrison of the fort, seized the city, and having secured the persons of the Ranee, her brothers, and principal adherents, removed them beyond the precincts of Trichinopoly.

The submission of the rest of the kingdom soon followed that of the capital, and Chanda Saheb became entire master of the southern countries. Soon after (A.D. 1736), the death of the Ranee took place.

Bungaru Trimalla Nayaca, upon the news of the defeat of his army, the death of his minister, and the advance of the Ranee's force, fled from Madura into the Sivaganga country, and met with protection from its Poligar, named Wodeya Tewen, who settled him in a village called Vellicourchy, paying him every mark of respect. Bungaru Trimalla Nayaca thereupon represented his case to the chief of the Mahrattas at Sattara Poona,* upon which an army of not less than 60,000 Mahrattas, under the command of Puttay Sing and Raghuji Bhonsla, entered the province of Trichinopoly, and encamped in sight of the fort, closely investing the city. All supplies of provisions being cut off, Chanda Saheb applied earnestly for aid to his brother Budda Saheb, who advanced with a large convoy of provisions, escorted by a strong force. The Mahrattas detached a larger force to intercept the convoy; the escort defended themselves with bravery until Budda Saheb fell, when a general route took place. The Mahrattas cut off Budda Saheb's head and sent it to Chanda Saheb, who, notwithstanding his brother's defeat, continued to defend the fort resolutely, till he could resist no longer, when he surrendered, and was taken prisoner by the Mahrattas.† Puttay Sing and Raghuji Bhonsla appointed one of their Generals, named Moorari Rao, to take charge of the fort and reinstate Bungaru Trimalla Nayaca, and to realize the promised nuzzur of thirty lacs of rupees. Leaving a strong force under his command, they returned to Poona with their prisoners, whom they confined (as was afterwards reported) in a fort in the vicinity of Sattara, their metropolis.

Moorari Rao soon after invited Bungaru Trimalla Nayaca to accompany him

* The reader may here compare this history with those of Orme and Wilks; also with Captain Grant Duff's more recent history of the Mahrattas, vol. i, p. 566, and vol. ii, p. 2, *et seq*

† This event occurred in March, 1741.

to Trichinopoly, for the purpose of being formally installed; but they were unable to proceed, owing to the confusion prevailing throughout the country in consequence of the march of Nizam Husen Saheb (the Nawab of Golconda and Hydrabad) with a very formidable force into the Carnatic.

The Nawab reached Trichinopoly soon after without experiencing any resistance from the Princes of the country through which he passed, and sent a summons to Moorari Rao to surrender the city. Whereupon he evacuated Trichinopoly, and soon after quitted the Carnatic with all his Mahrattas.

The Nawab Nizam Husen Saheb having taken possession of the kingdom of Trichinopoly, Bungaru Trimalla Nayaca waited upon him, and represented his case. The Nawab having ascertained the justice of his pretensions, promised to reinstate him, provided he would give him a nuzzur of thirty lacs of rupees.

The Nayaca alleged his inability to comply with his desire immediately, because Chanda Saheb and the Mahrattas had completely drained the kingdom of all they could find valuable in it. But upon an agreement for the liquidation of the nuzzur in three years, the Nawab desired Anwar-ud-deen Khan (then appointed Nawab of Arcot and its dependencies) to reinstate the Nayaca in his kingdom, and to collect the nuzzur.

The Nawab Nizam Husen Saheb (Nizam-ul-mulk) having adjusted the affairs of this part of the Carnatic, returned to Golconda, leaving Anwar-ud-deen Khan to administer the Government of Arcot. Soon after, some of the northern countries being in commotion, Anwar-ud-deen Khan marched thither, accompanied by Bungaru Trimalla Nayaca, promising that as soon as he had reduced the northern Poligars to obedience, he would return to Trichinopoly and reinstate him. But as the Poligars were not to be easily subdued, he was detained there longer than he expected; he, therefore, allowed Bungaru Trimalla Nayaca 100 pagodas per month, and his son Vidya Raghunatha Trimalla Nayaca 100 rupees, for their respective maintenance. The former fell sick in camp, and died upon his removal to Arcot. His son having expressed a wish to join the family in Sivaganga, for the purpose of performing the obsequies to his deceased parent, the Nawab allowed him 10,000 rupees to defray the expenses, and promised he should succeed to the principality on his return to Trichinopoly. Vidya Raghunatha Trimalla Nayaca having joined his mother and family at the village of Vellicourchy, in Sivaganga, and performed his father's obsequies, married a bride chosen by the Poligar of Sivaganga.

Whilst he was expecting the return of the Nawab Anwar-ud-deen Khan, a report prevailed that Chanda Saheb, having obtained his freedom, had joined Hedayet Moideen Khan* against the Nawab Anwar-ud-deen Khan, who was killed in battle with them; that Chanda Saheb had not only obtained possession of the city and fort of Arcot, but had also become Nawab of all the territories under Anwar-ud-deen Khan, whose son, Mahomed Ali, had made his escape from the battle to Trichinopoly.

The confusion which prevailed throughout the southern country, in consequence of the revolution at Arcot and the design of Chanda Saheb of marching, with a French auxiliary force, against Mahomed Ali, obliged Vidya Cumara Mutu Trimalla Nayaca† to remain at Vellicourchy. Chanda Saheb shortly after entered the territories of Trichinopoly with a strong force, accompanied by a detachment of French troops from Pondicherry, and besieged the fort. He despatched a small army under Alum Khan to occupy Madura and Tinnevelly, which was effected with little trouble. He left Nabeer Khan at Tinnevelly, and Mundimeyah at Madura, to superintend those districts, and returned to Chanda Saheb at Trichinopoly, where Alum Khan was shortly

* Better known as Muzuffir Jung.

† Here seems to be an error in the MS., which is continued to the end; the name of this prince is before written Vidya Raghunatha Trimalla Nayaca.

after killed in battle. This was in the 1674th year of the era of Salivahana, corresponding with A.D. 1751.

The superintendents of Madura and Tinnevelly were then directed by Chanda Saheb to enquire after the dethroned king of Trichinopoly, and to reinstate him at Madura. They accordingly went to Ramnad, and having summoned Villayen Sherogar and Tandawaroyah Pillay, the ministers of Ramnad and Sivaganga, to join them with their respective forces, escorted Vidya Cumara Mutu Trimalla Nayaca from Vellicourchy to Madura, where he was formally installed as successor to the throne. This event took place in the year 1674, or A.D. 1751. Nabeer Khan and Mundimeyah became his Fouzdars. A person named Alagopah Moodelly was appointed General of the Raja's troops; he was stationed at Tinnevelly, with the title of *Dalawah*, which has remained to his descendants until this day.

Mundimeyah being censured by his father-in-law for having re-established the Raja in his Government, which, he remarked, would for ever secure it to his posterity, to his own prejudice, prevailed upon him to plot the subversion of the Hindu authority. But the ministers of Ramnad and Sivaganga, aware of this, expostulated with Mundimeyah, assuring him that they would unite their endeavours to support the Raja, and counteract his treacherous design.

The two ministers, finding that Mundimeyah's proceedings indicated a resolution to usurp the Government, marched with an army to Madura, and encamping near the teppacolum, peremptorily required Mundimeyah to quit the fort. Upon his refusal a battle ensued, in which the loss on both sides was considerable. The Raja, afflicted at the misfortunes which had befallen his father and himself, ascribed them to the influence of a malignant star which presided at their nativities; and requesting the ministers to cease hostilities on his behalf, he signified his readiness to quit Madura, which he immediately did, and returned to Vellicourchy. Here he remained, cherishing the hope that fortune might, at some future period, prove favorable to himself or his descendants, by causing some just personages, possessed of power, to come from the north, who would doubtless, actuated by equitable and benevolent motives, institute a strict enquiry into their ancient and hereditary rights, and restore them to their kingdom; an event which would establish their authority for ever.

Such were the hopes indulged by this unfortunate Prince, who died some years afterwards, and was speedily followed by his only son, Viswanat'ha Nayaca; and whose grandsons, Bungaru Trimalla Nayaca and Vidya Cumara Mutu Trimalla Nayaca, were living, at the time this history was written, in the village beforementioned in Sivaganga.

THE GREAT BUDDHOO.

(Translated from the Dutch of Valentyn.)

The Singhalese speak much of the Prophet Buddhoo, who appeared in the Island of Ceylon 622 years before Christ, and who introduced the Buddhist religion among them.

The Sangetaries, or priests, say that this holy man came from the east, and that his footstep is as yet to be seen on the top of Adam's Hill, or Devinagerie, Galle, where he gave them their laws engraved on tables of stone. It is said that he was twelve feet high, but if we consider the calculation of their time, no dependence can be placed on their story, and they often contradict each other.

Thus, they say that, prior to the coming of Buddhoo into the world, he lived in the fourth heaven, called Toesietlenom Devilokenaye, where he reigned over a million of angels: seeing that the people then on earth were living without laws or religion, and that they would all be lost, he pitied them, resolved to save them, and, therefore, entered into the maternal womb of the

Empress Mahamaye Devi ; which event took place on the day of the full moon in July, 622 years before the birth of Christ. He was born in a most miraculous manner at mid-day, on a Tuesday (being the day of the full moon which happened in the month of May following), in the palace of the Emperor Soedoedenoe Rajoero, at Kiemboluat Poerre, the capital of the kingdom of Madde Mandalum. The Emperor was delighted at the birth of this child, and ordered that he should be called Sidditure Coemarea, which means "the Prince who can do everything he wishes." He performed many wonderful things before the age of sixteen : at that age he was married to the Princess Jasodere, who was born at the same time and hour as Buddhoo was. She was the daughter of the King Andesah Rajoero, and the Queen Amoetanam Bisso, who were equal in rank with the parents of Buddhoo ; he lived with his wife Jasodere for thirteen years, and had a son who was called Rahoele Coemarea. After the birth of this son he left his wife, and retired into the woods, where he lived in great misery for six years. While he was in the woods, a throne of diamonds and other precious stones descended from heaven, in which he entered and returned from the woods, when he immediately became a Buddhoo. In this throne he was protected by the three following gods : Theacre Areme, Wishnu, and Mahaswere, with swords in their hands. The devils, on hearing of the birth and wonders of Buddhoo, feared that he would drive them away from the world and destroy them ; and they consulted with their king, Wasse-Manti-Mande, how to dispute the laws and religion of Buddhoo, which the people were fast following. Thereupon they all appeared with arms, and fell upon Buddhoo in order to destroy him. But his strength and power were far superior ; at his command all the grass of the earth, the branches and leaves of the trees turned into swords and other warlike instruments ; and with great violence destroyed (or overcame) all the devils. After this victory over them, he entitled himself, for a week, "*Guntuma Buddhoo*," which means, "the conqueror of his enemies." The next week after the conquest there had been much rain, when the devils conspired again to disturb Buddhoo ; and as they were approaching him, whilst seated under a large tree, a snake came forward and sheltered him with his head ; the devils, on seeing this, were much terrified, and returned back quietly.

The third week after the first conquest, the devils appeared again, in the character of dancing girls, to endeavour by this means to captivate him ; but he immediately destroyed them all.

The fourth week he caused great honors to be paid to the tree under which he was seated when the snake appeared and sheltered him.

The fifth week a throne of rubies descended from heaven, in which he entered to receive a message that was brought to him from heaven.

The sixth week he came out of this throne and proceeded towards the tree Kirryupaloe ; whilst seated under it, he perceived a great number of angels : thereupon he immediately began to worship and praise God.

The seventh week he retired to the city called Sewet Noere, where the Emperor Coesele Maha Rajoero had prepared a palace for him ; this palace was called Jattewarrene, to erect and prepare which the emperor spent all his fortune : this palace was built that Buddhoo might live in it, and receive the visits of the Emperors, Kings, and Princes that came to see him, and also to teach them his doctrine. He had five apostles ; two of them were always standing at his right side, two on the left, while the fifth served him ; besides these five apostles he had 500 writers, through whom he proclaimed his doctrines throughout that part of the world ; those that did not receive and believe it, he destroyed. He also distributed many good books for the guidance of the people. He was thus employed during forty-five years, till he arrived in the country of Coeserane Noevere, where he lodged in the King's garden ; a bed was prepared for him here, and on this bed he expired, in the month, the day, and the hour of his birth. Whilst his writers were lamenting his loss, his spirit appeared and addressed them in the following words : "Be

by no means sorry, for the hour is come that I must leave this world ; but burn my remains, and deposit my bones in a grave, and preserve by all means my doctrine." And he especially directed that they should preserve it, particularly at Ceylon, Siam and Arracan, as the generation of the Emperor Soedoedenoe Rajoero would reign in those places.

First Visit to India by the Portuguese.

Purchas, in the second book of his "*Pilgrimes*," has given a curious account of the first visit of the Portuguese to India in the fifteenth century, under Vasco de Gama.

The immediate impulse given to the Portuguese to venture upon this difficult and dangerous expedition was the celebrated bull of Pope Alexander VI, in 1493, which contained the extraordinary grant of an immense portion of the world to the Catholic king, in the following comprehensive form of words, which is worthy of insertion, as a proof of the impudent pretensions submitted to, by Europe in those days:

Et, ut tanti negotii provinciam Apostolicæ gratiæ largitate donati, liberius et audacius assumatis, motu proprio, non ad vestram vel alterius pro vobis superhoc nobis oblatæ petitionis instantiam, sed de nostrâ merâ liberalitate, et ex certâ scientiâ, ac de Apostolicæ potestatis plenitudine, omnes insulas et terras firmas inventas et inveniendas, detectas et detegendas, versus Occidentem et Meridiem, fabricando et construendo unam lineam a Polo Arctico, scilicet Septentrione, ad Polum Antarcticum, scilicet Meridiem, sive terræ firmæ et insulæ inventæ et inveniendæ sint, versus Indiam, aut versus aliam quamcunque partem, quæ linea distet a qualibet insularum quæ vulgariter nuncupantur *de los Azores* et *Cabo Verde*, centum leucis, versus Occidentem et Meridiem. Itaque omnes insulæ et terræ firmæ repertæ et reperiendæ, detectæ et detegendæ a præfatâ lineâ versus Occidentem et Meridiem, quæ per alium regem aut principem Christianum non fuerint actualiter possessæ usque ad diem Nativitatis Domini nostri Jesu Christi proximè præteritum, a quo incipit annus præsens 1493, quando fuerunt per noncios et capitaneos vestros inventæ aliquæ prædictarum insularum, auctoritate Omnipotentis Dei nobis in beato Petro concessa, ac Vicariatûs Jesu Christi, quâ fungimur in terris, cum omnibus illarum dominus, civitatibus, castris, locis, et villis, juribusque et jurisdictionibus ac petinentiis universis, vobis, hæredibusque et succesoribus vestris (Castellæ et Legionis regibus) in perpetuum tenore præsetium donamus, cencedimus et assignamus.

The limitation which this instrument placed upon the discoveries of the Portuguese, modified as it was by subsequent arrangements, forced the maritime expeditions of that nation to the eastward. John, King of Portugal, accordingly prepared a fleet for prosecuting discovery beyond the Cape of Good Hope, on the African Coast. But his death, in October 1495, put a temporary stop to the project.

His successor, Emanuel, adopted the same views as his prdecessor ; but the Portuguese having, in their preceding voyages to the Cape, encountered severe storms on their approach to that promontory (whence it derived its first name of Cabo Tormentoso), the mariners conceived there was no doubling it, and some years elapsed before a fleet could be fitted out for that object. At length, in 1497, Vasco de Gama, who was superior to such prejudices, left Portugal with three ships and a victualler, having on board 160 men, bound for the countries beyond the Cape. He sailed on the 9th July, with "letters to the Indian kings," directing his course eastward ; and after meeting with dreadful tempests, which made the crews importune him to return, he doubled the formidable promontory on the 20th November. His resolute determination to proceed was the occasion of a mutiny in his fleet, the crews of which conspired his death ; "but" (to use the quaint language of Purchas), "by his brother Paul's relation forewarned, he forearmed himself with vigilant circumspection, and laying the masters in the bolts, became master himself."

He sailed along the eastern coast of Africa, close to the land, which appeared full of cattle, the inhabitants, negroes, who "uttered their speech out of the throat, as it were sobbing." On the 8th December a storm drove them away from the land, which they regained sight of on the 10th January 1498, and had some communication with the natives, who told them, "in ill Arabic," that in a country not far from hence, ships like their's used to come.

On the 1st March they fell in with seven small vessels, which approached the Admiral, and saluted him with a loud cry in Arabic, accompanied with music. The men had garments of silk, with linen turbans wrought with gold, and falchions girded on their sides. They came on board the Admiral's vessel, and informed him that the name of their Island was Mozambique, which was subject to the King of Quiloa, and traded with Arabia, India, and other parts of the world.

Purchas states as follows :—"It is remarkable that these Moors used both compass and sea-cards, or plates; quadrants also, wherewith they observed the heights of places, the sun's declination and distance from the line; and were furnished with divers maritime mysteries, not much short of the Portuguese. They mistook the Christians, for Mahomedans of Barbary, and, therefore, used them so kindly."

Upon discovering that they were Christians, the natives devised sundry acts of treachery; and a pilot, sent by the Governor, at the request of Gama, to carry them to Calicut, decoyed them to Mombaza (Mombas), where the Portuguese narrowly escaped destruction from the perfidy of the natives. From hence they sailed to Melinda, where they arrived on Easter-day. In this place the houses were of hewn stone, well built and stately; the country fruitful; the people black, with curled hair, naked from the navel upwards, clothed below with silks to the middle of the leg. Here they met with some "Christians of India" (Armenians ?), who testified great joy at the sight of the Portuguese, gave them instructions for their voyage, and provided them with an Indian for a master, or pilot. They left this place April 22nd, and on the 19th May came in sight of land, the mountains near Calicut, before which city they anchored on the same day.

Gama set on shore one of the criminals, of whom he took several from Portugal, whose lives had been forfeited, but who were pardoned on condition that they went upon these desperate adventures; he was almost pressed to death through the curiosity of the natives, who flocked in multitudes to see a man so uncouthly habited; and at length two merchants of Tunis saw him, and knowing the Spaniards, one of them asked him in Spanish from what part of Spain he came. The man replied that he was a Portuguese; the merchant invited him home, and after entertaining him, accompanied him on board Gama's ship, and told Gama that the king of Calicut (whose customs formed his chief revenue) would be glad of their visit. Gama, therefore, sent two of his company with this merchant, whose name was Monzaida, to inform the King that their Sovereign, "moved by his worthy fame, had sent one of his captains thither to establish mutual love and amity." The King received them graciously, and recommended the Admiral to bring the fleet to Pandarane (Paniani ?), where he resided, because the road of Calicut was dangerous during that season, and sent a pilot to conduct them. Soon after the King sent an officer or magistrate, called a catval (cutwal), to attend Vasco de Gama into his presence in a respectful manner.

They no sooner landed than they were each placed in a litter (palanquin), many soldiers, called nairos (Nairs), atttending them on foot; and thus they were conveyed to a sumptuous temple, esteemed of great sanctity, which Gama at first supposed, from the structure, images, and other signs, and from having heard of Christians in these parts, to be a Christian temple. At the door four men met them, naked to the navel, covered thence to the knees with silk, having three threads (the Brahminical cord) from the right shoulder crossed to the left side, who sprinkled *holy water* upon them, and gave them sweet

powders. The walls of the temple had many figures painted on them. In the midst was a round high *chapel*, with a narrow brazen door, having many steps to it; within was an image which the darkness would not allow them to distinguish, and which they were not suffered to approach, as none but the priests were allowed to enter; the latter advancing towards the image, with their finger pointing to it, twice called out "*Maria!*" (Mahadeo?) whereat the cutwal and his attendants fell flat upon the ground, but presently arose and said their prayers. The Portuguese thinking this to be some service of the Virgin, performed their worship in their accustomed manner. Thence they passed to another temple, equally magnificent; and from thence to the King's palace, trumpets and pipes sounding all the while. The throng was so great, that had not the guard, or Nairos, made way with their swords, the procession could not have passed. At the gate they were met by certain nobles, called *Caimaes* (Swamis?); and when they approached the apartment in which the King was, an aged man, clad in silk from the shoulders to the ankles, came forth and embraced Gama: this was the chief of the Brahmins. The others entered first, and this Brahmin followed, holding Gama by the hand. The apartment was a large hall, with many benches, arranged one above another, in the form of a theatre. The floor was covered with silk; the walls were hung with curtains of silk embroidered with gold. The King lay on a rich bed (or couch); he had a tire (or head-dress) set with precious stones, and wrought with gold. His dress was of silk, with many gold clasps on his breast. Jewels of great value hung from his ears; and his fingers and toes were adorned with rings and gems. In person he was tall, comely and majestic. Gama saluted him according to the custom of the country, and was placed on a seat near him; the other Portuguese were also seated. After water being brought to wash and cool their hands, and divers fruits had been set before them, the King enquired of Gama the object of his visit; he answered that it was not the custom of his country to discourse of these subjects in a public and promiscuous assembly, but to communicate with the King or his ministers in private; whereupon the King removed into a handsomer apartment, and there Gama announced to him that his master, King Emanuel, having heard of the renowned greatness of the King of Calicut, and of the rarities of India, out of desire of league and friendship had sent him to commence an intercourse, whence honor and profit might accrue to both parties, and had given him letters of credence. The King received the communication courteously, and promised to acknowledge the King of Portugal as his brother; he then gave orders to the cutwal to conduct Gama to the house appointed for his residence. Gama described the city as large, the houses not joining each other, but separated by orchards and gardens; they were meanly built, the King's alone being permitted to be constructed of stone. It is added that this King was chief of all the neighbouring Princes in wealth and power.

After three days, Gama delivered the letter to the King, accompanied by a present: which the King seemed dissatisfied with; but it was explained to him that as the navigation was uncertain, they were ill-provided, and moreover that no present was equal to the friendship of such a Prince as the King of Portugal, from whom if profit was expected, it was to be gained by ships annually trading thither with merchandize. Gama requested that the King's letter might not be interpreted by Saracens (Mahometans), as he had intimation from Monzaida that they were hostile to him. The letter was accordingly translated by Monzaida himself, who was admonished by the King of the necessity of vigilance against the frauds of the Saracens. These Moors, plotting the ruin of the Portuguese, bribed the courtiers, and proclaimed Gama to be a pirate and a spy, in the character of a merchant. They were actuated in this, partly out of hatred to the Christian name, and partly through fear of losing their trade, by the intrusion of the Portuguese. The King, wearied by their importunities, fearing the loss of their customs, and intimidated by the example of the Moors and negroes in Africa, conquered by the Spaniards, and adverting to the beggary displayed in the contemptible present from the King of Portugal, and the poor merchandize brought by the ships;

threatened also with the departure of the Moors to some other Prince, and the removal of their trade, to his grievous injury; at length yielded, and sent the cutwal to persuade Gama, with professions of friendship, to bring his ships nearer, and deliver up his sails for security. Gama, who had written to his brother on board, that if he saw him long detained, he should sail homewards, after much contention agreed to send his merchandize on shore, with men to sell it; and thereupon he was dismissed to his ship. Gama, being dissatisfied with the cutwal's conduct, complained to the King; who gave him fair words, but directed his goods to be sent to Calicut, pretending there was a better market for them there.

Gama did not object: he sent every day two or three persons to observe the city, which gave no offence. He asked permission of the King to leave a factor at Calicut; this proposal was displeasing to the King, who returned an angry answer, and ordered two of Gama's men to be placed in custody, and the goods to be seized. Gama, not being able to recover his men by intreaty, attacked the next ship which arrived, and took out six of the principal men, and then put out farther to sea. The King sent to him, expressing his surprise that he should seize his servants, as he had detained the Portuguese only till he had written a letter to King Emanuel. Accordingly, next day, he sent them back with letters, but withheld the goods "for their factor, if he would send any, to dispose of." But Gama now declined leaving a factor, and told the King that he should keep the men till he had his goods again. The next day Monzaida came on board, and informed them he had been in danger of his life for their sake; he begged them to carry him to Portugal, which they agreed to. The King, subsequently, sent the goods in seven boats; but Gama refused to receive them, saying he would carry the Malabars to Portugal to testify how injuriously the King of Calicut had treated him; and he forthwith drove the boats away with his cannon.

Gama afterwards wrote a letter to the King, "with good words," from another port on the coast. He thence went to Anchediva. From this place he proceeded homewards, touching at Magadoxo, on the African coast, and at Melinda; and on the 27th February 1499, he arrived at Zanzibar. After refreshing at this Island, the fleet doubled the Cape of Good Hope on the 27th April; and after being dispersed in a storm, arrived at Lisbon with the loss of 105 men out of 160, and one of the vessels, which Gama burnt as not being sea-worthy, and having too few mariners to man the whole, the vessels reached Lisbon at different periods in the year 1499.

Such was the unpromising and ominous commencement of the intercourse between India and the maritime people of modern Europe. The first individual of the first discoverers of this new route who set foot on the shore of India was a criminal; and the love and amity promised on one side, and accepted on the other, ended in fraud, treachery and violence; although both parties were doubtless sincere in their conviction that a friendly commercial intercourse would serve their mutual interests.

THE BEEJAPOOR GUN.

This great cannon is called Mullik-i-Mydan, or "Sovereign of the plain;" but the natives of Beejapoor insist on calling it Moolk-i-Mydan, or "lion of the plain." Its muzzle is 4 ft. 8 in. in diameter; the calibre 2 ft. 4 in. It was cast at Ahmednuggur, A.D. 1549, by a native of Constantinople, named Hoosein Khan. Aurungzebe put an inscription upon it to commemorate the conquest of Beejapoor in 1685, which has led to the mistake of supposing it to have been cast at that time. It is alike curious from its dimensions and its history. The Bombay Government in 1823, was particularly desirous of sending it to the King of England, and an engineer was sent to examine it for the purpose; but the present state of the roads renders the difficulty of transporting such a large mass of metal to the coast almost insuperable.—*Duff's Hist. of Mahrattas.*

TREASURE AT BHURTPORE.

The following is an extract of a letter from Mr. Morris, a native of Aylesbury, Staff Serjeant in the Horse Artillery, to a friend in that town, dated Meerut, May 1, 1826 :—" The 14th Regiment found an immense treasure, and helped themselves to as many gold mohurs (a coin worth about sixteen rupees) as they could carry : and several that I know have diamonds of great value, *** ***** got five diamonds, and one of them of great value ; but, I am sorry to say, he has fooled the whole of them away. The large one he sold the other day for 300 rupees, which was worth some thousands of pounds, and I do not believe that he has a farthing of the money left. I told him all I could to make him keep them, but it was of no use—he would not take my advice ; he is too fond of the bottle. He was one of the men who got into the place where the money was found. The way they discovered it was as follows :—a shot or shell had penetrated the wall of the building where this treasure was found, and the men began to make the hole larger with their bayonets until a man could get in ; they then discovered the gold mohurs in large boxes, and they commenced helping themselves and began by putting the gold into the flap of their trowsers by handfuls, but as fast as they put it in it ran out at the bottom of the legs ! I often laugh at the idea of the thing. Artillery and Cavalry stand but a poor chance of getting anything at the storming of a town ; Infantry are the only men likely to get anything.—*Herts Mercury.*

BISHOP HEBER'S LETTER TO THE HEAD OF THE SYRIAN CHURCH OF MALABAR.

The *Missionary Register*, last month, contains a letter addressed by the late Bishop to Mar Athanasius, Metropolitan of the Syrian Church, dated in December 1825, of which the following is an extract :—" Moreover, I beseech thee, brother, to beware of the emissaries of the Bishop of Rome, whose hands have been dipped in the blood of the saints, from whose tyranny our Church in England hath been long freed by the blessing of God, and we hope to continue in that freedom for ever : of whom are they of Goa, Cranganor and Verapoli ; who have, in time past, done the Indian Church much evil. I pray that those of thy Churches in Malabar who are yet subject to these men, may arouse themselves and be delivered from their hands. Howbeit, the Lord desireth not the death of a sinner, but his mercies are over all His works, and He is found of them that sought Him not."

A PECULIAR SUICIDE.

Captain William Ostler, of the *Marquess of Hastings*, homeward bound from China, threw himself overboard in a fit of insanity off the Cape of Good Hope, on the night of the 9th September. A paper, containing the following words, was found lying on the table of his cabin in the morning :—" A bad crew and bad chief-mate is the destruction of William Ostler."

COLOSSAL STATUE OF BUDDHA.

An interesting specimen of Hindu sculpture has lately been set up in the compound of the Asiatic Society's House at Chowringhee ; a colossal statue of Buddha, which stares the visitor in the face the moment he is within the gates. The figure is of black granite, in a sitting posture, as usual with statues of Buddha or Gautama, and is characterized by the large ears and curling locks which have been supposed to indicate the African origin of this divinity. The nose, however, is anything but African,—the figure is raised upon a low pedestal, and is ten or twelve feet high. We understand this figure was

surreptitiously brought down from Guya by the Raj Gooroo of the King of Ava. How he contrived to smuggle such an article is not easily conceived. On its arrival in Calcutta, it could no longer be hidden in a corner, and the image was redeemed from its purloiners. After the departure of the Gooroo, the image was left in the compound of the Insane Hospital, where the European soldiers amused themselves with profanely pelting it with stones, by which the hands have sustained some damage; in other respects it has escaped unharmed, and forms a very appropriate *durwan* for the Asiatic Society's apartment.—*India Gazette.*

THE HINDOO IDOL, SUMNAT.

The following account of the demolition of Sumnat, the Hindoo Idol, by Mahmud, is derived from the *Tebcat Acberi*, a history of Akber's reign, with an introductory view of the transactions of the Mahomedans in India, prior to that monarch; in point of date, therefore, it has the advantage of Ferishta, and as a work of good taste and sober investigation is still more decidedly superior. The author thus describes the transaction:

"In the year 415 (Hijera) Mahmud determined to lead an army against Sumnat, a large temple situated on a peninsular projection of the sea-shore appertaining to the followers of Brahma; the temple contained many idols, the principal of which was named Sumnat. It is related in some histories that this idol was carried from the Caaba upon the coming of the Prophet, and transported to India; the Brahminical records, however, refer it to the time of Krishna, or an antiquity of 4,000 years. Krishna himself is said to have disappeared at this place.

"When the Sultan arrived at Neherwaleh (the capital of Guzerat) he found the city deserted, and, carrying off such provisions as could be procured, he advanced to Sumnat; the inhabitants of this place shut their gates against him, but it was soon carried by the irresistible valour of his troops, and a terrible slaughter of its defenders ensued. The temple was levelled with the ground; the idol Sumnat, which was of stone, was broken to pieces, and in commemoration of the victory, a fragment was sent to Ghizni, where it was laid at the threshhold of the principal mosque, and was long after trodden under foot by the faithful."

We have here, therefore, no allusion to face, or nose, or belly, nor to the sum offered for its ransom, nor the booty obtained by its fracture. The story is told without the foreign aid of ornament, and is, therefore, more likely to be true; and we have only to endeavour to verify the deity who has been the object of so much embellishment.

The above account informs us it was an idol of stone; and by identifying it, although, perhaps, erroneously, with the idol of the Caaba, leaves us to conclude it was shapeless: Manah, the idol worshipped by the tribes about Mecca, being nothing more than a large rude stone.—(Sale's *Introduction*, 24). D'Herbelot makes the author of the Rozet al Sefa, say, the idol was of one stone *fifty* cubits long, of which forty-seven were sunk in the ground; but this is a very preposterous arrangement, and a very unfair representation of Mirkhond's account, who states that it was *five* cubits long, and of these two were out of sight. I did this writer injustice myself in my last letter, taking upon trust his being one of the authorities for the fables coined on this subject; but his accounts are less extravagant than I imagined. He talks, to be sure, of the temple being supported by fifty-six pillars of gold, and of enormous booty acquired by the plunder of the temple and fort: but we have nothing, even in his narrative, of the mutilation of the image, its proposed redemption, or the discovery of its concealed wealth. To return to the image, therefore, we are to infer, from the above accounts, that it was nothing more than a straight block of stone of about four or five feet in length, and, as Mirkhond expressly states, proportionable thickness, and that it had no pretensions to "imitate humanity 'even' abominably."

What then was Sumnat? In our present intimacy with the Hindu system, we cannot be at a loss to reply; it was nothing more than one of those emblems of Siva, by which alone in most of the temples of Hindustan that divinity is now represented—a solid block of stone, on which there were no features to be defaced, and in which there was no cavity to conceal inestimable treasures: these accompaniments are, therefore, the phantoms of Mahomedan superstition and European credulity, with a sufficiency of ignorance in the historians of both the East and West.—*Calcutta Government Gazette.*

A SNAKE SWALLOWING A CAT.

A few days ago a snake was found in the corner of a lumber room in a gentleman's house near Chowringhee: it appeared lively, and about four feet long, of a dirty ash color. On being killed and opened, a Persian cat belonging to the house, and which had only disappeared in the course of the morning, was found in its stomach, of course quite undigested. What appears extraordinary is that such a wary and lively animal as a cat, and one which, when provoked, will, we believe, give battle to a snake, should suffer itself to be surprised by one, and that such a comparatively small snake to appearance, should be able to swallow a cat, and that in such a short space of time.—*India Gazette, June* 19.

THE ANCIENT HISTORY OF CEYLON.

The observation, that the early history of all nations is enveloped in obscurity, is sufficiently trite: it applies, however, with peculiar force to those of Asia. In the East, the birth-place of fiction, history has not even yet disowned a connection with fable: the occurrences of early times especially are there incorporated with superstitious legends, or absurd romances, which, could we obtain a clue to their origin, would, perhaps, be found to be entitled to some degree of veneration even from the modern philosophers of the West, from their retaining and perpetuating remote facts which time must otherwise have effaced: as connoisseurs prize the precious *ærugo* which preserves, whilst it conceals, the impression and legend of a coin.

Various attempts have been made to penetrate the mystery which overhangs the ancient history of Ceylon: no satisfactory result has, however, yet been obtained, nor has any probable origin been assigned to the inhabitants of that Island, founded upon authentic *data*. As every contribution, however small, to an end so desirable as the discovery of the ancient history of Ceylon, cannot but possess some interest, we rejoice at being enabled to insert an extract from an account of the Island by Diego de Louta, writer to the King of Portugal at Goa, and one of the early Portuguese historians of Ceylon. We are indebted for this contribution to a gentleman who once filled a high post in that Island, on the natives of which he conferred a valuable political boon, and who enjoyed facilities of acquiring information of every kind respecting its history, which he is ever ready to impart.

According to the modern tradition of the Kandian Priests,* Ceylon was peopled from the continent. They state that, about 2,300 lunar years previous to the year 1769 (when these priests were interrogated upon the subject by the Dutch Governor of the Island), a Prince called Wijaya Raja, eldest son of the Emperor Sinbaha, Emperor of Lala in Dambodiva, landed in Ceylon, then called Lanka or Lakdiwa, at the head of 700 giants, under the conduct of the all-perfect Buddhoo, and expelled the devils by whom the Island was then inhabited. The Prince founded a city named Tambraparnim, and his posterity reigned in Ceylon until the period above referred to, comprehending a series of 179 Kings, including himself and the then reigning monarch. The place

* Bertolacci's Account of Ceylon; Appendix.

from which the expedition came is said to be Siam, from whence the priests of Ceylon deduce the origin of the Singhalese. The *Ramayana* relates that the conquest of this Island was made by Rama, King of Oude, with an army of gigantic monkies!

The account given by Diego de Louta, who states that he derived it from histories written by Singhalese, in the possession of some of the Princes of Ceylon who came from that Island to Goa, represents that, 500 years before Christ, it was peopled from Tenasserim, "a kingdom which was the greatest in all the East, extending from the Ganges to Cochin-China, and through the mountains to the north." The King of this extensive empire, whose name was Ayota, had a son called Riga Rayah, or Affrigia Rayah, the heir to his Crown, whose character was so dissolute, profligate and cruel, that he excited discontent amongst his father's subjects, who complained of his multiplied acts of atrocity, and demanded justice. The King, finding his son incorrigible, notwithstanding his frequent admonitions, secretly collected a number of vessels, and ordered them to be furnished with provisions and necessaries: when all was ready, he seized his son, and placed him on board one of the ships. It was a custom in this country for all the male children who were born on the same day as the heir apparent to the throne, to be registered by name, and upon their attaining the age of seven years, for these youths to be brought to Court, and educated with the Prince, whose companions they then became: an expedient adopted, according to the Greek historians, by the father of Sesostris. The youths educated with the Prince royal of Tenasserim partook of his dissipated character, and became his associates in crime. Although the number of male children born on the same day with the Prince was immense, there were yet only 700 alive at this period, all of whom were, by order of the King, seized and conveyed on board the vessels. The King then directed his son to set sail with this fleet, and proceed to discover new countries and people them, forbidding him to return to his native soil on pain of being put to death with all his companions.

Prince Riga Raya accordingly set sail, surrendering the direction of his fleet to the discretion of the winds, which, after twenty days' sail, brought them to an uninhabited Island, which was Ceylon. The fleet entered a harbour between Trincomalee and Jaffnapatam Point, called Preatwie, where landing, the Prince and his followers were delighted at the fragrance and temperateness of the air, the beauty of the trees and the gentleness of the streams, that they resolved to settle here. The first town they built was at Mantotte, opposite Manaar. They found ample means of subsistence in the abundance of fish which the rivers furnished to them, and in the fruits which they collected from the trees, such as oranges, citrons, limes, &c. On account of the great fertility of the Island, they called it *Lancawe*, which signified "terrestrial paradise." Before this period the Island had no name.

Some months after the arrival of the strangers, some vessels arrived from the other coasts, for the purpose of fishing pearls; upon enquiry, the Prince learned that the people who came in them were the subjects of a king called the Cottah Rayah, whose kingdom was on the opposite continent, one day's journey distant. The Prince, after gaining the necessary information respecting his power and resources, endeavoured to form a connexion with him, and accordingly, on the return of the vessels, he despatched some of his people on a mission to the King of Cottah, desiring that, as they were neighbours, they might be connected by intermarriages; offering himself in marriage with the King's daughter, and requesting that the King would suffer the Princes, his companions, to marry some of his female subjects.

The messengers, on their arrival at the other coast, were conducted to the King of Cottah, who gave them a cordial reception; and as the fame of their Prince's father had reached his ears, he considered the offer of the Prince advantageous, and forthwith accepted the proposal of connecting the two families and people by intermarriages. After mutual compliments and visits,

the King sent his daughter to the prince, accompanied by a retinue of maidens of high rank, as wives to the prince's companions. The nuptials were celebrated with great pomp and splendour.

After this event, a close intercourse was kept up between the two people; many of the subjects of the King of Cottah went to settle on Ceylon, particularly handicraftsmen, and husbandmen, with ploughs, seeds and other requisites for agriculture. Hereby the Island became well-peopled and the mountains inhabited, and even strong fortresses were erected in various parts.

The posterity of the Prince became, in process of time, Sovereigns of Cottah, of which Ceylon was then a dependency; but, according to our author, it became extinct in his time, by the death of the last King of Cottah without male issue.

The account here given contains no improbable circumstances; on the contrary, it is a very plausible narrative, and is corroborated by its coincidence with the credible particulars in the traditionary legends of the Kandian priests, and by the correspondence in religion and language between the Singhalese and the natives of Siam, of which Tenasserim once formed a part.

The author of the preceding account states that the Singhalese, with a view of enhancing the character and origin of their Kings, invented a fiction by which they are represented to be descended from the sun. The fable, he says, is as follows: Before the establishment of the great Tenasserim empire beforementioned, the people of the countries now known under the names of Pegu, Tenasserim, Siam, Camboja, from the Ganges to the borders of China, lived on mountains in holes and caves, (as some of the Burman tribes continue to do) without being ruled by any chief, or subject to any Government whatsoever. They were ignorant of agriculture, and like savage animals lived upon roots and fruit. The natives of Tenasserim one morning observed the sun rise with uncommon splendour, and gazing upon the radiant face of this luminary, they saw it suddenly open, and a personage emerge from its bosom, who, in shape, differed from human creatures. Those who saw the prodigy ran up to this being when he descended, and, astonished at the miracle, asked who and what he was? To which he replied, in the Tenasserim language, that he was a child of the sun, and that the Almighty had sent him to rule over the kingdom. On this, his hearers prostrated themselves before him, and worshipped him, declaring that they were ready to accept him as their Prince, and to obey his laws. He thereupon was placed on an elavated seat, and began to rule them.

The first thing he did was to remove the natives from the jungle, instruct them in building houses, and adapt them to the habits of civil society. After this, he framed a Code of mild and equitable laws, greatly to the contentment of the people, who began to lead a life of happiness, compared with their past mode of existence. This King lived many years, and left behind many sons, amongst whom he divided his kingdom, and it was governed by his descendants for more than 2,000 years. They all called themselves *Suryavas*, that is, "descendants of the sun;" and from this family was directly descended Affrigia Raya, who was banished his country in order to people the Island of Ceylon.

It is impossible not to be struck with the similarity which this fable bears to those invented by rude nations in general; for example, the Peruvian story of Mango Capac, and the Chinese tale of Kin Sih Jin, or the divine instructor of the first man, who fell to the earth from a star or blaze of light.

Our author has exerted his skill in endeavouring to trace the etymology of the names given to the Island by the ancients and moderns. Taprobana, he says, corresponds with the name of no harbour, bay, fortress, village, fountain or river, and it is not found, he adds, in the Singhalese chronicles. He, therefore, concludes that it was invented by Ptolemy, or the Greeks, to denote some quality in the Island, though the word has no specific meaning that we are aware of. The modern name of Ceylon he deduces in the following manner: "The name of *Ceylon* is given to the Island on account

of the shoals thereabouts, over which the Chinese sailed, and which afterwards became so generally known that the Island was no longer called by its proper name, but by that signifying dryness, the Persians and Arabs always saying they were going to or coming from the *Cinlao*, or Chinese dry place. Thus in progress of time, by transposition of the letters, the name of the Island became changed to *Ceylon!*"

The Portuguese author has also attempted to demonstrate that Ceylon was well known to the Romans. To account for the apparent error in the dimensions which Pliny assigns to the Island Taprobana, which is identified with Ceylon, the author says that the natives assert, being convinced from their writings, that their Island once extended as far as the Maldives, till the sea made a breach through it and covered the greater part. The first meridian of the Hindus passes through the city of Oojein, of which the position is known; but as Lanka (which signifies the equinoctial point) falls, therefore, to the west of Ceylon, the Hindus believe, as well as the Singhalese, that the Island had formerly a much larger extent.* Our author adds, that vestiges of Roman buildings were found in Ceylon, especially in Mantotte, "where," he says, "to this day are to be seen the remains of very spacious Roman works in marble." Amongst other relics, two pieces of copper coin were found at Mantotte, which exhibited a human figure, and the Roman letter C in one corner, and R. M. N. R., forming part of the inscription. These coins were lost in a vessel which perished at sea.

LINES WRITTEN BY MOONLIGHT ON A PILLAR OF THE RUINS OF RAJMAHAL.†

"The city of Rajmahal, which is now a heap of miserable ruins, is situated on the south-western bank of the Ganges. In 1639 it was a place of very considerable importance and magnificence, and the capital of the Bengal and Behar provinces. Sultan Shujah erected a splendid palace in this city, immediately on the banks of the Ganges, the marble hall of which still remains, though in a very ruinous condition, and apparently wholly unprotected from the hands of robbers. Having had occasion to pass through Rajmahal on my way from Berhampore to Bhaugulpore, I took particular notice of the picturesque and romantic ruins which met my eye in every direction. I did not reach the place till very late in the evening, but the fragrance of the breeze, and the brilliancy of the moon, induced me to contemplate a scene, whose beauty lost none of its attractions by being viewed at such an hour on such a night."

Hail, stranger, hail! thine eye shall here survey
The path of Time, where Ruin marks his way,
When sullen moans the solemn midnight Bird,
And the gaunt Jackal's harsher cry is heard;
If thine the soul with sacred ardour fraught,
Rapt in the Poet's dream, or Sage's thought,
To thee, these mouldering walls a voice shall raise,
And sadly tell how earthly pride decays.
How human hopes, like human works, depart,
And leave behind—the ruins of the heart!

D. L. RICHARDSON.

SOME REMARKS ON THE CHANK FISHERY OF CEYLON.

The only chank fishery which the English found, or that perhaps ever was established, on Ceylon, was that attached to the revenue department of Jaffnapatam, and annually rented out at that place, from September the 1st to August the 31st following.

By the early regulations of the Dutch, the fishery was confined to the coasts

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* Hamilton's *Gazetteer*, p. 263.

† These lines are from an elegant *Diamond* edition of "Sonnets and other Poems, partly written in India," which has just appeared.

and Islands extending from the north end of Calpentyn to the point of land nearly opposite to Jaffnapatam, called Calmony; and to a depth of water not exceeding three fathoms, with the view of keeping clear of the pearl banks.

The number of boats to be employed in the fishery was restricted to twenty-five, and the number of divers on board of each was not to exceed twenty-five, making the total number of 625 divers. These twenty-five boats were directed to sail in a fleet, and never to lose sight of the pilot's flag, excepting when one or more boats were sent, under the inspection of proper officers, to search for new shoals of chanks, or for provisions.

No person was allowed to fish chanks but the registered divers of the farmer, and all the chanks taken during the season were lodged in the Government godowns, to be inspected by Government officers previous to exportation.

To preserve a constant supply of chanks, it was ordered that all those below a certain size should be thrown back into the sea; and the use of instruments to drag them, as oysters are dragged in Europe, was strictly forbidden, as its operation was supposed, and with reason, to kill the young chanks by breaking their tender shells.

There appear to have been so few pearl fisheries carried on by the Dutch, that there was no written regulation for securing to the chank farmer a remission of his rent for the loss of his divers during a pearl fishery, nor reservation on behalf of Government for taking them; but as pearl fisheries occurred, and the farmer's divers were taken from him, he was allowed a remission of one-half of his rent, as a just compensation for the loss of his divers during the most favorable season of the year.

The farmer was bound to pay the divers for each kind of chank as follows: for the peyel, rix dollars 16⅔ per thousand; for the putty, rix dollars 13⅓ per thousand; and from twenty rix dollars upwards for each of the walempory, or right-hand chanks, according to their size.

It is worthy of observation, that all the chanks found to the northward of a line drawn from a point about midway between Talmanar and Coujany-oly (situated on the N.W. side of the Island of Manaar), to the opposite coast, are of the kind called putty, and are distinguished by a short flat head; and all those found to the southward of that line are of the kind called peyel, and are known by having a longer and more pointed head than the former; nor was there ever known a deviation from this singular law of nature. The walempory, or right-hand chank, is found of both kinds.

Besides the rent paid to Government, and the price of the chanks paid to the divers, the farmer is subject to further charges of wages to conicopolies, peons, headmen of the divers, shark and alligator charmers, feasts and presents to these people at particular periods, and, lastly, boat, godown and cooly hire.

It appeared, very early, that a strict adherence to the first regulation was incompatible with the interests of the concern, and a deviation from them was connived at in the following particulars, although the letter of the early agreement was preserved:—

It was found that boats capable of carrying twenty-five divers were too unwieldy and expensive, and that compelling the divers who resided at Manaar to go to Calpentyn, and those who resided at Calpentyn to go to Manaar, was burthensome to them and to the farmer; besides that, the Island did not contain more than 200 divers, although 625 were allowed by the agreement.

Canoes were, therefore, adopted instead of boats, and the divers were allowed to fish at both places at the same time.

It appeared, also, that the fishermen of the coasts and Islands where chanks are found, did not refrain from taking such chanks as they met with, in spite of the regulations to prevent it; their poverty, and the opportunity of selling the smuggled chanks to the boats which stopped at the Islands on their way to the coast, being too powerful a seduction for them to resist.

To convert the chanks so taken to the profit of Government, by increasing the value of the farm, the farmer was tacitly permitted to purchase these chanks from the fishermen at the same rate he paid for them to the divers. The total quantity taken in this way, during one year, has amounted to 40,000 chanks, the value of which, according to the average price of chanks, was 1,600 Porto Novo pagodas.

It was also discovered that some of the most favorable places for taking chanks had been prescribed, in consequence of the supposed neighbourhood of pearl banks, which were found to have no existence; and the limits of the fishery were tacitly extended to the depth of four or five fathoms off Nodakoeda, on the E. side of the Island of Mannar, and from Calmony to the opposite Island of Mandedivoe.

Such was pretty nearly the state of the chank fishery under the Dutch.

Jaffnapatam was taken by the English towards the end of September 1795, when the chank farm for 1795-6 was already sold for rix dollars 19,850. This farm was first sold by the English in 1796-7 for rix dollars 22,250, and in 1797-8 for the same rent.

The present farmer* made his first purchase in 1798-9 for rix dollars 30,050; his second purchase was in 1799-1800, for rix dollars 41,100; and his third, in 1800-1, for rix dollars 51,500; his fourth in 1801-2 for rix dollars 35,400 for eight months only, the beginning of the official year having been changed at this period from September the 1st, to May the 1st.

The farmer's fifth purchase was in 1802-3 for rix dollars 41,500: until this period the farmer was allowed a remission of one-half of his rent for a pearl fishery, as also to receive the chanks taken by the fishermen. But, previous to the sale of the farm in 1803-4, a regulation was published, by which the remission was reduced to one-third of the rent, the taking chanks by any but the registered divers was prohibited, and, further, an export duty was laid on them of five per cent. *ad valorem*, while, on the other hand, the other privileges before tacitly enjoyed by the farmer were confirmed, and the limits of the fishery extended round the northern end of the Island, as far as Moletivo.

The result was, that the rent for 1803-4 fell to rix dollars 27,500, which was purchased for the sixth time by the present farmer.

It was imagined, by those who framed this last regulation, that the confirmation of a part of the privileges enjoyed by the farmer hitherto on sufferance only, and the extension of the limits of the fishery, would more than counterbalance the diminution of remission, the loss of the chanks taken by the fishermen, and the export duty of five per cent. *ad valorem*, and create an increase of the rent; but this was an ill-founded expectation.

The enjoyment of his former privileges was all that was considered by the farmer, whether by sufferance or by positive regulation; and the extension of the fishery was rendered nugatory by the want of chanks within the new limits; while, on the other hand, the diminution of the farmer's advantages were positive and evident.

The seventh and last purchase made by the present farmer was for the three years' farm, from May 1st 1804 to April 30th, 1807, for rix dollars 91,400, or rix dollars 30,466-8-0 per annum.

Having conducted the account of the chank fishery to 1808, it is time to advert to the fluctuation which has taken place in the amount of the rent, for the better understanding of which, see (at the end) list of sales marked (A).

The two first sales of this farm under the English, for 1796-7 and 1797-8, show a small rise in the rent beyond the Dutch sales, and were made through the medium of sealed proposals.

The farm of 1798-9 was the first sold by public auction, and shows a considerable rise beyond any former year.

* In the year 1808, when this paper was written.

The second sale by auction was of the farm for the year 1799-1800, the rent of which amounted to rix dollars 41,100, which is probably the full value of the concern according to the privileges of the farmer, as they stood previous to the regulation of 1803-4.

The rise in the rent of the two following years, for 1800-1 and 1801-2, was not owing to any fair competition excited by the value of the concern, but to a combination of the Jaffnapatam people to drive out the farmer as an intruder upon their long established speculations.

This idea was generally adopted at the time, and was not contradicted by the opponents of the present farmer.

The fall of the rent on the following year, 1802-3, to rix dollars 41,500, seems to give confirmation to this supposition; and the further decline of the rent on the adoption of the regulation of 1803-4 seems to establish it as a fact.

A very powerful cause of the diminished value of the chank fishery is to be ascribed to the war carried on in the Provinces to the northward and westward of Bengal; but this cause will have only a temporary operation, and will be speedily removed by the return of peace in those parts. But the effects of local regulations must be expected to continue as long as those regulations exist; the principal of which is the reduction of the remission from one-half to one-third of the rent.

A reference to the paper marked (B) will show that, from the year 1796 to the year 1806, including a period of eleven years, there have been nine pearl fisheries: it is, therefore, no more than common prudence in those who look to this speculation to calculate upon a pearl fishery as certain, and consider what the concern is likely to produce during those months that they will have the divers at their disposal.

If then the speculator conceives that he can pay 20,000 rix dollars for the chank fishery, on the supposition that there is to be a pearl fishery, he will be guided by the quantum of remission in making his offers.

If the remission is one-half of the rent, he will bid 40,000 rix dollars; but if the remission is one-third, he will bid only 30,000 rix dollars; as in either case he calculates upon paying 20,000 rix dollars.

In case of a pearl fishery, and consequent allowance of remission, the result with respect to the revenue received by Government, is the same; but whenever it happens that there is no pearl fishery, Government loses the difference between 30,000 and 40,000 rix dollars.

Under these circumstances, the present annual rent being rix dollars 30,466-8-0, is equal to rix dollars 40,622-4-0 with the former remission of one-half of the rent. So that the rent of the three years' farm is equal to any former rent, excepting those of the two years when there was a personal combination against the present farmer.

But, further, when it is considered that the farmer now pays an export duty of five per cent. *ad valorem* on his chank, and is deprived of the advantage of receiving the chanks taken by the fishermen, it is clear that the three years' rent sold higher than any former rent, those for the two years abovementioned only excepted.

It is generally considered that the remission of one-half of the rent does not more than compensate the loss of the divers, during a pearl fishery, to the farmer of the concern in question, who employs the Ceylon divers only, whose number now falls short of 200; but the same remission does not operate as a compensation to the farmer who engages divers from the opposite coast, who loses the services of a greater number of men, and finds his advances to them in great danger of being lost, as they cannot be prevailed upon to stay in Ceylon after the pearl fishery is over, the weather being then more favorable on their own coast, where they have chank fisheries of their own.

It is worthy of remark that the number of Ceylon divers has decreased since the conquest of the Island by the English, notwithstanding the frequency

of pearl fisheries during that period, which at first sight appears difficult to account for. But when it is considered, that for the period of twenty-eight years the Dutch had no pearl fishery, it cannot be supposed that the divers expected that there would be so many fisheries in so short a space of time under the English Government.

The natural nursery for divers must be looked for in the chank fishery, from its being permanent, and affording them constant employment; and it, therefore, appears no mean object to increase the motives of the divers for bringing up their children to their own calling, and this can be done only by augmenting their advantages on it: the very contrary of which has occurred from the very heavy rise in the exchange against the Island.

When the present rate of payment to the divers was established, averaging, on the two kinds of chank, rix dollars 15-1-0 per thousand, two rix dollars were equal in value to a Porto Novo pagoda, and grain was at less than half its present price; a diver was, consequently, at least twice as well paid as he is now.

The divers of the coast chank fisheries receive now, as they did formerly, about eight Porto Novo pagodas per thousand chanks; and are, therefore, so much better paid, and receive a greater encouragement, than people of the same calling on this Island.

A.

List of sales of the Chank Farm from September 1st, 1789.

Period.	Price.	Purchasers' Names.
From Sept. 1, 1789 to Aug. 31, 1790	13,000	Vydelinga Chetty.
Sept. 1, 1790 Aug. 31, 1791	12,500	Ditto.
Sept. 1, 1791 Aug. 31, 1792	11,000	Ditto.
Sept. 1, 1792 Aug. 31, 1793	8,000	Ditto.
Sept. 1, 1793 Aug. 31, 1794	12,600	Ditto.
Sept. 1, 1794 Aug. 31, 1795	13,200	Mahomed Meeram Cunder Marcayen.
Sept. 1, 1795 Aug. 31, 1796	19,850	Vydelinga Chetty.
Sept. 1, 1796 Aug. 31, 1797	22,250	Ditto.
Sept. 1, 1797 Aug. 31, 1798	22,250	Ditto.
Sept. 1, 1798 Aug. 31, 1799	30,050	A. Saumada Moodelliar.
Sept. 1, 1799 Aug. 31, 1800	41,100	Ditto.
Sept. 1, 1800 Aug. 31, 1801	51,500	Ditto.
Eight Months. Sept. 1, 1801 April 30, 1802	35,450	Ditto.
May 1, 1802 April 30, 1803	41,500	Ditto.
May 1, 1803 April 30, 1804	27,501	Ditto.
Three Years. May 1, 1804 April 30, 1807	91,400	Ditto.

B.

List of Pearl Fisheries since the Conquest of Ceylon by the English.

1796. A Pearl Fishery at Arripo.
1797. Ditto.
1798. Ditto.
1799. Ditto.
1800. A Pearl Fishery at Tuticorin.
1801. A do. do. at Arripo.
1802. A do. do. at Chilaw.
1803. No Pearl Fishery.
1804. A Pearl Fishery at Arripo.
1805. No Pearl Fishery.
1806. A Pearl Fishery at Arripo.

Being nine Pearl Fisheries in eleven years.

On Slavery in the East.

The acquisition by man of a right of property in his fellow, would appear, upon a hasty consideration of the subject, to be an unnatural abuse of power, which could originate only in a very debased and demoralized state of society:

> God gave us only over beast, fish, fowl,
> Dominion absolute; that right we hold
> By his donation: but man over men
> He made not lord; such title to himself
> Reserving, human left from human free.

The relation of master and slave may, however, be discovered in the earliest records which we possess of the customs of antiquity; we can trace it, indeed, almost to the first ages of the world.

A little calm reflection will induce us to conclude with Dr. Paley,* that, abstracted from the circumstances attending negro slavery in the western hemisphere (to which he was a decided enemy), the existence of this relation is not totally inconsistent with the law of nature.

It must be obvious that as soon as the idea of property is conceived amongst men, who renounce, for the sake of it, the right of joint possession, suited only to a primitive state of society, there must be many individuals who are either unable, or unwilling, to keep pace with others in industry, or to make equal efforts for securing the means of satisfying their wants. They must, therefore, be dependent upon others for subsistence, and, rather than starve, would be ready to barter their liberty, the only equivalent they could offer, for food, for clothing, for shelter, and for protection. This is one, perhaps the earliest, source of slavery.

Another cause is to be found in wars amongst early nations. Prisoners taken in battle, or people who submitted to their enemy, were considered to be at the disposal of the victors, who, in place of slaughtering them, adopted the more humane expedient of compelling them to a state of servitude, or in the ancient phrase, "led them into captivity." This latter argument for enslaving captives has been admitted even by later and more enlightened people, and recognized by lawyers as consistent with the law of nations. *Jure gentium* (says Justinian)† *servi noti sunt qui ab hostibus capiuntur;* and Sextus Pompeius derives the term *mancevs*, or slave, from *manu capitur*,‡ one who is taken by an enemy.

The Holy Scriptures contain abundant evidence that domestic slavery was

* See his *Moral Philosophy*. † *Lib.* i, 5, 6, 1. ‡ Sect. Pomp. Fest. *lib.* xi.

known amongst the Israelites, and that it was perpetuated on the descendants of those who were "bought with money of any stranger,"* even so early as the era of Abraham, 3,700 years ago. A later example, in the time of Joseph, who purchased all the land of Egypt and the people upon it, who tendered themselves to Pharoah for bread, because of the famine, must be familiar to the reader.†

The Mosaical law lays down express rules with regard to the purchase and the treatment of slaves.‡ They were to be purchased of the heathen round about, and of the strangers that dwelt in Israel. A Hebrew, though he might sell himself (through want) to a Hebrew, was not to be regarded as a bond-servant, but as a hired servant, and only till the year of jubilee, unless he rejected his emancipation, when he became, after certain forms, a servant for ever. The treatment of these slaves appears to have been extremely mild; the master was divested of power over the life and members of his bond-man, and if he refused him sustenance and protection, he, in effect, gave him his liberty.

Ample proof is to be found in profane history of the prevalence of slavery throughout all the early eastern nations, from whence it descended to the ages of classical antiquity. Herodotus§ speaks of the practice amongst the ancient Persians, of reducing conquered nations to servitude; Xenophon‖ intimates that slavery existed in Media, Persia, Bactria, Caria, Cilicia and generally throughout Assyria, Arabia and Syria; and Homer not only refers to Egypt and Cyprus as the usual marts for slaves in his time, but mentions the arrival of a fleet from Lemnos, during the Trojan war, which bartered for wines, (amongst other articles of traffic) slaves—perhaps the earliest recorded instance of marine slave-trading:

Ἔνθεν ἄρ᾽ οἰνίζοντο καρηκομόωντες Ἀχαιοὶ,
Ἄλλοι δ᾽ ἀνδραπόδεσσι.—Il. η. 472.

The term used in this passage for "slaves" is decisive as to the nature of their condition. The term δοῦλος, commonly employed, which implies a servant, is demonstrative of the fact that domestic offices were usually discharged by individuals in a mancipated state.

The condition of a slave must in those early days have been by no means so despicable, degraded, and full of suffering, as our present notions, formed upon a knowledge of the scenes which have taken place in the West Indies and Africa, lead us naturally to conclude. The mere fact of a disposition on the part of free men to renounce their birthright, to contract voluntarily the relationship, and even after seven years' experience to forego the right of liberation, affords a pledge that the condition was at least very tolerable. Demosthenes tells us that, in Athens, the condition of a slave was preferable to that of a free man in many other countries. He even quotes a law which protected slaves from contumely.¶

There were many incidents, however, in the state of slavery amongst the Greeks and Romans, which showed a lamentable want of regard towards the unhappy people who were subjected to it. The Spartan Helots, for example, experienced a very different treatment from that referred to by Demosthenes.** The condition of the slaves at Rome †† was *nearly* as bad, originally, as that

* Gen. xvii, 12, 13. See also Jer. ii, 14.

† Gen. xlvii. "Buy us and our land for bread, and we and our land will be servants unto Pharoah," &c. v. 19, 20, 23.

‡ See Exod. xxi; Levit. xxv; Deut. xv. § Clio, 95. ‖ Cyrop. lib. iv.

¶ Or. adv. Midiam. ** Pliny says that slavery was invented by the Spartans. *lib.* VII, c. 57.

†† Slavery at Rome seems to have been co-éval with the foundation of the city; for Dionysius tells us that Romulus consigned military and agricultural pursuits to citizens, and "sordid arts" to slaves.

of the negroes in the West Indies. They were regarded as *nobody*, as *dead men*, as *beasts;* they were not capable of suffering legal wrong; they could not take by purchase or descent; they had no heirs, or heritable property; exclusive of their *peculium*, all they possessed was their master's; they were excluded from all civil concerns whatsoever; they were not entitled to the rights resulting from a state of matrimony; they were not objects of cognation or affinity; they could be sold, transferred, or pawned, as chattels or personal property.; they might be tortured to give evidence; they might be punished at the discretion of their lord, and even put to death by his authority.* The latter power, which no other nation previously possessed, was taken away by a law of Adrian, against cruel masters, which made the murder of a slave a capital offence, and required that slaves should be tried and condemned by the tribunals if they had committed a crime.† The Roman law, like that of Solon, followed a slave's body after his decease; for it forbade the anointing of individuals who had died in a state of servitude.‡

The Greeks and Romans, like the Hebrews, made the badge of servitude descend to the posterity of the slave.

The Arabs, who boast a purer and more unmixed antiquity than any other nation, as they inhabit the countries which were first peopled, and which were never entirely conquered,§ exhibit, in the records of history, few distinct traces of the existence of slavery amongst them, except that mentioned in the Holy Scriptures, namely, the sale of Joseph by his brethren. The total absence of this relation might be accounted for by the obvious consideration that slaves must have been to them in a certain degree burthensome. Whether slavery did or did not prevail in ancient Arabia, the law of Mahomet acknowledges strictly but one cause of bondage—war against the infidels. Captives so taken are distinguished, according to the circumstances, as Mamluk, or acquired, Mawrus, or inherited, and Mawhub, or given. The offspring of all these are khanehzadeh, *i. e.*, children of the house, or home-born slaves. Other sources of slavery practically exist, by fictions and evasions of the law; but these are abuses.

Under the Mahomedan law, slaves labor under great disabilities, even to the full extent of the Roman slaves. The master is armed with the power of life and death over his slave;‖ the latter cannot marry without consent of the former; slaves are incapable of making a gift or sale, or of inheriting or bequeathing property (though it would appear that they enjoy a qualified right of possession); they cannot be witnesses, the reason assigned for which restriction is, that as testimony is of an authoritative nature, and as a slave has no authority over his own person, he can have none over others:¶ a more cruel regulation still is that a master cannot testify on behalf of his slave. The Mahomedan slave-code has, however, some redeeming clauses: the children of a man born of his female slave, are free; the mother cannot be sold, and upon her master's death is unconditionally emancipated.** Moreover, in practice, the judicial authorities take cognizance of any oppression or signal severity exercised by a master towards his slave; and, in some cases, slaves receive only half the punishment adjudged to other offenders, because, says the Hedaya, "as bondage admits of the participation of only half the blessings of life, it also occasions the suffering of only half the punishment, since an offence increases in magnitude in proportion to the magnitude of the blessings under the enjoyment of which it is committed.

Having thus taken a cursory view of the subject of slavery amongst the

* Taylor's Elem. of Civil law, pp. 428-9. † Grævius, *Thes. Antiq. Rom.* ix, col. 410.

‡ *Ibid.* xii, col. 1374. § Wood's Essay on the Genius and Writings of Homer, p. 152.

‖ Hedaya, xvi.

¶ Mr. Mills (Hist. of Muhammedanism, ch. v, p. 360) justly regards this as a curious reason for the inadmissibility of slave testimony.

** Hedaya, Book v, cc., 1 and 7.

Jews, the ancient Egyptians, the various nations connected with or descended from them, as well as in the comparatively modern States of Greece and Rome, and the still more recent empire founded by Mahomet; we turn our attention to India, the natives of which possess claims to antiquity of a peculiar kind, with relation to whom the subject we are now considering has given rise to very interesting discussions.

The ancient Greek writers, who have given us an account of the condition of Hindustan at the period of Alexander's invasion, concur in stating that slavery did not exist there. "All the Indians," says Arrian,* "are free; they have no slaves amongst them." Strabo † says, "none of the Indians employ slaves:" he adds, indeed, afterwards, that this remark refers more especially to a portion of India under Musicanus, subject to a superior kind of government. It is extraordinary that these writers, or rather their authorities, should have been so egregiously deceived upon this point.

Of the existence of slavery in Hindustan, at the earliest period of its history, there can be as little doubt as of its existence in some parts of that country at the present day. In the *Manava Dherma Sastra*, or code of Menu, for example, slaves are repeatedly mentioned, and there appear some traits, in respect to slavery, coinciding with the enactments of the Levitical law. For instance, the rule *partus sequitur ventrem* was recognized by the Hindu ‡ as well as the Hebrew § lawgiver, though western nations adopted a different principle, as in the English law of villeinage.‖

Menu ¶ describes seven sources of slavery: captivity in battle; maintenance in consideration of service; birth, *i. e.*, the progeny of a female slave in the house; sale; gift; inheritance from ancestors; punishment, through incapacity to pay a fine. The Hindu law has created eight other sources arising from these; namely, pledged by a former master; released from debt; acquired by a wager; voluntary offer; apostacy; supported in a famine; contract for stipulated time; and self-sale. Of the fifteen kinds of slavery, the following only are hereditary and perpetual: *viz.*, such as are born of a female slave in the house of her master; or are acquired by purchase, by gift, or by inheritance; or such as sell themselves. The others are redeemable, and in some cases are rather servants, in the common acceptation of the term, than slaves.

The Hindu law recognizes no rights in a slave: "three persons," says Menu,** "a wife, a son, and a slave, are declared by law to have no wealth exclusively their own; the wealth which they may earn is acquired for the man to whom they belong." Although the power of a master over his slave is not expressly defined by the law, it seems, as to corporeal punishment, to be limited to the extent to which an individual may go in the chastisement of his wife, his son, his pupil, and his younger brother; namely, the infliction of blows with a rope or the small shoot of a cane on the back of their bodies; but not on a noble part, without incurring "the guilt of a thief."†† Slave evidence is not generally admissible according to Menu;‡‡ but the validity given to a contract made by a slave, for the behoof of the family, in the name of his absent master, and which the latter cannot rescind,§§ invests them with some of the functions of a witness and free agent. Moreover, it appears that a slave may become the possessor of a slave.‖‖ The acquisition of slaves by violence, except in open war, is held illegal by the Hindu law, and the Magistrate is empowered to set slaves so acquired at liberty.

The duties of slaves are declared by the law to be of a domestic nature; what is termed impure work is assigned to the slaves, such as cleaning the

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* *De Indic.*, c. x. † *Geogr. lib.* v, p. 710.

‡ Menu, ch. ix, 48, 50, 55. § Exod. xxi, 4. ‖ Co. Litt., 123. ¶ Ch. viii, 415—417.

** Ch. viii, 416. †† Menu, Ch. viii, 299, 300. ‡‡ *Ibid.*, 70. §§ *Ibid.*, 167.

‖‖ *Ibid.*, Ch. ix., 179.

house, attendance upon the master, &c. Agriculture is reckoned pure; the husbandmen rank, as hired servants, below the soldier, but above the slave.*

Such is a brief account of the slave system of India according to the law of the country; with respect to its applicability to present circumstances, it appears, from Mr. Harington's Analysis,† that on reference to the Sudder Dewanny Adawlut, in 1798, the Court was of opinion that the spirit of the rule for observing the Mahomedan and Hindu laws was applicable to cases of slavery; and this construction was confirmed by the Governor-General in Council. Again, on a reference to the Supreme Government from Bombay in 1817, to ascertain whether the Acts of Parliament for the abolition of the slave trade applied to domestic slaves, the Vice-President in Council observed that none of the provisions of those acts in any manner affected, or professed to affect, the relation between master and slave, wherever that relation might exist by law. Whatever, therefore, was the law according to the Mahomedan and Hindu Codes, on the subject of domestic slavery, before the passing of the Act of 51 Geo. III, c. 23, continues to be the law still, more especially as these codes have been distinctly recognized, and ordered to be observed, by Parliament.‡

Various regulations have been made by the British Government of India for the regulation and amelioration of this relation, and especially to prevent the importation or sale of slaves within the British territories in India; but there can be no doubt that slavery legally exists in India, and that the essential part of the native law in respect to the relation of master and slave remains intact.

With such satisfactory proof of this important fact, it is with some surprise we read, in the course of our researches upon this subject, the following statements in the *Friend of India*;§ which contains an article entitled "On Slavery as it now exists in India, and particularly in Bengal," written avowedly with the laudable view of reconciling the English public to the reduction of the unequal burthens on East India sugar:

It is scarcely necessary to add, that slavery is now entirely prohibited by the British Government here (in India) as really as in Britain itself. In consequence of this, whatever of this nature exists at present is conducted wholly in secret, like all other acts of injustice, robbery and iniquity. No gangs of slaves are now seen in the fields of Bengal, if they were ever seen there in any former period; no slave is ever openly exposed for sale, and still less is such sale ever advertised in the public papers. Nor is the act of selling a slave more fully covered by darkness than the fact of holding persons in a state of slavery. No native dares openly avow here that he holds a fellow creature in slavery; although from the concealment which, enveloping the economy and arrangement of native families, hides them so fully from European view, it may probably be the case to a certain extent, *while forbidden by the British laws, and held in such abhorrence by British functionaries of justice.*

Again: It is some little consolation to learn that in India *there can be no hereditary slavery;* and that the children of persons thus unhappily sold into slavery of themselves go out free. It is only the person actually sold who is in bondage; over their children, according to the opinion of the natives themselves, their owners have no right whatever. They may go out free whenever they choose; and if they remain in the houses of those who purchased their parents, it arises wholly from choice on their own part, or from flagrant injustice on the part of their pretended owners.

We have no hesitation in expressing our opinion that these are misrepresentations; and we feel so much distrust of the writer's accuracy, that we shall refrain from taking any of our facts from the article in which they appear.

To this testimony of one Missionary, we oppose the evidence of another,

* Oriental Mag. of Calcutta, No. VII, p. 145. † Vol. i, p. 68., Lond. ed.
‡ Analysis, Vol. III, p. 753., Cal. ed., Oriental Mag., No. VII, p. 117.
§ For December 1823, No. IX.

Mr. Ward,* who represents domestic slavery as very common in India, although mild in its character. He adds that, "in some parts of India, children are as much an article of sale as goats and poultry." This we believe to be an exaggeration on the other side; but it is right to subjoin, that the sale of children not only does take place, but Mr. Haringtont expresses his decided opinion that the absolute prohibition of the practice, especially in a period of scarcity, would prove injurious, by occasioning the children of distressed parents to be left to perish.

It must be recollected that in India there is no public provision for the poor and helpless, whose only means of support is derived from the slender and uncertain produce of female industry.‡

When the sugar question came under public discussion in the year 1823, the existence of slavery in Bengal, where East India sugar is chiefly produced, became a very interesting point of consideration. One fact is, indeed, to be collected from their testimony, namely, that the number of slaves in the Bengal Provinces is exceedingly small, and that they are not employed in the process of sugar manufacture.

Mr. Colebrooke, in a Minute, dated in 1812, states that in the lower Provinces of Bengal, the employment of slaves in agricultural labors is nearly, if not entirely unknown; but that in the upper provinces, from western Behar and Benares, the petty landholders, who are themselves cultivators, are aided, in their husbandry by their slaves; that is to say, the slave drives the oxen, whilst his master guides the plough. The same excellent authority states, in another place,§ that, throughout some districts of Bengal the labors of husbandry are executed by bond servants, and that in certain provinces, the ploughmen are mostly slaves of the peasants for whom they labor; but, treated by their masters more like hereditary servants, or mancipated hinds, than like purchased slaves, they labor with cheerful diligence and unforced zeal. He adds, that though slaves may be found amongst the laborers of Bengal, yet in most provinces, none but free men are employed in the business of agriculture.

Much misunderstanding seems to have arisen upon this question from confounding with slaves the lower classes in Bengal, who are by birth or tenure subject to the performance of stipulated services, of which there are many examples. In some places, says the unexceptionable authority last quoted, the landholders have a claim to the servitude of thousands among the inhabitants of their estates. This claim, which is seldom enforced, and which, in many instances has become wholly obsolete, is founded on some traditional rights acquired many generations ago, in a state of society different from the present; and slaves of this description do in fact enjoy every privilege of a free man except the name; or, at the worst, they must be considered as villains attached to the glebe, rather than as bondmen laboring for the sole benefit of their owners. Indeed, throughout India, the relation of master and slave appears to impose the duty of protection and cherishment on the master, as much as that of fidelity and obedience on the slave; and their mutual conduct is consistent with the sense of such an obligation, since it is marked with gentleness and indulgence on the one side, and with zeal and loyalty on the other.‖

Whilst the Government adopt every means to check slavery and to ameliorate the condition of the existing slaves, the increase of the number of this class is prevented by the cessation of many of the causes which operated in a less tranquil and well regulated state of Government than that to which India is at present subject. The chief source of the supply of slaves in former times was created by the distress of the people, occasioned sometimes by natural causes,

* View of the Hindoos, Vol. III, p. 281. † Analysis, Vol. I, p. 71.

‡ Remarks on Husb. and Intern. Com. of Bengal, p. 129.

§ Remarks on the Husb., &c. of Bengal, pp. 129, 131. ‖ *Ibid.*

but more frequently by the tyranny of their Government, or by military aggressions. The mountaineers on the east or west, the Garrows or the Goands, were compelled by the want of food to offer their children for sale; the Assamese fled from their Burmah invaders, and the inhabitants of Nepaul and the Himalaya from the Ghoorkas, and sought a refuge in slavery; the distractions of Rajpootana and Malwa drove the peaceable natives of those territories to the same resource. Hence was maintained the slave trade in the eastern parts of Bengal, in Oude, in the upper part of the Dooab, in Bundlecund, and in the northern portion of the peninsula.*

With respect to the existence of slavery in Central India, so lately subjected to our influence and authority, and the condition of the slaves in that quarter, we have the evidence of an able writer, Sir John Malcolm, who states that slaves in Malwa are rare, and never seen but with men of some rank and property, with whom they are the confidential servants. "Male slaves," he says, "are generally treated in Central India more like adopted children than menials." Female slaves are, however, for obvious reasons, most numerous, of which class are the dancing girls. With regard to the treatment of slaves, Sir John says, that the native Governments are not in the habit of taking cognizance of the punishment inflicted by masters on their slaves, unless it extends to life, when the masters are held responsible.†

Upon the whole, it appears that in the Provinces dependent upon the Presidency of Fort William, slavery does exist, but that it is of a domestic kind, and of a mild character; or if agricultural slaves are to be found there, they work along with their masters in the field, as drivers of the plough which their owners guide. It further appears, that this class is upon the wane as to numbers, owing not to harsh treatment, or to those other causes to which the diminution of a population is usually attributable; but to the natural increase in the numbers being overbalanced by manumissions.

In proceeding towards the south of the peninsula, and especially the districts on the coast of Malabar, the picture of eastern slavery assumes darker and more forbidding colors than it wears in the other parts of India. The least favorable account of the slavery of Southern India is found in the work of Dr. F. Buchanan,‡ and could we be well assured that it was perfectly accurate, and that during the interval which has elapsed since his visit (which, it should be recollected, is nearly thirty years) no ameliorations have taken place, we should be greatly shocked at the condition of Indian slavery in that part of Hindustan, though far from disposed to assimilate it, as Dr. Buchanan does, to that of the negroes in the West Indies, who seem in his opinion to be in a preferable state!

The slaves of Malabar, Dr. Buchanan tells us, are the absolute property of their dévarus, or lords, and may be employed in any work their masters please. They are not attached to the soil, but may be sold or transferred in any manner the owner thinks fit, except that a husband and wife cannot be sold separately. The right to the children of these slaves depends upon the customs of the caste to which the slave belongs, for even these poor creatures have all the pride of caste, and a Churman or Polian slave would be defiled by the touch of one of the Parian tribe. The master is bound to give the slave a certain allowance of provisions, which is a miserable pittance, and would be inadequate to support them, but that the slaves on each estate get a twenty-first part of the gross produce of the rice, as an encouragement to industry.

There are three modes of transferring slaves: 1st, by *jenum* or sale; a

* Calcutta *Orient. Mag.*, No. VII, p. 121.

† Memoir of Central India, vol. II, 199—204.

‡ Journey through Mysore, &c., *passim*.

young man with his wife sells for from £6, 4*s.* to £7, 8*s.** 2nd, by *canum*, or mortgage of the slave's labor; the proprietor receives a loan of about two-thirds of the value of the slave, and a small quantity of rice annually, to show that his property in the slave still exists, and he may redeem the pledge whenever he pleases; the lender in the meantime has the labor of the slave by way of interest, and if the slave dies, the borrower supplies another: 3rd, *patom*, or rent; in this case the master gives the slaves to another man, who maintains them, and pays about 4*s.* per annum for a man, and half that sum for a woman. "These two tenures," observes Dr. Buchanan, "are utterly abominable; for the person who exacts the labor and furnishes the subsistence of the slave, is directly interested to increase the former and diminish the latter as much as possible. In fact, the slaves are very severely treated, and their diminutive stature and squalid appearance show evidently a want of adequate nourishment. There can be no comparison between their condition and that of the slaves in the West India Islands, except that in Malabar there are a sufficient number of females, who are allowed to marry any person of the same caste with themselves, and whose labor is always exacted by their husband's master; the master of the girl having no authority over her so long as she lives with another man's slave."†

Dr. Buchanan seems to have entirely overlooked all the objectionable features of West Indian slavery, not one of which is to be found in the society he visited. The Eastern slave is not an alien to the soil; his physical aspect does not expose him to his master's contempt; there is no slave mart, no slave dealer, no overseer or gang-master, no cart-whip, in the slave system of Southern India; above all, the slave and the master are subject to the same laws, for the Company's Courts would make no distinction whatever between the Polian and the Brahmin, the Parian and the Nair. The evidence of one would be taken with as much readiness as that of another; and the murder of a slave, instead of being punished, as in some parts of the West, when Dr. Buchanan wrote, by a paltry fine, would be expiated in India only by death, whether the victim was bond or free. The Indian slave, moreover, has a share in the produce of his labor.

If the slaves in Malabar are in a worse condition than the negroes in the West Indies, what are we to think of that of the hired laborers? In the northern part of Malabar, Dr. Buchanan tells us, the Panicars, or hired men, who are generally Nairs, Moplahs and Tiers, work from morning to noon, when they are allowed an hour for their breakfast; they then work until evening, and all night they watch the crops! For this service they are given a hut, a piece of cloth twice a year, from 2*s.* 3½*d.* to 4*s.* 7*d.* *annually* for oil and salt, and a daily allowance of rice, which is larger than that given to the slaves. If the Panicar is indebted to his master (and half of them are in that predicament) stoppages are made, and they are not allowed to change their employer. They are frequently flogged; and Dr. B. observes that as their masters are not obliged to provide for them in old age or during famine, "they seem to be in a worse condition than the slaves."‡

The real state of the slaves in Southern India is of the more importance from the large proportion which the servile class bears to the free population, according to the same writer. In Canara, out of a population of 123,000, no less than 16,000 are represented to be slaves; in another province the same number of slaves is given to a population of 106,000, and in another to 146,000.

We have little doubt that the statements of Dr. Buchanan are somewhat exaggerated; and we must bear in mind that his journey took place soon after the wars in Mysore, which had disorganized the country, then recently subdued, and probably multiplied the voluntary as well as involuntary slaves.

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* In other parts of Malabar the price is considerably less.

† Journey, &c., Vol. II, p. 370. ‡ *Ibid.*, p. 562.

That slavery in Southern India is more general and more systematic than in Bengal there cannot, however, be any doubt: it is a fact attested by many witnesses of indisputable veracity. In an able Minute of the Madras Board of Revenue, in 1818,* it is stated, that in Malabar and Canara, the inferior land-owner is generally the personal slave of the proprietor of the land, and is sold and mortgaged by him independently of his lands. These slaves, belonging to the most depraved class of Hindus, generally outcasts, usually reside in the outskirts of the villages, receiving from their employers little more than food, with a scanty supply of raiment. In some provinces (as in the Tamil country) these domestic slaves are *adscripti glebæ*, and may even claim *merahs*, or hereditary private property, in the incidents of their villeinage; but in Malabar and Canara, though it is not the landlord's interest to sell the slaves who cultivate their lands, yet they dispose of the increasing stock; and their power to dispose of all their slaves, independently of their lands, seems undisputed.

Further and more detailed evidence touching the state of slavery in Southern India was elicited by a remarkable circumstance. In 1819, one of the Judges of circuit in Malabar reported to the Court of Adawlut the fact of the seizure of some slaves, by distraint upon their master, who were sold by public auction, to defray arrears of revenue due to the Government. A fact so startling as this induced the Governor in Council to institute strict enquiries into the system of slavery in the Provinces subject to the Madras Government, and the several Collectors were directed by the Board of Revenue to report fully on the state of slavery in their respective districts. It appears from the voluminous reports of these officers that Dr. Buchanan was much deceived as to the actual condition of the slaves in the South. The majority of the Collectors decidedly impugn his representations, and exhibit a picture of this unhappy relation in far less odious colors. It appears from their statements that the principal slave districts in Southern India are those of Arcot, Madura, Canara, Coimbatore, Tinnevelly, Trichinopoly, Malabar, Wynaad, Tanjore and Chingleput; one of the authorities represents the number of the slaves in Malabar and Canara alone at 180,000, which is so extravagantly large that we conclude he has blended all the servile classes together.

This investigation was attended with beneficial effects. The Board of Revenue took into immediate consideration certain propositions for the present amelioration and gradual emancipation of this unhappy class; and they observe in their Report, that a regulation ought to be published to prevent the further extension of slavery; that the further purchase of free females as slaves should be declared invalid and illegal, and all children subsequently born of slaves should be declared free. They also suggested that slaves should have power to purchase their liberty at the price for which it was forfeited; and that such as were attached to lands or estates which may escheat to Government should be liberated.

We are not cognizant of what has since been done by the Madras Government in this matter; but we have not the least scruple in believing that, with the disposition which that Government evinced to check slavery, aided by the antipathy entertained by the tribunals and by the executive officers of the Government towards the hateful relation, that it must have been materially ameliorated, and that the numbers subject to its bonds must have been greatly diminished.

To obviate a misapprehension into which some persons have fallen and may still fall, it should be observed that sugar is not cultivated in the Southern Provinces: rice and other grain, which are easily raised, constitute the chief agricultural products in the slave districts.

Such then is the state of slavery in Hindustan, or at least under our two principal Presidencies, for we have not the means of knowing its extent and

* Revenue Selections, Vol. I.

character in the Provinces under the Bombay Government. The writer we have quoted in an early part of this article observes :—

Hindustan is now thrown upon its actual stock, and the number of slaves can henceforth only be kept up by the multiplication of the race amongst themselves, and purchase amongst the people of the country : the latter must become rare in proportion as the means of subsistence abound, and on the demand for free labor, co-extensive with extended cultivation and commerce ; the former is, therefore, the only means to be relied on, and this will scarcely be equal to counteract the natural waste of life in a servile station, and the manumission of slaves by the piety and indulgence of their owners. Personal regard must frequently prompt emancipation, and both the Hindu and Mahomedan Codes recommend it as an act of religion. Persons in reduced circumstances, unable to keep a number of slaves, prefer emancipating to selling them ; for having been held a part of the family, it is regarded as highly disreputable to offer them for sale.*

In Ceylon we meet, indeed, with slavery : but this curse seems to have been inflicted upon the population by the European invaders of the Island. From the testimony of the ancient Romans, who undoubtedly had some intercourse, direct or indirect, with Ceylon, and probably a Settlement there, we learn that slaves were not found in it at that period. *In Taprobana*, says Pliny,† *servum nemini ;* and there exists no direct proofs,‡ we believe, to contradict this assertion. It is said that Gautama, the last Buddh, sold his children into slavery to expiate a certain crime. But if Europe introduced the bane, it has also furnished the antidote. By the strenuous and judicious endeavours of Sir Alexander Johnston, late Chief Justice of Ceylon (whose many services to that Island are stamped upon the grateful minds of the Singhalese, and deserve more applause in this country than the unobtrusive character of their author has procured for him) the gradual extinction of slavery was effectually provided for. The importation of slaves was forbidden ; the purchase of a slave by a British European in the service of Government freed the individual *ipso facto ;* and at length the Dutch slave-holders (many of whom were reduced to such straits that they depended for subsistence upon the hire of their slaves, and to whom such a sacrifice was, therefore, severe) were prevailed upon (to use their own words) "to disencumber themselves, as far as possible, of that unnatural character of being proprietors of human beings." At a general meeting of the owners of slaves, it was agreed, that all children born of slaves, after the 10th day of August 1816, should be free, and should be educated and maintained by the owners of their parents till the age of fourteen.

By the efforts of the late Sir Stamford Raffles, of Sir Hudson Lowe, and other public functionaries, the blot of slavery which other European nations had introduced at Bencoolen, Saint Helena,§ and Malacca, is gradually disappearing.

At the Mauritius and the Cape of Good Hope, slavery, not of an eastern but of a western character, subsists, nor is there any provision made for its annihilation, beyond the interdiction of further supply, as in the American Islands. The close resemblance which the slavery of the Mauritius bears to that in the West-Indies has, in fact, entitled that Island to participate in the privileges conceded to our western colonies, from which the other portions of our eastern territory are debarred : so that it would really seem as if our Legislature granted a premium upon negro slavery !

We think it unnecessary to bestow more than a cursory glance upon the condition of slavery in the other eastern countries, of whose institutions it forms, almost without exception, a constituent part.

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* Oriental Mag., No. VII, p. 121. † *Nat. Hist.*, lib. vi, c. 24, Ed. Hard.

‡ We say *direct* proofs, because it would be impossible to deny that there are presumptions adverse to the assertion.

§ About a year ago, the proprietors of slaves in St. Helena offered to emancipate their slaves at once, provided an equivalent were given to them by the Company.

In Burmah, Siam and the Indo-Chinese countries generally, slavery, from various causes, prevails to a considerable degree. A fruitful and legitimate source of bondage amongst these nations is war. Captives are enslaved for ever as a matter of course, and most of the public works are performed (especially in Siam) by captives, who labor, like the convicts of European nations, in chains. The utility of this institution has naturally led to the extension of the practice; and it has been one object of the late mission of Captain Burney to the Siamese Court to put a stop to the practice of kidnapping on the frontiers of the (now) British possessions which adjoin those of Siam, and a prodigious number of unhappy creatures have been liberated by his interposition. According to Mr. Finlayson,* debtors in Siam are reduced to slavery, if they have not the means of satisfying the demands of their creditors. Dr. Leyden tells us that the ruling race in Siam call themselves *Tai*, which signifies *free men*.†

The familiarity which Europeans in general have with the idea of a regularly graduated scale in society, prevents them from recollecting that eastern despotism recognizes no intermediate ranks between master and servant, or to use an apter expression, *slave*. In the extensive countries where the Arabic and its cognate dialects are spoken, the term *gholaum*, or *slave*, is used as *humble servant* with us, except that in the latter case it is always complimentary; whereas in the former, so far from being invariably a mere affectation of humility, the epithet is often a designation which denotes the exact condition of the speaker. Even in China, the Tartar Statesmen in writing to the Emperor, use the phrase *noo-tsae*, that is, *slave* (or possessed of no better abilities and qualifications than a slave) for the pronoun *I*.

The subject of slavery in China demands, however, some particular notice. According to Chinese authors, crime was the origin of slavery in China; the slaves of the present day are descended from the criminals of antiquity. "In ancient times," says Chow-le, "men and women who committed crimes became the property of Government, and were made slaves. Ke-tsze was made a slave; he having affected madness, was, therefore, thus degraded." The same cause continues to consign persons to bondage. The existing Government frequently sentences even light offenders to slavery: criminals are often given as slaves to the soldiery. But human beings may now be purchased into slavery, in China, though it is stated that the term *noo*, or *slave*, is not applicable by law to such as are bought with money: a very judicious distinction, considering the causes of this odious transfer, which generally proceeds from destitution. The poor often sell themselves or their children into slavery: in times of scarcity a lad may be bought for the value of half a dollar. Household female servants in China are mostly slaves.‡

The laws against slaves are severe: according to the *Ta-tsing-leuh-le*, "all male or female slaves who use abusive language to the head of the family shall be strangled; all slaves who strike the head of the family, whether they be principals or accomplices (in insubordination), shall every one be decapitated; all slaves and hired laborers who debauch their master's wife or daughters, shall every one be decapitated without respite."

Such is the law: but it would appear that Chinese slaves are treated leniently. The writers of China inculcate this as a duty. "Slaves and servants," says an ancient author,—"use them with indulgence. Wives are exhorted to treat with clemency slaves, both men and women." In the Chinese scale of virtues and vices, to take slaves and at every frivolous offence to scold them vehemently, is rated as *one* fault for every fit of scolding; to refuse the ransom of male and female slaves, is rated at *fifty* faults; to ob-

* Mission to Siam and Hué, p. 157. † Asiat. Res., Vol. x, p. 241.

‡ *Cream*, in the Chinese language, has a name which is compounded of *slave*, because it attends upon tea! This circumstance shows the domesitc nature of Chinese slavery.

serve they are ill and not to relieve them, but to require severe labor as usual from them, is set down at *one hundred* faults.*

We here bring our review of the subject of eastern slavery to a close. It will be seen that the relation, odious as it appears to us, was engrafted upon the institutions of oriental nations at a very early period of society, to which it was adapted; that it has been diffused, in process of time, throughout the whole eastern world, acquiring peculiarities of character, in regard to its causes and its effects, according to the various habits of the respective people which recognized the relation; and it will also, it is hoped, be seen that in origin, in character, and in every essential circumstance, it is altogether dissimilar to what is termed negro-slavery, the shocking characteristics of which it would be, perhaps, invidious, and is certainly needless to particularize.

That slavery is a disgusting institution must be admitted on all hands; but it is by an analysis of its actual nature, not by the mere term, that we should be governed in speaking of it, wheresoever we find it. What is the condition of convicts transported for life to our Settlements in Australasia, but a species of slavery? they are the *property* of Government, the produce of their labor is not their own, but their master's; they are farmed out to individuals, like cattle; and they have not the power of redeeming themselves. Yet the voice of humanity has never protested against this species of bondage; on the contrary, it is strenuously raised in recommendation of it, as a merciful substitute for the sacrifice of human life.

Nor must we suppose that slavery is without its advantages, its benefits, to the enslaved person, particularly in the East. A Hindu, who would coldly see his free fellow-creature starve without extending the hand of charity towards him, is interested in sustaining his slave, and can be compelled by law to do it. What are the terrors of perpetual slavery compared with the horrors of a dearth in India, where the lower classes have no chattels, clothes and other articles of trifling value, by the sale of which the laborers of England can protract the approach of want in times of scarcity, which, when it comes, only drives them to a workhouse—an establishment unknown in Hindustan? Far be it from us to palliate slavery; it ought to be abolished, as soon as practicable, by every Christian ruler; but our object is to urge that the *term* is improperly calculated to include *things* essentially different.

That slavery has its fascinations amongst Europeans subject to it, even in modern times, is demonstrated in the elaborate report of Mr. Jacob.† In Poland, the peasants, who are slaves, by the Constitution, of 1791, were enfranchised. But the peasants viewed this boon at first with great distrust; they were "alarmed by the apprehension that in age or sickness, or other incapacity, they should be abandoned by their lords, and left to perish in want." Mr. Jacob adds: "though no longer slaves, the condition of the peasants is but little practically improved by the change that has been made in their condition. When a transfer is made, either by testament or conveyance, the persons of the peasants are not, indeed, expressly conveyed, but their services are, and in many instances are the most valuable part of the property."

The Brahmaputra River.

The following very interesting and important additions to the particulars respecting the source of this river appear in the *Government Gazette* of Calcutta.

The supposed source of the Brahmaputra has been visited, and Captain Bedford, of the Survey Department, is the first European who has penetrated to the *Brahma Kund*, the reservoir in which, according to Hindu legend, the infant river-god, the son of Brahma, was cradled. The Kund, however, is

* Dr. Morrison's Dict. *in rad.* Neu.

† Report on the Trade in Corn, &c., of the North of Europe; 1826.

not the source of the river, and is situated on this side of the hills, near the opening through which the stream issues. The river, within the first range of the hills, flows from the south-east, but from what point precisely is yet to be ascertained.*

The following is the voyage up the Brahmaputra to which we referred, and which is of high geographical interest on various accounts. The course of the river is altogether a novelty, and the supposed source, the *Brahma Kund*, is now for the first time the subject of European testimony. The source of the river within the hills is no longer doubtful, and it does not rise from the sacred reservoir. We are not satisfied, however, that the *Brahma Kund* here described is the genuine *Kund*. The legendary account of this spot, which is to be found in great detail in the *Kalika Puran*, specifies a vast number of remarkable rocks and mountains in the vicinity, of which the following narrative presents no trace. We should have expected some shrine of the goddess *Kámákhyá* at this place, in addition to those she has in other parts of Assam, of which she is the tutelary deity. That the natives consider the Brahma Kund now visited, to be the sacred pool, is no doubt correct, but Assam ceased for so many centuries to be Hindu, that the legendary fables of the faith are, like its practices, forgotten.

The route followed on this occasion commenced at the Kundil Mukh, and proceeded along the main stream of the Brahmaputra: on the 3rd and 4th of March, the Balijan, Now Dihing, and Tenga Panee rivulets, were passed, and a portion of the river was now entered, running east from Sadiya, which is yet a blank upon the latest maps. The Brahmaputra, although of considerable breadth and depth in some places, is hence constantly broken by rocks, separated into different small branches by Islands of various extent, and traversed by abrupt and numerous falls. The water is in general beautifully clear; but becomes turbid after rain, which even in the month of March, is frequent and heavy. After every shower, the river rises and rushes down with an accelerated impetuosity, which it is difficult to stem: several of the boats in the excursion to which we advert, were sunk, and some of the people drowned. Imminent danger of such a catastrophe was an every-day occurrence.

On the 10th of March, the course pursued left the main stream, and proceeded up the Sukato, a detached branch on the right bank of the Brahmaputra, and, like that, intersected by rapids, and endlessly subdivided by islets and rocks. No signs of life were observable in this part of the journey, and although the banks were covered with thick forests, but few birds or beasts disturbed their solitude. The Sukato forms with the Brahmaputra, or Bor Lohit, an extensive Island, the greater part of which is impenetrable forest, but there is one village on it, of some extent, named Chata, inhabited by Mismees, who are of more peaceable habits than the mountain tribe of the same appellation. In dress, ornaments and features, they do not differ materially from the Mismees on the Dipung. Their arms were the dhao, bows and arrows and spears, and one man had a powerful cross-bow, with a piece of ivory neatly inlaid above the trigger. Their travelling bags, covered with the strong fibres of the Sawa tree, resembling very coarse hair, completed their marching apparatus. They are not very choice in their diet, and the musk beetle is an article of their food of very common use. This insect is found in great numbers along the Brahmaputra and its branches; it lurks in the day under stones and rocks, and takes wing chiefly at night; the smell is very powerful and offensive. The Mismees merely reject the head, and then dress the insect with their vegetable viands.

After a tedious voyage of eighteen days, during which nearly forty rapids were passed, the course returned on the 28th March to the Bor Lohit, or Brahmaputra. The Sukato opens above a rapid in the main stream, which is pronounced

* *Calcutta Government Gazette*, September 11.

by the natives impracticable, and it has every appearance of being so. At this point the river, now confined to a single branch, takes a northerly direction, and passes under the first range of hills. It runs in one part close below a perpendicular cliff of this range, from sixty to eighty yards high, and covered with soil and forest. The current at this point is strong, and its volume considerable; large rocks project from four to six feet above the current, which have evidently been rolled down from a distance, as the hills near at hand, from two hundred and fifty to four hundred feet high, are composed of earth and small stones. The banks are everywhere clothed with forest, in which the dhak or kinsuka (*butea frondosa*) is conspicuous. This tree, along the upper part of the Brahmaputra, grows to the height of fifty or sixty feet, and its clusters of scarlet flowers, contrasted with the large white and fragrant blossoms of the kolsea creeper, form a rich ornament of the scenery. The left bank of the river, below where it issues from the hills, is composed of loose granite blocks, occasionally resting on felspar, partially decomposed; the strata are in some places horizontal, but in others they are much broken, as if undermined and fallen into the stream. In a dry stone bed was observed a large detached block, twenty-five feet long, eighteen high, and nearly the same breadth. It is difficult to conceive by what means so ponderous a body could have been precipitated into its present position. There are several other large rocks immediately below where the Lohit issues from the hills, by which it is separated into several small channels; but at the point where these unite, its general breadth is two hundred feet, and it flows with great force and volume. The course of the river behind the first range is concealed from view by a projecting rock jutting into the river, beneath which it rushes as from a fall, with much foam and noise. Behind this, the river is said to be free from rapids, and to flow quietly along a gentle slope, which report is confirmed by the shelving outline of the distant hills. The river is also said to change its course behind the first range, and to flow from the south-east under some small hills, beyond which a higher range appears, with the snowy mountains in the distance.

After some ineffectual attempts to open a passage to the supposed head of the river, the Deo Panee, or Brahma Kund (the "divine water," or "well of Brahma"), which it was known was not remote, and after some unsuccessful efforts to reach the villages, the smoke of which was perceptible on the neighbouring hills, a communication was at last effected with the Mismees of Dillee, a village about a day's journey from the left bank, as well as with the Gaum, or Tikla, the head man of the Brahma Kund village, in whose company a visit was paid to the reservoir on the 4th of April. This celebrated reservoir is on the left bank of the river: it is formed by a projecting rock, which runs up the river nearly parallel to the bank, and forms a good sized pool, that receives two or three small rills from the hills immediately above it. When seen from the land side, by which it is approached, the rock has much the appearance of an old Gothic ruin, and a chasm about half-way up, which resembles a carved window, assists the similitude. At the foot of the rock is a rude stone seat; the ascent is narrow, and choked with jungle: half-way up is another kind of seat, in a niche or fissure, where offerings are made; still higher up, from a tabular ledge of the rock, a fine view is obtained of the Kund, the river and the neighbouring hills: access to the summit, which resembles Gothic pinnacles and spires, is utterly impracticable: the summit is called the Deo Baree, or dwelling of the deity. From the rock the descent leads across a kind of glen, in the bottom of which is the large reservoir, to the opposite main land, in the ascent of which is a small reservoir about three feet in diameter, which is fed by a rill of beautifully clear water, and then pours its surplus into its more extensive neighbour below. The large Kund is about seventy feet long, by thirty feet wide. Besides Brahma Kund and Deo Panee, the place is also termed Purbut Kathar, in allusion to the legend of Parasurama having opened a passage for the Brahmaputra, through the hills, with a blow of his kat'har, or axe. The offerings made at this holy spot are very miscellaneous, and many of them very incompatible with the ordinary Hindu belief; as fowls and cows. Whatever, indeed, is eaten by the minister,

is supposed acceptable to the deity; and the Mismees of this part of the country have no prejudices in the article of food, eating beef and pork, and every variety of flesh and fowl. The visitors to the reservoir do not seem to be numerous or opulent.

The village of Dillee consists of about twelve houses erected on platforms, from thirty to forty feet long: the lower part of the building is occupied by the cattle, which form the sustenance of the people, besides Indian corn, marwa and yams. The Mismees also grow mustard, pepper, cotton and tobacco, but rice apparently is not cultivated. A spirit is made from marwa: it is also ground to a coarse flour and mixed with Indian corn, and then forms the commonest article of food in use. The Dillee Mismees also eat the musk beetles, squeezing them between two stones, and then grilling them. The women are not at all reserved or kept concealed: they are rather fair and of good stature, with pleasing features. They dress like the Kamtees and Assamese. The men in general are well made and athletic, with rather fair complexions. The country is well-peopled, and a number of villages are scattered over it, of which the Dillee Gaum is said to hold authority over twenty. The Tikla of Brahma Kund, who was met on this occasion, is the youngest of three brothers, who equally share in the offerings made at the shrine. Both chiefs and people displayed entire fearlessness, and confidence in their visitors, and every disposition to treat them with hospitality. Want of supplies, however, prevented any stay at this point, and rendered a prompt return to Sadiya indispensable, which was effected by the 11th of April. The cloudy and rainy weather that prevailed during the greater part of the route, was too unfavorable for observation, to admit of any latitudes being laid down with confidence. The only point ascertained is the head of the Sukato branch, which is in 27° 5′ 21″. The general range of the thermometer during the route was 57° to 65°; but this seems to have been ascribable to the continued rain, accompanied by easterly and north-easterly blasts from the neighbouring mountains. When the sun was out, the heat was intense. On the 30th March, the thermometer, at noon, in the tent, was 102°.*

The progress of geographical discovery on our north-east frontier has assimilated itself to the development of a well-wrought tale, in which expectation is kept alive by a succession of incidents, promising, yet retarding, the denouement, and disappointing expectation only to excite curiosity. In the same manner we have been constantly coming upon the sources of the Brahmaputra, without attaining them, and at the same time, determining a variety of new and interesting points, which, although not the ultimate object of enquiry, have not defrauded it of its legitimate reward.

A recent excursion to the east of Sadiya has, we learn, been prosecuted by Lieutenant Wilcox, who, in the first instance, proceeded up the branch of the river called the Thenga Pani, or Thenga Nadi. After passing the Mora Thenga Marbar, and Disavi, the stream diminished to the breadth of eight or ten yards, and the navigation was stopped by trees that had fallen into the river, or across it. Like all the streams east of Sadiya, it abounds with rapids, and from the great inclination of its bed, it never overflows the banks, although they are low. The whole tract through which it flows is said to be highly fertile, but the country is thinly peopled, and the lands scantily cultivated. Such is the want of laborers in the fields, that the Sinhfo chiefs are obliged to put their hands to the plough themselves.

The Thenga Nadi, from this description, has not contributed to the determination of the origin of the main stream, and we had lately an opportunity of showing that it does not rise from the reservoir on the Lohit, on this side of the mountains, to which the designation of Brahma Kund is now applied. In the account we published in our paper of the 21st of September, it was stated that the river was seen flowing down a gentle slope for a consider-

* *Calcutta Government Gazette*, September 21.

able distance within the first range of hills running from the south-east: on the present occasion, it has been ascertained from oral, but apparently trustworthy information, that the Brahmaputra rises by two branches, one to the north and the other to the east, the Talooka and the Talooding. The former is the smallest of the two, and its water is impure. It skirts the hills, which run off northward, and its banks are thinly peopled. The Talooding has villages on both banks: it has its source in a snowy mountain in the Khana Deba's country, from the opposite side of which issues the Irrawady. The conflux of both is said to be within the frontiers of the Lama's country, one day beyond Sitti, on the boundary, which latter is eight days' journey from Taeen. Taeen is the third village on the route from the Meesmee country to that of the Lama; but it is sometimes made in one day's march from Challa, on the Thenga, by a difficult path that passes by the Brahma Kund: this route, however, is impracticable for travellers with baggage or burthens. At Taeen the river is crossed by a cane suspension bridge, and cattle may proceed along the remainder of the road in a circuitous direction. Bameya, the seventh stage on this route, is described as an immense hill, which can only be crossed in a direct line with the assistance of ropes.

The sources of other principal branches of the Lohit or Brahmaputra Proper, as well as of the great southern portion, the Bor Dehing, are, however, still undetermined. Of the latter, nothing has yet been published: of the former, some additional information has been obtained, but it requires verification. The sources of the Dihong are apparently not far from the frontiers of the Lama's country, as the Meesmees, situated on the former, carry on an active traffic with the latter. Of a more important branch, the Dihong, the Bor Abors confidently assert, that it flows from the west, and that a lake through which, or from which, it issues, gives rise to the Soobunsheeree also. The description, however, seems to be rather incompatible with the assertion, that in the north-westerly route to the Lama's territory, the Dihong is crossed from east to west at the twelfth stage, and then left.

Similar reports have been received on this, as on other occasions, of a very considerable river skirting the further side of the hills, to which the term Sri Lohit is applied. It is said to flow from east to west, a direction that would disunite it from any possible communication with the rivers of Assam; but this is probably an error, and the river, if not altogether a nonentity, may possibly be the Irrawady. The Sri Lohit is said to have been crossed by the posterity of Khunling and Khunlae, the heaven-descended founders of the family which to the period of the Burman invasion governed Assam. It may possibly, therefore, be a river of merely mythological origin.*

TESTIMONIES OF THE ANCIENTS REGARDING THE SUTTEE CUSTOM.

To the Editor of the Asiatic Journal.

Sir:—As the self-immolation of Hindoo widows is a subject which now engages public attention, and will soon be brought under the notice of Parliament, perhaps, it may not be unacceptable to you and your readers to be furnished with the testimonies regarding the custom to be found in the ancient Greek and Roman authors, which I accumulated in the course of an investigation into the origin of this barbarous practice. Besides gratifying curiosity, the extracts must convince us of the great antiquity of the practice, and will afford, perhaps, the best guide we can expect to obtain of the real motive which led to its institution,—a fact of no small importance to ascertain when we are endeavouring to put it down, not by coercive means, but by the gentle expedients of argument and persuasion.

Ancient authors report a number of facts which prove that the practice of

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* *Calcutta Government Gazette*, November 2.

self-immolation on a funeral pile was by no means uncommon. Casaubon, in his *Animadversiones in Athenæum*,* enumerates a multitude of examples of this species of voluntary sacrifice, from Sardanapalus to more recent cases; and the authorities quoted in the note,† refer to others, in India as well as elsewhere.

The father of profane history, Herodotus, speaks of a custom amongst the ancient Thracians which nearly resembles the Hindu ceremony; and from the allusion to India in the outset of his account, I cannot help surmising that it refers to an Indian, not a Thracian tribe. He says that the Thracians, after the Indians, are the most considerable nation; he then states that those Thracians, who are situated beyond the people of Crestona, have this custom: "Each has several wives. When the husband dies, a great contest arises amongst them, together with a violent stir upon the subject amongst the deceased's friends, as to which of the wives was most beloved by him. She who is adjudged to have enjoyed this honor, is adorned by the men and women, and sacrificed by her nearest relation on the tomb of her husband, with whom she is then buried; the other wives considering this as a great misfortune to them, for they hold it to be the highest disgrace to survive."‡

Pomponius Mela§ gives a similar account of the Thracian custom, probably from Herodotus: and there is a passage in the fragments left by Stephanus Byzantinus, which refers to a law amongst the Getæ,—τὸ ἐπισφάζει την γυναῖκα τῷ ανδρὶ—for sacrificing the wife on the husband's tomb.

Taking the Greek and Roman writers, who expressly mention the Hindu custom, in the order of their respective dates, we must begin with Cicero, who refers to it, as well as to the voluntary cremation of the Brahmins, in the following terms:‖

What barbarism can be greater or more brutal than that in India, where those who are esteemed wise men pass their lives in nakedness, and endure Caucasian snows and severest frosts without complaint? Nay, when they throw themselves into the fire they burn without a groan. The women, too, when their husbands die, contend amongst each other which was the most beloved (for a plurality of wives is allowed in India); and she who triumphs, overjoyed, proceeds, attended by her friends, to place herself along with her husband's body, upon the funeral pile; whilst they¶ who are unsuccessful, depart in sorrow.

The next author is Diodorus Siculus, who gives the fullest and most interesting account of the nature and origin of the custom. He speaks of it in two places. In the first** he is relating an expedition of Alexander against the Adrastæ, a people situated, according to Arrian, on the Hydraostes, or Rauwee, one of the rivers of the Punjab. From thence they reached the region of the Cathays,†† who also appear to have inhabited the Punjab. "Amongst this people," the historian observes, "there was a law that married women should be burned with their deceased husbands. This institution took its rise amongst these barbarians from the crime of one wife, who destroyed her husband by poison."

This expedition took place in the second year of the 103rd Olympiad, or B.C. 327. The following is the other account given by Diodorus, of the ceremony,

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* *Deipnosoph, lib.* xi; c. 7.

† Plut. *in Alex*; Strabo, *lib.* xv; Ælian, *Var. Hist., lib.* v. c. vi; Cic. *de. Div.*, c. 23, Val. Max., *lib.* i; Porphyry, *lib.* iv, &c, &c.

‡ *Terps.* c. 5. § Lib. ii., c 2. ‖ *Tusc. Quæst.* l, v. c. 27.

¶ According to the judicious, and indeed indispensable, reading of Bentley.

** *Lib.* xvii, *c.* 91.

†† The critics prefer Καθαίων, here, to Καθαρῶν, which is the reading of all the copies. The former agrees with the text of other authors. The name refers probably to the Cshatriyas, or Rajpoots.

which he characterizes as "an unheard-of crime, and abhorrent from Grecian laws and customs."*

Ceteus, the leader of those (troops) which came from India, having fallen bravely fighting in battle, left in the camp two wives, who had been the companions of his military expedition; one of them had been but recently espoused (*νεόγαμον*), the other had entered the marriage-state (*συνοικήσασα*) some years before. Both loved their husband with extreme affection. According to the ancient law of the Indians, men and virgins, who directed their thoughts towards marriage, contracted that relation, not by the judgment of parents, but by mutual consent; and whereas in early times, in marriages between young people, it happened that false opinions were formed of each other, and repentance soon after appeared, many wives became thereby corrupted, and followed other men. In the end, not being able to accomplish their objects by honest means, they took off their husbands by poison. For such a purpose, this country affords not a few means, as it produces many and various plants† of deadly qualities, some of which, slightly mingled in food or drink, occasion speedy death. This wicked practice increasing, and many falling victims to it, and the punishment of the guilty not serving to deter others from the commission of this crime, a law was passed that wives should be burned with their deceased husbands, except such as were pregnant, or who had children; and that any individual who refused to comply with this law, should be compelled to remain a widow, and be for ever excluded from all rights and privileges whatsoever, as guilty of impiety. This measure being adopted, it followed that the abominable disposition to which the wives were addicted was converted into an opposite feeling. For, in order to avoid that climax of disgrace, every wife being obliged to die, they not only took all possible care of their husband's safety (which indeed concerned their own), but emulated each other in promoting his glory and renown. Such was the result of this law on the present occasion. Although the law required that one wife only should be burned with the body, yet both the wives of Ceteus approached his bier, desirous of sacrificing themselves as a tribute to his superior virtue. The matter became a question of dipute before the chiefs. The younger wife alleged that the other was pregnant, and, therefore, was prohibited from burning by law. The elder maintained that, out of regard to her seniority, she ought to have the privilege of burning; since in other things, the elder wives had more claim to honor and reverence than the younger. The chiefs, however, finding from the testimony of those who were skilled in the obstetric science, that the elder wife was really pregnant, decided in favor of the younger. Whereat she who had lost her cause departed weeping, rending the veil which covered her head, and tearing her hair, as if some great calamity had been communicated to her. The other, rejoicing at her success, proceeded to the funeral pile, crowned by the females of her household with mitres (*μιτραις*). She was decked with other ornaments, as if for a nuptial festival, and was attended by her relations chaunting a song in praise of her virtue. As soon as she reached the pile, she took the ornaments from her person, and distributed them amongst her attendants and friends, as memorials, one would say, of her affection. The ornaments consisted of a multitude of rings upon her fingers, set with precious stones of various colors. Upon her head was no small number of stars of gold, discriminated by means of stones of all kinds. About her neck were many gems, some small, and the rest gradually increasing to a larger size. At length, having embraced her family, she was placed upon the pile by her brother, and to the great astonishment of the people, who assembled to witness the ceremony, she terminated thus heroically her life. Before the pile was lighted, the whole army, in military array,

* *Lib.* xix, cc. 32, 33.

† The *Datura* was used for such purposes, and it is to be feared is sometimes so employed at the present day. See Dr. Fleming's Catalogue of Indian Plants. *As. Res.*

marched three times round it.* The widow bending towards her husband's body, uttered no pusillanimous cry when the flames began to roar; which excited towards her the pity of some of the spectators, whilst others extolled her resolution. There were not wanting, however, individuals amongst the Greeks, who condemned this custom as cruel and inhuman.

The date of this occurrence is the first year of the 106th Olympiad, or B.C. 314. We have, therefore, in these two instances, demonstrative evidence of the prevalence, and even antiquity, of the Suttee ceremony in India, more than 2,150 years ago.

The next author in rotation is Strabo, who refers to it incidentally, in speaking of the people of India, in these terms :†

It is related, moreover, of the inhabitants of Cathay (Καθέων), that man and wife select each other by mutual choice. Also that wives burn with their deceased husbands, from this cause, namely, that the former, in early times, falling in love with younger men, withdrew from their husbands, or took them off by poison. Wherefore, to put a stop to these poisonings, this law was passed: but neither the law nor the custom appears to me very probable (οὐ πιθανῶς).

I may here properly interpose a remark, that it is somewhat extraordinary that neither Arrian, Quintus Curtius, nor Pliny, gives any account of the Suttee right, although the latter is copious and absurd enough in his details of Indian matters. Arrian, indeed, who took his facts chiefly from Megasthenes, the contemporary of Alexander, tells us‡ that it was not his object to describe exactly the laws and institutions of the Indians, but the historical events of Alexander's expedition. Quintus Curtius§ reports the practice of voluntary cremation amongst the Indian philosophers; and Ælian‖ gives a particular account of the self-immolation of a Brahmin named Calanus, in the presence of Alexander and his army; but neither alludes to widow-burnings.

The poet Propertius celebrates this act of devotion, on the part of Indian females, in the following elegant verses :¶—

Felix Eois lex funeris una maritis,
Quos Aurora suis rubra colorat equis.
Namque ubi mortifero jacta est fax ultima lecto,
Uxorum positis stat pia turba comis;
Et certamen habent leti, quæ viva sequatur
Conjugium: pudor est, non liquisse mori.
*Gaudent** victrices, et flammæ pectora præbent,*
Imponuntque suis ora perusta viris.

In plain prose: Eastern husbands are favored by this funeral law; that when they die, ere the torch is applied to the fatal pile, their wives, who stand around it with dishevelled hair, maintain a deadly contest for the honor of accompanying their husband: for it is a disgrace not to die with him. The exulting victor courts the devouring flames, and expires with her burning cheek upon her husband's corpse.

Valerius Maximus is the next author. In speaking of the resolution of certain nations, he says :††—

But wherefore should I praise men as bravest in this sort of courage? The wives of the Indians are commemorated, who, when several are married to one man, according to the custom of the country, upon their husband's death dispute and contend with each other which loved him best. The victor, exulting

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* This was a Greek custom. See Hom. *Il.* ψ. 13, and Virgil, *Æn.*, xi., 188. † *Geogr. lib.*, xv.

‡ *Lib.* viii, c. 17. § *De Reb. Gest. Alex. lib.*, viii, c. ix. ‖ Var. Hist. *lib.* v, c. vi.

¶ *Lib.* iii; *El.* xi, Ed. Burmann; *El.* xiii, Ed. Vulp.

** Some read *Ardent.* †† *Lib.* c. vi, 14.

with delight, and led by her friends displaying cheerful countenances, throws herself into the flames of her husband, and is joyfully consumed with him. The unsuccessful candidates live oppressed with grief and sorrow. The boldness of the Cimbrians, the constancy of the Celtiberians, the resolute wisdom of the Thracians, and the crafty prudence of the Lycians in despising sorrow, are not comparable to this Indian sacrifice, wherein the pious wife ascends the pile in the face of instant death, as if it were a nuptial couch.

Solinus, a writer of uncertain date, supposed to be of the third century, who professes to take his facts from Megasthenes, whose history was extant in his time, says* (so far as his meaning is intelligible), as follows :

Among these people (the Indians) several wives marry one man, and in the event of his death, they plead before grave Judges their merit in respect to him, and she who succeeds in obtaining their judgment, gains the privilege of ascending the pile of her husband, and sacrificing herself to his manes: the other wives live in obscurity.

Stobæus, a Greek heathen writer, whose date is A.D. 405, and who is valued for his faithful transcripts from more ancient authors, has the following passage respecting the Suttee practice :†—

The Indians, when they die, are burnt with one of their wives whom they love most. A great contention takes place between the women on this account, and the friends of each incite her to gain this distinction.

The last writer I shall quote is Servius, the commentator on Virgil, about the same date as Stobæus, who refers to the practice in one of his annotations :‡

It was a custom amongst the ancients, as at present in India, that when a King died, the most prized of his horses or slaves, and the most beloved of his wives, were burned with his body. Amongst the latter there was a great contention for this honor.

The preceding are all the passages which I have been able to find respecting the Suttee ceremony in the Greek and Roman writers. I have a large collection of extracts from travellers and more recent authorities ; but with these I will not trouble you.

I am, &c.,

T.

HISTORICAL ACCOUNT OF RAMNAD.

It is, perhaps, scarcely known in England, that the title to the once opulent Raj or principality of Ramnad, or Ramanat'ha, in Southern India, which has now dwindled into a zemindarry, has been for a long period depending upon the decision of the Privy Council. Nearly twenty years ago, the succession being disputed by three claimants, the question was referred by them to one of the East India Company's tribunals, and was eventually brought, by way of appeal, before His Majesty in Council. Upon a motion made by the Marquis of Landsdown, in the House of Peers, for a return of the number of appeals from India, His Lordship took occasion to advert to this in particular ; and there is reason to think that he intends to bring the case under the notice of Parliament.

We have been favored, by an able Civil Servant of the Company (late Col-

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* *Polyhist*, c. 52. Salmasius, *Plin. Exerc. t.* i, p. 80. The voluminous comments with which Salmasius has smothered this author do not always elucidate his meaning. In this passage, by reading and supporting *accendat* instead of *ascendit*, and *in nota*, instead of *ignotæ* he totally subverts the sense.

† *De Sepulto, Serm.*, 122. ‡ *Ad. Æn. lib.* v, 11.

lector of the northern district of Malabar), with an historical sketch of the zemindary, from native authentic sources; and we think that, under existing circumstances, and considering the little information we possess of this part of India, the particulars contained in the paper will be highly acceptable. We have endeavoured, not always successfully, to restore the proper names, which are much disguised by Tamil writers, to Sanscrit orthography.

Ramnad first rose to a state of consequence under the auspices of the celebrated Trimalla Nayaca;* it was greatly extended by his descendants, in return for important military services rendered to them, at periods of danger from Mahratta invasions, by two possessors of Ramnad. It continued for a century to increase in population and military strength; and the possessor of the puttum† received the peculiar title of Setupati, which literally signifies "protector of the sacred stone," where the pilgrims perform their ablutions in the holy temple of Rameswaram.

In the year 1734 of our era, when Raghunat'ha Setupati was in possession of the puttum, the extent of Ramnad was as follows: it was bounded on the north by Devicottah, Manarcoil and Trivalore, on the south by Vypar; its western boundary approached a small fort within six miles of the Fort of Madura; the eastern limit was, and still continues to be, the extremity of Adam's Bridge. During the reign of Raghunat'ha Setupati, the Raja of Tanjore, at the instigation of the dependents of Setupati's minister, who had been put to death by his master, usurped the districts of Trivalore, Devicottah and Manarcoil; and from that period they were annexed to the Tanjore Kingdom, the limits of Ramnad to the northward becoming then defined by the boundary of Poodoocottah.

Raghunat'ha Setupati reigned over Ramnad for thirty-eight years, and during that time he bestowed upon a man named Perya Wudaya Tewen, land sufficient for the subsistence of 300 peons, who thenceforward became a petty Poligar, under the title of Narcouttah Wudaya Tewen.

Raghunat'ha Setupati, previous to his death, placed his son, Vidya Raghunat'ha Tewen, upon the puttum. Narcouttah Wudaya Tewen so completely established himself in the favor of this Prince, that he obtained the natural daughter of the Raja in marriage for his son, Sheshewarne Tewen, with a dowry in lands sufficient for the maintenance of 1,000 men. As the latter was remarkable for his courage and for the beauty of his person, he was distinguished above all the inferior Poligars in the Raja's service, and continued in the quiet possession of his lands, which received a considerable addition during the life of this Raja, and for a short space in the reign of his immediate successor, Tundra Tewen. The pretensions of the latter to the puttum being disputed by Bowani Sunkra Tewen, Tundra Tewen stationed the ancestor of the Tondimans in Treemean and Poodoocottah, to defend the northern boundary. Tondiman established himself in that country, and Bowani Sunkra Tewen, aided by the Raja of Tanjore, dispossessed Tundra Tewen of Ramnad. Bowani Sunkra Tewen remained in possession of the puttum; but Narcouttah Sheshewarne Tewen, prompted by ambitious motives, joined in a conspiracy to eject him, with one Kurta Tawen, who had married a legitimate daughter of Vidya Raghunat'ha Setupati, and was otherwise allied to the family.

Bowani Sunkra Tewen defeated their project, and they were forced to fly for safety. The hope of interesting the Raja of Tanjore in their behalf led them to his capital, where they sojourned for a considerable time, in poverty, and without a chance of attaining their object. At length Sheshewarne Tewen gained an opportunity of displaying his courage before the Raja by killing a

* The particulars of its origin, and other circumstances connected with its history, may be seen in the History of the Kurtakul of Madura, given in our Journal, vol. xxii, p. 762, &c. and vol. xxiii, p. 769, &c.

† *Puttum* and *puttom* in MS. *Qu. pollum?*

royal tiger in single combat at a public feast. This brave action obtained for him and Kurta Tewen a force sufficient to wrest from Bowani Sunkra Tewen the possession of Ramnad, and to place Kurta Tewen upon the puttum. Kurta Tewen immediately transferred to the Raja of Tanjore (in fulfilment of the condition under which he obtained the force) the territories between Poodoocottah and Cottah Kurrugar, a small river which runs at the foot of Armogam in the Rasemungalum talook, leaving four of the seventeen talooks now constituting the Province of Ramnad (*viz.*, Cottaputnam, Goolaganaud, Oroor and Anoomuntagoody) appertaining to Tanjore; but they were forcibly recovered during the war which subsequently distracted that kingdom.

Kurta Tewen then proceeded to requite the obligations he owed to Sheshewarne Tewen. Having divided the whole Raj of Ramnad into fifths, he resolved to give him two-fifths; but the latter, having bribed the Sumpradies, who regulated the division, they undervalued the talooks he desired to obtain. The portion made over to him lay wholly to the northward of Ramnad, and near the source of the Vyaz: a circumstance then little adverted to, but which was the cause, in the subsequent division of its waters, of repeated scenes of bloodshed between the two houses. The territory acquired by Sheshewarne Tewen received thenceforward the general name of Sivaganga; but he retained the title of the village whence his family originated, Narcouttah, and he is so recognized in Orme's History.

When Sheshewarne Tewen died, his son and successor, Mutu Wulaga Tewen, refused to pay tribute to the Nawab of the Carnatic; which occasioned the equipment of a large army to punish him as well as Ramalingum Setupati of Ramnad, who also resisted the demand. Mutu Wulaga Tewen was slain by a cannon-ball in the Fort of Calercoil, and his surviving widow (the late heiress) fled with her daughter, accompanied by the Predaun of her late husband and several of her relatives, to Veerapachee, where they were joined by two servants of the old Raja, named Vella Murdoo and Chinna Murdoo, the one his dog-keeper, the other his betel-bearer.

These two men, upon the death of the Predaun, which happened about six months after leaving Sivaganga, took the lead in the Ranee's affairs; and when Hyder Ali attacked Arcot, at the commencement of the war of 1780, the younger Murdoo, afterwards Sherogar of Sivaganga, having obtained from Syed Saheb Tippoo's Killadar of Dindigul a small force of horse and foot, desolated and burnt the Nawab's villages to the very gates of Madura, and entered the Sivaganga country. The Nawab's troops, few and badly disciplined, could offer but little resistance; and as his civil government had not won the people's affection, they crowded to the standard of the Ranee, in whose behalf the two Sherogars professed to act, and the entire country was completely subjected by them.

The attack of Hyder was likewise the signal for revolt in the Ramnad country, where different Marawa leaders found no difficulty in totally subverting an authority, which even in peaceable times was devoid of energy, and incapable of resisting the struggles of the people.

The distractions of the Marawas, which were, perhaps, in a more disordered state at this period than the central parts of the Carnatic in general, during Hyder's invasion, combined with a sense of his weakness dictated to the Nawab, at this crisis, a temporizing expedient. When His Highness, Omdatul-Omrah, who commanded the army sent against Ramnad, took possession of the Fort, he sent Mutu Ramalingum Setupati to Trichinopoly. His restoration was now determined upon, in order to calm the agitations of the country. He was accordingly taken from prison, and placed upon the puttum, with the stipulation of paying an annual peshcush of 1,75,000 Rupees; a moderate sum, which was, however, paid with difficulty, owing to the extravagance of Mutu Ramalingum and the mismanagement of his ministers.

Here ends the account of the zemindary; the sequel, we believe, may be told in a few words: the property descended to a female, at whose death

three competitors appeared; and as no tribunal existed by which their claims could be satisfactorily adjusted, besides the Company's Courts, a suit was brought, we understand, before the Sudder Dewanny Adawlut, in the year 1808 or 1809; an appeal from the decision of the Judges of that Court was addressed to the Governor-General (the Marquis of Hastings), who, having no appellate jurisdiction, recommended an appeal to His Majesty.

On the Era of the Buddhas.*

The era of Buddha is a subject of as much uncertainty in Thibet, as it is in India and Europe. We learn from Mr. De Körös,† that the different opinions prevalent in Thibet were collected in the sixteenth century by Padma Karpo, a celebrated Lama of Bhootan, who wrote a short disquisition on the subject, which is still extant. The dates then advanced were twelve in number, to which the author of the tract added a thirteenth: the four first of these, according to Mr. De Körös, were those usually followed by writers of the seventh century; but the tenth is at present the date advocated at Lassa. The following are the intervals that have elapsed from the time of Sakya to the year 1825, agreeably to the data furnished by the above-named authority:—

	Years.		Years.
1	4245	8	2369
2	3971	9	2703
3	3958	10	2660
4	3962	11	2390
5	3123	12	2707
6	2575	13	2883
7	2476		

According to the average of the first four numbers, the existence of Sakya Sinha, or Buddha, dates 2,959 years before Christianity; the average of the last nine is 820 years before our era, which nearly corresponds with that adopted at Lassa, or A. C. 835. Neither of these periods, however, corresponds with those which have been hitherto received from other oriental sources. The date assigned by Padma Karpo himself, which places Buddha 1,058 years before the Christian era, is nearer that which rests upon Chinese authorities, and which there is great reason to believe refers to an elder Buddha, one who is called in the Thibetan translation of the *Amera Cosha*, according to Mr. De Körös, Buddha Gan tang Khas-pa, or Buddha, an old and wise man.

The dates of this Buddha's existence, as reported or estimated by various writers, are thus collected:

Abulfazl	A.C.	1366
Couplet, from Chinese historians	„	1036
De Guignes, ditto	„	1027
Giorgi	„	959
Bailly	„	1031
Sir Wm. Jones	„	1027
Bentley, on one occasion	„	1081
The same, on another	„	1004

Of these, Giorgi gives the period of his death, and is, therefore, not so irreconcilable as he at first appears to be with the other authorities. The author of the history of Cashmere, Kalhana Pundit, nearly agrees with Abulfazl, placing Buddha 1,332 years before the Christian era.

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* Abridged from a dessertation on the language and literature of Thibet, &c., in the Quarterly Oriental Magazine of Calcutta, No. VII.

† A native of Transylvania, who has travelled and resided in Thibet.

Klaproth, in his life of Buddha, states the following dates upon the authorities specified:

Jaehrig, from a Mongol chronology, as published by Pallas ...	A.C.	991
Japanese Encyclopædia (birth of Buddha),.....	„	1029
Ditto. his death.....	„	960
Ma-touan Lin, a Chinese historian of the twelfth century.....	„	1027
Beizawi.....	„	1022

Klaproth himself concurs with Sir William Jones in giving the preference to the year before Christ 1027, not only as resting upon the best Chinese authorities, but because it corresponds with the chronology of the successors of Buddha, as preserved in the books of the Chinese—as shown by M. Remusat in the *Journal des Savans* for 1821—M. Remusat himself places the death of Buddha 970 years before Christ.

Besides these dates, which for the greater part agree as nearly as could be well expected (and which certainly point to the existence of a Buddha between ten and twelve centuries anterior to the Christian era), there is an equally extensive and consistent series, which bears testimony to the existence of a similar personage—a Buddha, or revival of that legislator, in a more recent period—thus placed:

By the Burmese	A.C.	546
the Siamese.....	„	544
the Singhalese.....	„	619
the Peguers.....	„	638
and the Chinese writer cited by Klaproth gives as a second date		688

To these may be added, information given by Dhermadhar Brahmacharri, who has lately been introduced to public notice as the Raj Guru of Assam, and who is well versed in Buddha literature. According to him, the Nirvan of Sakyamani took place in the eighteenth year of Ajatasatru, and 196 before Chandragupta or Sandrocoptos, the contemporary of Alexander; consequently the death of the Buddha legislator occurred about 520 years before the Christian era.

The near concurrence of these dates, and the extent of country through which they prevail, scarcely permit us to look upon them as altogether fanciful; and the dissemination of the Buddha religion, as far as we can trace the imperfect information yet collected, harmonizes better with the latter than the former period: at the same time the former series is equally consistent, and is so far equally entitled to credit. There is no way of reconciling them but by supposing that they relate to different individuals. The Buddhas enumerate more than one Buddha: according to the Singhalese, as stated by Captain Mahoney and Dr. Davy, there have been four, and a fifth is to come; according to the *Hemachandra Cosha*, Sakya Sinha, the Buddha of the present era, was the seventh: there is nothing, therefore, to militate against the notion that the dates, current chiefly in China and Thibet, relate to one of his predecessors, who, perhaps, confined his objections to the destruction of animal life, and the divine authority of the Vedas. At the same time nothing further is known of any such prior legislator; for all the legends gathered by Klaproth, Pallas and Remusat, from the Chinese, Thibetan and Mongol writers, are referable to the later Buddha, and agree precisely with the traditions of India, Ceylon and the Eastern Archipelago. They relate uniformly to the Buddha named Sakya Sinha, the same with Gautama, the son of Sudhodana and Maya, a man of the military caste, and Prince of Magadha or South Behar, the Mo-ko-ti of the Chinese, and Magata-kokf of the Japanese: this reformer appears to have been of a more determined character than his predecessors; and, by abolishing the distinction of caste, he attacked the Brahminical hierarchy in their stronghold, and confirmed their overthrow by establishing an order of the priesthood open to persons of every description. It would appear, therefore, that the Buddhas of the south have been more consistent than their

brethren of the north, and have applied their history and chronology to the same individual; whilst those of China and Tartary refer their legends to one Buddha and their dates to another: at the same time it may be admitted, we are yet scarcely provided with materials to form an unquestionable conclusion; and it will be necessary to this end, that the literature of Thibet on the one hand and that of Ava on the other be further investigated, to determine with satisfaction the date of Buddha, and, which is more important, to elucidate the origin and progress of the Buddha faith.

Mr. De Körös has slightly touched upon this subject, and Remusat and Klaproth have both attempted partially to trace the history of the Buddha religion. They have added, however, little to what has been effected by former enquirers, particularly by Giorgi, or more properly Pennabella and Desideri, in Thibet, and Kœmpfer and De Guignes in China and Japan; and the original authorities must be had recourse to before the investigation can be undertaken with any confidence.

It is universally admitted that the Buddha religion originated in India, in Magadha or Behar. In the early centuries of the Christian era, frequent intercourse with the surrounding nations was maintained, having for its object the dissemination of the Buddha doctrines: the immediate channels to the north and south appear to have been Cashmere and Ceylon.

In the *Paraijka Attakatha*, a celebrated Buddha work in Pali, composed in Ceylon, it is said, about ten centuries after the death of Buddha, or in the fifth century of the Christian era, it is stated that four chief Sangayanas, or missions, took place after that event. The first, six months afterwards, was to Rajagriha, in Behar, now in ruins; the second, 100 years after the same occurrence, to Visala, or Oujein; the third was to Patna, or Pataliputra, 218 years from the Nirvana of Buddha; and 236 from the same date a mission on a more extended scale took place, and amongst other countries was addressed to Cashmere and Ceylon.

These dates may not be very accurate, but they are in harmony with other accounts: thus we find the year 250 before Christ assigned by M. Joinville as the date at which Buddhism penetrated into Ceylon. From that Island, the people of Laos assert that they received it, in the third or fourth century before the Christian era; and they maintain that the Siamese acquired the art of writing from them, as well as the language of their holy books. According to De Guignes, the religion of Fo was introduced into China in the sixty-fifth year after Christ.

From these traditions it seems probable enough that the religion of Buddha was transported into Ceylon about the middle of the third century before Christ, and that it shortly afterwards began to spread across the Indian ocean to the east. In Laos and Siam it took early root; but although it continued to be suffered in China, it did not make much way there before the sixth century, when the teacher Dherma, or To-mo, as he is called by the Chinese, fled into China from India: the annals of Japan confirm this occurrence, which they place in 519, and add that the religion of Fo consequently spread through Corea and Japan. The Chinese annals notice an immense influx of foreigners, particularly from Ceylon, about A.D. 527. Mr. Crawfurd mentions that Brahmins professing a new faith arrived at Bali in 566, and Sir Thomas Raffles states that the sixth and seventh centuries are remarkable in the annals of the east for the surprising emigration of priests and people, bringing with them their idols. These occurrences are adverted to in the introduction to the Sanscrit and English dictionary; and it is there advanced that the sixth and seventh centuries form probably the period at which the Buddha religion, if not persecuted, was much depressed, by the ascendancy of other systems in the Peninsula.

The introduction of the Buddha religion into Cashmere, at the date assigned to it by the authority cited, agrees very well with the view of its extension through the regions of Turkestan and Western Thibet, derived by M. Remusat,

in his *Recherches sur les Langues Tartares*, from Chinese historians. According to them the country west of the Lop Lake, extending to Bokhara, and including Khoten, Yarkend, Kashgher, Bishbalik and Bokhara, was filled with the worshippers of Fo, who, with the Hindu alphabetical system, emigrated into Tartary some time anterior to Christianity, and by the fourth century after it formed everywhere the predominating sect.

With respect to Thibet, now the Head-quarters of the faith, there seems reason to conclude that it followed the more western countries in adopting the faith and literature of the Buddhas : the Chinese writers, M. Remusat observes, are unanimous in asserting that, up to the fifth century of the Christian era the natives of Thibet, whom they call Kiang and Thang-chang, or founders of the state known in Europe as Tangut, had no letters whatever, and that, even to the end of the sixth, their only religion consisted in assembling once in three years to offer to heaven a sacrifice of sheep and oxen. In opposition to this, however, we have the chronicle of Thibet by the missionary Pennabella, published by Giorgi, which asserts that the religion of Buddha was introduced by Sam-ton-putra into Thibet in the reign of Tzong-tzong Chambo, in the year of our Lord 60 ; and that some of the most important missions, which finally established the national belief, took place in the reign of Tri-srong-teu-tzen in the year 225. M. Remusat endeavours to reconcile these differences by supposing that, although the Buddhas might have made some converts, and erected some temples, in the western parts of Thibet, in the first century of Christianity, yet the greater part of the nation, particularly the inhabitants of the eastern districts, remained in a state of ignorance and barbarism, until the end of the sixth or beginning of the seventh.

In this diversity of opinion, Mr. De Körös comes very opportunely to our assistance, and removes every difficulty by showing that the chronology of the chronicle is erroneous by seven centuries. A Thibetan annalist, the author of the *Gyel raps salve melong*, who wrote about five centuries ago, states, upon the authority of a Chinese work named *Zhoo-Hoo-hou*, that 1,511 years after Buddha, Namri-Srong-tran, the King of Thibet, was contemporary with Thang, Emperor of China, and that Srong-tran Gambo, the son of the Thibetan Prince, was contemporary with Taitson, the son of Thang. Srong-tran Gambo, it is universally admitted, introduced the religion of Buddha into Thibet. He was married to the Princesses of China and Nepaul, who were both educated in the faith of Buddha. His minister, Sem-bo-ta (or a good or excellent Thibetan), was of the same persuasion, and the influence of these persons invited and encouraged Buddha missionaries from the neighbouring countries, and made it the national religion. Supposing the date of Buddha to have been as usually reckoned in China, or 1,027 years anterior to the Christian era, Namri Srong-tran reigned about 539. His son is said to have enjoyed a long reign, having succeeded at the age of thirteen. He must have patronized Buddhism, therefore, at the end of the sixth or commencement of the seventh century. This is confirmed by the dates of the Chinese Emperors. Thang, according to Du Halde, founded a new dynasty about the end of the sixth century ; and he was succeeded by Tai-tsong, who began his reign, according to Remusat, in 626, to De Guignes in 649, and to Morrison in 631 : these dates, therefore, leave no doubt of the error of Giorgi's chronology, and establish the seventh century for the period at which the religion of Buddha was first domesticated in Thibet.

Death of Captain J. B. Seely.

20th December 1826.—At Colabah, Captain J. B. Seely, of this establishment, aged 35. Captain Seely was well known as the author of "*The Wonders of Ellora*," "*A Voice from India*," and several essays in different periodical publications, on subjects connected with this country.

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. XXIV, *July to December*, 1827.

On Slavery in the East.

Since the article on this subject appeared in our Journal,* we have been favored with copies of the official documents, in Tamil and English, in a case which occurred some years ago in one of the districts under the Madras Government, wherein certain slaves endeavoured to vindicate their title to freedom by an appeal to the British Government. An abstract of the case may afford an elucidation of the slave-system of Southern India.

The subject came before the Board of Revenue in the year 1800, upon the receipt of two memorials, one from the alleged master of the slaves, claiming them as his property; the other from the unhappy individuals who sought to be released from that claim. As the former preceded the other in date, we shall begin with that document.

The memorialist, Vencatachellum Moodelliar, represents himself to be a cultivator, holding lands in Erroocoonum and Ullapollum, two villages in the Madras territories. He states that a Pariah, who and whose family had served him and his ancestors for four generations, in agricultural labors, withdrew himself, and entered as cook into the service of Europeans, seducing other members of his family to follow his example; that upon application to Mr. Place, the Collector, that gentleman caused the Pariahs to be seized, and placed in the custody of the Poligar at Trivatore, until the head Pariahs of Madras enquired into and adjusted the difference. These head men accordingly minutely examined the vouchers adduced by the memorialist in support of his claim, and gave their award, namely, that the individuals referred to should, according to ancient custom, serve as slaves to the memorialist from generation to generation. He proceeds to state, that the slaves thereupon returned, for a time to their agricultural duties, but afterwards again withdrew. He then represents, in support of his claim to these men, that it is the invariable custom amongst the native inhabitants of Coromandel to possess Punnakaurrahs, or Pariah slaves, without whom no inhabitant could carry on cultivation but with great impediment and loss. The memorialist, therefore, claims his slaves, agreeably to the award of the head Pariahs, and according to *mamool*, or established custom.

The award referred to, which is dated in 1796, as well as a previous award dated in 1794, by the head men of the Pariahs of Madras, are annexed to the memorial. The grounds upon which these head men of the caste to which the slaves belonged decide in favor of the master, are the following: The individuals claiming their freedom are stated to have descended, in the fourth generation, from a woman named Taunee, who executed a bond or deed of slavery whereby she disposed of herself, her daughters, and all her and their posterity, to the ancestor of Vencatachellum Moodelliar. The descendants of Taunee did, it is stated, serve the ancestors of Vencatachellum Moodelliar for four generations, receiving batta, &c.; and several antecedent awards are referred to, one in 1753, and another in 1773, where members of the family

* See vol. xxiii. pp. 789 and 795.

of Taunee were pronounced to be the slaves of Vencatachellum and his ancestors. Accordingly the sentence of the arbitrators is, that the recusant laborers return to their master, and that they and their posterity perform their duties of slavery to Vencatachellum, from generation to generation, "as long as the sun and moon shall endure."

The petition of the slaves sets out with an allegation of false pretension, cruelty and tyranny exercised towards their persons five years back (1795), by Vencatachellum Moodelliar; and that on account of his ill-treatment, which they could endure no longer, the petitioners made application to Mr. Lewin, then "Justice of the Peace," who forbade Vencatachellum from claiming them as his slaves, and dismissed them. Vencatachellum, however, soon after seized the petitioners, with the aid of peons, &c., put them in irons, beat them most cruelly, and confined them; finally, lest they should again apply to the Magistrate, he conveyed them by night, in chains, to Trivatore (from whence does not appear), where they were kept in confinement for a month, without batta or victuals, till they were carried before Mr. Place, who (they allege) pronounced them (after their case had been investigated by a Native Officer) not to be the slaves of Vencatachellum Moodelliar.

The report of a Native Officer of revenue on this memorial, states that the two petitioners, named Poonapen and Vencatasen, who had worked as agricultural slaves for Vencatachellum Moodelliar since 1795, refusing to continue their labor, their master complained to Mr. Place, who directed the Amildar to enquire into the matter. This officer sent them to Trivatore, in fetters, and referred the question to the heads of the Parcharries* at Madras, who awarded in favor of the master, pronouncing the petitioners his slaves. The heads of the branch of the Pariah caste to which the petitioners belonged (the officer adds) had executed an agreement, binding themselves to the heads of their caste, to work as agricultural slaves for Vencatachellum. The petitioners' application, therefore, he pronounces to be groundless, and urges that they may be compelled to return "according to the practice of slavery."

The agreement referred to, dated 19th March 1800, and signed (or marked) by two individuals, named Coluttoor Coopen and Maudelumchery Yerrapah, is as follows:—

"As our ancestors were the slaves of Vencatachellum Moodelliar, and from that time to this, being three generations, and we being the descendants of those generations now living, confess ourselves all to be slaves to him the aforesaid Vencatachellum Moodelliar. But whilst performing our slavery duties to him, we have disputed and stayed away, which we acknowledge to be a great fault; and you being the heads of our caste, correcting us and requiring us to do our duty, we bind ourselves and our descendants as slaves to perform our duty accordingly."

We add to the aforegoing particulars a statement from amongst the documents of the different sources of slavery, which, it will be seen, corresponds with the accounts furnished in the article referred to. Slaves are of fifteen kinds: 1, one born of a female slave in the house of her master; 2, one purchased; 3, one received by donation; 4, one inherited from ancestors; 5, one maintained in a famine; 6, one pledged by a former master; 7, one relieved from a great debt; 8, one made captive in war; 9, one won in a stake; 10, one who has offered himself thus—"I am thine;" 11, one become an apostate from religious mendicity; 12, one being a slave for a stipulated time; 13, one maintained in consideration of service; 14, one serving for the sake of his bride; 15, one self-sold. The petitioners belonged to the last class, of which the bondage is hereditary and perpetual.

During the past month, copies of the official correspondence between the Court of Directors and the Supreme Government of India, on the subject of

* Places allotted for the huts of the pariah or low-caste slaves and laborers.

slavery, which were moved for three years back, have been laid upon the table of the House of Commons; but not being ordered to be printed, these curious documents will be inaccessible to the public.

Early Inoculation in India.

Translation of a paper in the language of Orissa, called Odiah, describing the manner in which the inhabitants of the villages of the Chicacole district are inoculated by the Odiah Brahmins of the Kimedy and Teckaly countries (north of Vizagapatam and south of Ganjam).

"A certain quantity of cotton to be wetted with the matter of a favorable small-pox, and from 200 to 400 people assembled on Sunday and Thursday; a cut to be given upon their arms with an instrument; the above cotton, together with a quantity of rice, to be put in water. After the rice is properly wet and softened thereby, about six or seven grains, well mixed with jaggery, to be given to each person, and the wound on his arm covered by a small quantity of the above cotton; after which they are to be washed, either in a tank, well, or river, and immediately afterwards *turvani*, or some water and rice, with butter-milk, to be given them for their food. After they are thus washed four or five different times every day, for three days, they get fever thereby,* and the small-pox begins to appear; they are then to eat passaloo, grain, rice and butter-milk whenever they wish for it. After the small-pox becomes ripe and broken, they are to live upon the following diet: *viz.*, rice of different grains, and curries such as *beerkoy* and *putlacoy:* about four days after which oil and turmeric mixed together are to be rubbed over their bodies, and they are to be washed. *MS. penès. Ed.*

It is believed that this paper was transmitted to Madras by the then Collector of Chicacole (Mr. Andrew Scott), long before vaccination was introduced into India.

Original Cowle for building Chintadrepettah, Madras.

Fort Saint George, November 1, 1734.

A cowle granted by the Honorable George Morton Pitt, Esq., President and Governor of Fort Saint George in Council, for the erecting and building a town to be called Chintadrepettah.

The President and Council shall appoint proper persons to mark out the streets and the extent of the said town, whose consent shall be necessary before any house is built, and who shall allot a proper portion of ground for every inhabitant.

The first builders shall be deemed proprietors, with right of inheritance; but if any house shall come to ruin and fall down, if the proprietors will not re-build it within six months after notice given them for that purpose, the ground shall be assigned to such other person as will build thereon.†

None shall inhabit the said town but weavers, spinners and such others as are useful in the weaving trade, except painters, washers, dyers and *boutique* (shop) merchants, and except also Brahmins, dancing women, and such as usually attend the service of the pagodas; but the President and Council may at any time thereafter, if they see cause, restrain the number of painters, washers, dyers and *boutique* merchants.

There shall be no distinction of streets, but every caste may build in any of the streets.

* It is not to be inferred that the fever comes on in three days.

† This article seems to have been adopted for the practice in use in settling lands for cultivation.

The heads of the several castes shall be chosen and have power according to *sallabad* (custom); but the right of the Company shall be preserved entire notwithstanding.

Such disputes as shall arise among the inhabitants, touching any matter of debt or account, shall be decided by the head of the castes, or by other arbitrators chosen by the parties between whom such disputes shall happen; and in like manner shall be decided all claims and demands which may be made upon the inhabitants by those of Madras, or any other town or village; but if the inhabitants of Chintadrepettah shall have any claims or demands upon those of Madras or any other place, such claims and demands must be sued for in the English Court,* or otherwise according to the rights and customs of such place, except the parties can mutually agree to submit their differences to arbitration.

The said inhabitants of Chintadrepettah shall not be assessed for any quit-rent, nor be subject to the impost† upon betel and tobacco, and all manner of provision and wood or other fuel for firing may be brought into the said town free; and generally, neither the above nor any other duties shall be levied on the said inhabitants without the consent and approbation of the Court of Directors of the Honorable East India Company first had and obtained, except as hereafter excepted.

The goods manufactured by the inhabitants of the said town shall pay the like duties at the choultry as are paid on the same species coming from any place in the country, except such goods as are bought and provided for by the Company, which shall not be subject to any other duties than are usually paid by the Company's merchants.

Nothing in this cowle shall prejudice the rights of Jangamiah Naik, hereditary Poligar of Triplicane, Olambore, Erumboor or Egmore, &c. He shall have watch and ward of the said Chintadrepettah,‡ as in other places, according to *sallabad*; and he shall make good all thefts and robberies committed thereon; and the inhabitants thereof shall pay him every four months, for the brick houses, three fanams; for those of a middle size, two fanams; and for the smallest, one fanam.

Nothing else in this cowle shall prejudice the Company's right to a choultry, and eighteen houses already built where Chintadrepettah is designed to be erected, and now inhabited by Brahminies, or to any other houses or buildings that have been erected there before the date of these presents.

The President and Council shall use their instances with the Honorable the English Company, that the privileges and immunities hereby granted may be perpetual, that the said Chintadrepettah may continue as long as the sun and moon endure.

(Signed) G. M. PITT,
(„) RICHARD BENYON,
(„) RANDALL FAWKE,
(„) ROACK or ROCK,
(„) AUG. BURTON,
(„) NIC. MORSE,
(„) W. MONSON,
(„) GEORGE TORRIANO, *Reg.*

SOURCE OF THE GANGES.

A correspondent in the *India Gazette*, in giving an account of Ramnee, says: "Eighteen years ago I was one of the first party of Europeans who penetrated

* The Mayor's Court was the only Court of Justice at Madras at this time: natives were not amenable to it except by consent.

† This exemption is no longer continued to the inhabitants of this town.

‡ The watch and ward were not, therefore, in the head inhabitants, or potails.

these snowy regions in search of the source of the Ganges, at the instigation of that good and scientific man, Colonel Colebrooke, then Surveyor-General. One of the party got disheartened and was knocked up, being of a week constitution, and we did not penetrate to Gangoutri, but went to Budree Nauth. On our return from thence we crossed the stupendous mountain of Tungassee, which was then covered with snow. In the Minutes I took down at the time, I remarked the situation of Ramnee, and observations of the thermometer in the month of June, and this induced me to proceed there for health. During that trip the jealousy of the Gorkah Government, would not admit of any intercourse with the natives, and we could gain but little geographical knowledge of the country. The little I had, however, then seen, gave me a strong inclination to go beyond the snowy mountains into Tartary, and this I effected fourteen years ago, disguised as a Hindu fakeer, accompanied by that enterprizing, enlightened, indefatigable, but unfortunate man, Mr. Moorcroft. We penetrated beyond the snowy range, and went to the sacred lake Manasarovara, and returned again, but were imprisoned for a short time by the Gorkahs; this trip fully ascertained the source of the Ganges rising within the snowy mountains, and having no connection with the lake."

THE BHURTPORE GUN SENT TO ENGLAND.

The brass gun captured at Bhurtpore has arrived in England, on the *Rose*, as a present to His Majesty. Its dimensions are as follow: length, 17 feet; external diameter of the breech, 37 inches; diameter of the muzzle, 24 inches; diameter of calibre, 9 inches; thickness of metal at the breech, 14 inches; at the muzzle, 7½; its gross weight is estimated at seventeen tons. It is not a little curious, that from the centre reinforce to the cascabel, the metal is essentially different from that which composes the first part of the gun, as if it had been cast at different times. The same principle seems to have been observed in casting, which obtains with the natives of India generally, that of forming the bore by a tube of iron, over which the brass is cast. The piece is surmounted, at the trunnions, by two dolphins, and ornamented, on different parts, by raised work, and Persian inscriptions. It will receive an iron ball of 100lbs. weight.

LARGE GUNS.

A correspondent in one of the Indian papers furnishes an account of three guns at Beejapore much larger than that of Bhurtpore, *viz.*:—

1*st.*—A very well finished cast brass gun of very fine metal, said to contain a large quantity of silver.

	Ft.	Inch.	
Length of the bore	6	10	12 feet inside.
Length of the chamber	5	2	
Outside diameter at muzzle	4	10	
Inside diameter of the bore	2	7	
Diameter of chamber, about	1	8	
Circumference about 4 feet from muzzle, behind tiger's ears	13	2	
Total length outside	14	8	

Weight of an iron shot 31 inches diameter 4,159lb. 10 oz. and 12 drs.

The breech is quite flat; there are three inscriptions on it, two by kings of Beejapore, and one by Aurungzebe—to measure the length inside he sent a lascar in as far as the chamber. It was wished, at one time, to have sent this gun to England, but the expense was found too great to take it to Bombay, and besides the people of the place were likely to make great objections to its removal, for both Hindus and Mussulmans consider it a sort of guardian angel; the former often make sacrifices before it, and burn lamps in front, on a pillar placed for the purpose.

2nd.—A Malabar, or hammered iron, hooped gun.

	Ft.	Inch.
Length	21	6
Circumference	12	0
Calibre	1	8

Weight of iron shot 1,125lbs.

This gun has numbers of shot marks on it, which are said to have been made when Aurungzebe took the place; it lies near the south gate on the top of a large bastion.

3rd.—A Malabar hammered iron gun.

	Ft.	Inch.
Length	30	0
Calibre	1	2

This gun is on the top of a high inner bastion in rear of the first mentioned which lies on a bastion to the right going out of the Mecca gate.

The first mentioned gun was formerly on an iron swivel, but it has been broken, and the gun lies on logs of wood; the peon who shows the lions of the place tells you that it was only fired once, and that the ball is still flying.

BELZONI.

We are not aware that the English public possesses any particular account of the parentage and history of Belzoni, whose services to science (in the cause of which he fell a sacrifice), and whose contributions to the magnificent collection of Egyptian antiquities in this country, entitle him to be ranked amongst those meritorious individuals to whom England is seldom backward to testify her gratitude.

At his native city, Padua, it appears from the Milan *Gazette*, the dedication of a medallion of the traveller has lately been celebrated by a sort of fête, in the presence of the Magistrates and a large concourse of the people, who listened with delight to an oration wherein the most splendid achievements of this enterprizing traveller were related, accompanied by some details of his private life.

A full biographical account of Belzoni has issued from the pen of M. Depping, intended for publication in his forthcoming *Annuare Nécrologique* for 1826; and we shall lay before our readers an abstract of the most interesting portions of this article from a French periodical work.*

M. Depping relates, in an agreeable manner, the commencement of his acquaintance with Belzoni. "One day in the autumn of 1821, I saw a man of colossal stature, formed like a Hercules, enter my house, touching the top of the doorway with his head. His shoulders were broad, his temples were overshadowed with hair; his eyes were small, his physiognomy was gentle, and there was nothing intimidating in his aspect. He carried a quarto volume under his arm, and was accompanied by Galignani, the bookseller. I guessed he was an author; but I confess I never had seen one before of that size: if the Patagonians wrote, probably some examples of such authors might be found amongst them. This Hercules explained to me, in a voice as gentle as his look, the object of his visit. He opened the quarto, showed me the name of "Belzoni" upon the title-page, and told me that, having been thrown, after a variety of adventures, into Egypt and Nubia, he had made some observations and important discoveries; that he was about to print his account of them in London, and wished that a French translatian should appear at the same time; and that if I would undertake this translation, Galignani would print it forth-

* The Philosophical and Literary Journal of Paris, called *Le Globe*, for July 24.

with at Paris." This introduction led to a more intimate acquaintance between the parties; and M. Depping thence learned the history of this extraordinary person, who, he observes, was born a traveller, as others are born poets.

Belzoni was the son of a poor Barber of Padua, who had, unfortunately, more children than means; and who was able to bequeath to his son Giovanni Battista, born in 1778, nothing but his humble calling. Young Belzoni worked in his father's shop; but he soon became disgusted with this employment, and like Gil Blas, wished to see the world, and especially Rome, from whence his family originally came. He was thirteen, however, before he had seen any other place than Padua; but one day his parents took all their children, for a recreation, to the Hermitage of Monte Ortono, near the warm springs of Albano. The charming and picturesque view of this country delighted young Belzoni, who, on his return to Padua, felt such an unconquerable aversion to his imprisonment in a wretched Barber's shop, that, early the ensuing morning, he left his paternal roof, accompanied by his brother Antonio, and set off for the Hermitage. On their way they fell in with a *vetturino*, who asked them if they would ride in his vehicle to Ferrara? Being fatigued, and, moreover, overjoyed at the prospect of travelling so far, the simple lads mounted the carriage, and were accordingly conveyed to Ferrara. Here the *vetturino* demanded his fare; and the travellers having no money, he took off some of their clothes, which he sold, and left them in that plight.

Instead of being discouraged by this misfortune, young Belzoni was rejoiced at being so near Rome, and walked gaily with his brother along the high road, where some travellers took them into their carriages, and gave them money. On reaching the Appenines, Giovanni was delighted; but little Antonio sat himself upon a rock, cried bitterly after his father and mother, and refused to proceed any further. Our traveller was, therefore, obliged to abandon his object, and return with his brother to their father's house.

Three years afterwards, however, Giovanni, with another companion, succeeded in reaching the city of the Tiber. There, it is said, he studied hydraulics, and it is certain that he made some public exhibitions in the art; but M. Depping doubts if Belzoni regularly studied hydraulics, or applied himself seriously to any art or science whatsoever. "He had a ready genius *(esprit ouvert)*; like most of his countrymen who emigrate, he knew how to create resources, no matter what; and he had a certain aptitude at all kinds of occupations and undertakings." He appears, notwithstanding, to have been hard pressed, for, in order to keep himself from actual starvation, he turned monk.

This life was, however, soon displeasing; and he had become weary of the monastic life when, at the commencement of the revolution, the French troops entered Rome and established a sort of republic there: Belzoni availed himself instantly of the liberty they proclaimed.*

He returned to Padua, but not knowing what to do, he again left his native place in 1800, and directed his steps to Holland. He found the Dutch, however, better acquainted with hydraulics than himself; and in the course of a year he returned to Italy. In 1803, he arrived in England. His colossal figure had then developed itself, and he attracted attention wheresoever he appeared: his strength corresponded with his size. He married an Englishwoman;† but he was without fortune and without profession. Belzoni, at length, determined to levy a tax upon the curiosity manifested by the English people to see him, and to exhibit throughout Great Britain hydraulic experiments and feats of muscular strength: he was able to support and carry twenty men.

This expedient soon failed: the public were speedily satiated with these exhibitions, and Belzoni found himself obliged to seek his fortune elsewhere.

* Here occurs a blank in the original; a passage having been expunged by the censors of the Press.

† Mrs. Belzoni is a native of Ireland.

In 1812, he went with his wife to Portugal, and upon his arrival at Lisbon he applied to the manager of the theatre San Carlos, who conceived the happy idea of putting him into the character of *Samson*, in the pantomimic ballet of that name. The Jewish Hercules was never so well portrayed before. Belzoni drew crowded houses during a whole Lent by his prodigies of strength. At the close of the season, having nothing to do, he proceeded to Madrid, where he also played *Samson*. This resource deserting him, he embarked for Malta, having now, probably, conceived the design of pushing his fortunes in Egypt, where many of his countrymen had been successful. He offered his services, whilst at Malta, to Ismael Gibraltar, the agent of the Pacha of Egypt, and having mentioned his knowledge of hydraulics, he was urged by the agent to proceed to Egypt, where he might be employed (but nothing positive was stipulated) in constructing an hydraulic machine in the gardens of the Viceroy. Belzoni consented to go, with his wife and an Irish boy. It was a desperate resource; but he had no other choice than to try his fortune in Egypt.

The events which occurred upon this visit to Egypt are minutely related by him in the account of his travels. His reception was not encouraging: he found the plague at Alexandria; he was wounded by a Turk at Cairo; the troops of the Pacha revolted, and he was obliged to keep in doors to avoid being killed. The Viceroy, however, determined to employ Belzoni in constructing an hydraulic engine for watering his pleasure gardens on the Nile; and the engineer completed his work, though he had never constructed a machine of any size before. Unfortunately, the Pacha made fifteen men enter the great wheel, along with the Irish lad, to ascertain the effect their united force would produce; the men, as soon as the machine was in motion, leaped out; the Irish boy had his thigh broken, and Belzoni's strength alone could stop the rapid whirl of the machine.

His dependence upon the Pacha being lost, Belzoni was again without resource. At this juncture, the English and French Consuls, Messrs. Salt and Drovetti, were busy in prosecuting researches and investigations amongst the antiquities on the banks of the Nile. The Italians then in Egypt, who excelled in these pursuits, entered into the service of one or other of these Consuls. Belzoni concluded an engagement with Mr. Salt to convey to Alexandria the enormous colossal bust of the younger Memnon, which lay half-buried in the sand near Thebes. Here a new career, and in some measure a new profession, opened to our traveller, who, habited like a Turk, assembled the peasants, and set them to work with all the gravity of a cadi or an aga. It is even said that he was in the habit of inflicting corporal punishment upon them. A man of Belzoni's size, possessing a firman, plenty of money, and a cudgel, might very well be an object of terror to the Egyptian fellahs. He succeeded in transporting the gigantic monument to Alexandria, and it now enriches the collection in the British Museum.

The natural ardour of the Paduan traveller became excited by this new pursuit; he visited temples, lived with the Arabs amongst the catacombs, and ransacked the mummies, whence he became familiar with many curious particulars respecting these antiquities. He made a large collection, probably on account of Mr. Salt, of papyri, tools, idols and other articles, which he has omitted to enumerate, because he had to describe objects of much greater importance, which, but for him, might have remained long, or perhaps for ever, unknown.

The next undertaking of Belzoni was the expedition to Nubia, at the suggestion of Mr. Salt, to extricate from the sand and expose to view the beautiful temple of Ipsambul: an undertaking far more difficult than that of transporting the bust of Memnon. Belzoni had to manage a semi-savage race, governed by avaricious chiefs; to conciliate their good opinion, or to overcome their bad intentions by promises of money. He had to engage them to work, and, moreover, to make them comprehend his object, which these barbarians are scarcely able to do, as they conceive that every European, who explores ancient relics, is incited by the hope of finding concealed treasure. All these

obstacles he overcame, and had the honor of being the first to enter this magnificent edifice, consecrated, perhaps, to the glory of the great Sesostris. "Should the sands again bury this curious monument," says M. Depping, "as they have buried a great number of the architectural remains of ancient Egypt, we shall at least possess, thanks to the labors of Belzoni and his successors, faithful designs of this important work."

No sooner had he returned from Upper Egypt, than he set out, provided with funds by Mr. Salt, to explore the valley of Beban-el-Maluk, where, by means of the skill and tact he had acquired since his experience in Egypt, he succeeded in discovering the celebrated tomb and alabaster sarcophagus. The latter he brought away ;* the figures and inscriptions in the tomb, of which the number was vast, he copied faithfully, with the aid of Ricci, his countryman, and took impressions of some of the groups in paste. Hence he was enabled to exhibit in Europe a fac-simile of this remarkable object. The details of these matters have been so recently before the public that we forbear quoting them from M. Depping's memoir.

Belzoni returned to Cairo, and finding that Captain Caviglia, an Italian employed by Mr. Salt, had, by digging at the foot of the pyramids, revealed a subterranean temple at the foot of the greatest of these enormous masses of stone, proceeded to the place, and upon examining the second pyramid, that of Cephrenes, conceived the possibility of finding an opening in it. In short he discovered the narrow passage, which conducted him into the interior of the pyramid, and to the sepulchral chamber, where he found a sarcophagus containing some bones of an ox ; a discovery which left no doubt as to the destination of this pyramid, and satisfactorily disproved the assertion of Herodotus, that it was not designed for a tomb. The skull of an ox has subsequently been found in one of the pyramids of Saccara.

Belzoni's discovery made great noise at Cairo ; strangers of all nations flocked to visit the interior of a pyramid which had been closed for ages. Belzoni wrote his name in large characters in the sepulchral chamber, in which there was an Arabic inscription left by the Mussulmans, who had penetrated thither six centuries before.

He next conveyed down the Nile an obelisk from the Isle of Philœ ; and removed from a royal tomb at Thebes, with great difficulty, the lid of a sarcophagus, composed of an enormous piece of red granite, on which is sculptured the royal personage whose mummy was deposited in the sarcophagus. Belzoni made a present of this relic to the University of Cambridge : the sarcophagus itself is supposed to be amongst the collection of Egyptian antiquities sold by Mr. Salt to the King of France.

After several minor services rendered to science in Egypt, Belzoni, who complained bitterly of the conduct of the French Consul, Drovetti, and his myrmidons, two of whom, he says, wished to assassinate him, determined to withdraw from this scene of broils ; he embarked accordingly in September 1819 for Europe, and returned in the first instance to his native place, from whence he had been absent twenty years.

"He presented himself to his countrymen no longer as a dealer in antiques or an itinerant natural philosopher : preceded by the renown which his discoveries had procured for him, and celebrated by the journals of every country in Europe, Belzoni entered Padua with the character of a celebrated traveller and antiquary. He was enabled to make a present to his native city which attested the results of his researches in Egypt ; it consisted of two lion-headed statues in granite. They have been placed in the hall of justice, and the municipal authorities, in order to honor and reward a citizen whose labors confer a reputation upon the city, caused a medal to be struck bearing his name and recording his present. The chief Magistrate of Padua trans-

* It is now in possession of Mr. Soane.

mitted to Belzoni one of these medals in gold, accompanied by a letter expressive of the gratitude of his fellow-citizens.

Padua was, however, too limited a theatre for the active and enterprizing genius of Belzoni; and he soon re-visited England, where his exploits had excited a degree of enthusiasm in his favor which secured him a very flattering reception. Great impatience was felt for the publication of his travels and discoveries, which appeared at the close of the year 1820. "As soon as the work was printed in England," continues M. Depping, "Belzoni came to Paris, as I have already mentioned, in order to bring out a French translation nearly at the same time as the English original would appear. I executed this translation in about two months; the sheets, as they came from the Press, were sent to Belzoni; I added some notes and illustrations, partly borrowed from the works of other travellers, especially that of the learned Burckhardt, which had just then appeared. I abridged the account of the journey of Mrs. Belzoni, which is subjoined to the travels of her husband, and which, in the original, contains many frivolous particulars (*choses insignificantes*). I ought not to conceal the fact, that my performance provoked a correspondence on Belzoni's part, written in a severe and sometimes very rude style. Following the advice of some sensible persons, I had suffered the invectives of the author against the Frenchmen with whom he had transactions in Egypt to remain; but I had occasionally moderated such expressions as were a little too harsh, and avoided the frequent reiteration of these invectives, which, so far from informing the reader, could not fail to weary him. Belzoni, who had probably become peevish and jealous in consequence of his disputes in Egypt, fancied he perceived in these alterations, and in the explanatory notes I added, a design to injure his reputation, and to deteriorate his merit in the eyes of Frenchmen. In the sequel, however, he was mollified, and he transmitted the sheets of my translation into Italy, in order that the Italian translation might be conformable thereto: the editors of the latter, the brothers Sonsogno, of Milan, state, in their advertisement, the reasons which induced them to prefer the French translation to the original, as the basis of theirs."

The success which attended the publication of this work in England was much greater than it met with in France; the causes of this comparative indifference in the latter country are easily assigned. The study of Egyptian antiquities was not so general there as at present; the work was written in a simple, inartificial and unpretending style, and it contained passages galling to French feelings. Soon after the publication of his travels, he constructed a fac-simile of the royal tomb he had discovered at Beban-el-Maluk, which he exhibited at London, and afterwards at Paris.

A taste for travel had taken such entire possession of Belzoni, that he now impatiently sought some other dangerous enterprize in which he might distinguish himself. He wished that his undertaking, whatever it was, should be to the benefit, and at the expense of England, his adopted country. It appears, however, that his restlessness led him to endeavour to obtain from other Governments some mission to the unknown countries of Asia and Africa. He went to Paris to present his work to the King of France; he proceeded subsequently to Russia, on his journey to which he probably received proposals from England, since he returned suddenly thither by the way of Stockholm and Copenhagen. Mr. Feldborg, a Danish author, has given some particulars respecting Belzoni's visit to the latter city. Amongst other things, he relates that Belzoni was present at a Danish play, not a word of which he understood. He was asked what pleasure he could possibly find in it; to which he returned this sensible reply: "In every country I traverse, I love to mingle with a large body of the people, and it is very seldom that I do not carry from such a scene some ideas of the national character."

Upon his arrival in England in 1822, he made arrangements for a new expedition far more hazardous than the preceding, and which, had it been crowned with success, would have imparted a still higher degree of lustre to his name.

This was an attempt to penetrate into the interior of Africa, isolated by sandy deserts, and defended by a destructive climate. No man was better qualified for the attempt than Belzoni: robust, active and enterprizing, with a figure capable of impressing barbarians with respect, and accustomed to the climate of Africa. His plan was more vast than any preceding traveller had projected: he proposed to enter Africa by the north, and proceed as far as Timbuctoo, thence to direct his steps to Sennaar, enter the upper part of Nubia, and descend into Egpt, the scene of his early exploits.

He arrived at Gibraltar towards the end of 1822, and embarked again immediately for Tangiers. The Emperor of Morocco invited him to Fez: Belzoni proceeded thither, and was well received by the Emperor and his Prime Minister. A caravan was to set out for Timbuctoo in a few weeks; Belzoni obtained leave to accompany it. Unfortunately some unexplained event put a stop to this promising project. The account Belzoni gave in his letters was, that he had been the victim of an intrigue of certain agents, who prostituted their authority to wreak their vengeance on an unprotected stranger who scorned to cringe to them. This visit to Fez was dearly purchased: Belzoni sacrificed five months and a thousand pounds spent in bribes to the Emperor and his Ministers. He was obliged to return to Gibraltar, where he formed a new plan of proceedings: instead of penetrating Africa by the north, he determined to land upon the coast of Guinea, and thence proceed to Timbuctoo and explore the sources of the Niger. He sailed for Madeira and the Canaries, and got conveyed to Cape Coast Castle, which he left for the Bight of Benin in October 1823. At Benin he was presented, dressed like a Moor, and with a long beard, to the King as an African of the interior, who had been educated in England and wished to return to his family by Haoussa, distant twenty-five days. The King promised him a guide thither; but a dysentery, which had attacked even the robust constitution of Belzoni, now made such rapid progress, that he requested to be conveyed on board an English vessel on the Coast, in hopes that the sea-air would restore him. It was of no avail; on his arrival at Gato he became delirious, and expired the next day, December 3, 1823.

Brick Tea.

The Mongols, and most of the Nomades of middle Asia, make use of this tea; it serves them both for food and drink. The Chinese carry on a great trade in it, but never drink it themselves. In the tea manufactories, which are for the most part in the Chinese Government of Fokien, the dry, dirty, and damaged leaves and stalks of the tea are thrown aside, they are then mixed with a glutinous substance, pressed into moulds, and dried in ovens. These blocks are called by the Russians, on account of their shape, brick tea. The Mongols, the Bouriats, the inhabitants of Siberia beyond Lake Baikal, and the Kalmucks, take a piece of this tea, pound it in a mortar made on purpose, and throw the powder into a cast-iron vessel full of boiling water, which they suffer to stand a long time upon the fire; adding a little salt and milk, and sometimes mixing flour fried in oil. This tea, or broth, is known by the name of Satouran. It is very nourishing.—*Timkowski's Travels.*

Meekness of the Early Mussulmans.

An Arabian expounder of the chapter of Amram, where God declares he has prepared Paradise for those who restrain their anger and forgive those who trespass against them, relates (according to D'Herbelot) the following anecdote of the meekness of the celebrated Mahomedan doctor, Abu-Hunifah, which transcends Christian forbearance. Abu-Hunifah, having received a blow on the face, turned to the smiter, and said: "I might return you blow for blow, but I will not; I might complain to the Caliph, but I will not; I might repre-

sent to God in my prayers the outrage you have offered me, but I will not; finally, I might at the day of judgment call on God to avenge it; but, so far from doing so, if that dreadful day were now to come, and my intercession could avail, I would not enter Paradise, except in your company."

Object of Embalming in Egypt.

A French chemist, M. Julia Fontenelle, in a discourse pronounced on the occasion of the opening of an Egyptian mummy in the amphitheatre of the Sorbonne at Paris, has delivered an opinion respecting the cause of embalming in Egypt, that the Egyptians were led to it from physical necessity. During four months of every year the inundations of the Nile cover almost entirely the whole of the surface of Egypt which is under cultivation. Under the rein of Sesostris, for an extent of territory of about 2,250 square leagues, according to D'Anville, there would be a population of 6,222 persons per square league, which would present 350,000 deaths per annum. These corpses must be got rid of either by burning or by interment: if the latter, they must be buried around the inhabited spots, or in those which were inundated by the Nile, and then the decomposition of these bodies would have been a source of destruction; and for burning there was an insufficiency of wood. But the soil of Egypt abounds in springs of natron (sub-carbonate of soda); and as this substance is perfectly antiseptic, the inhabitants were naturally led to preserve with it the corpses of the dead. In support of the opinion that sanitary views alone were the cause of embalment down to the third century before the Christian era, when the practice was abandoned, M. Fontenelle observes, that during the whole of that period the plague was unknown in Egypt, where it is now endemic.

The Holi, or Dola Yatra.

The Hori, Holi, or Holika, properly speaking, is not observed in Bengal; but a festival of a similar character, and with much the same observances, is held—the Dola, or swinging of the infant Krishna. As observed in Bengal, this festival is considered one of the twelve great Jatras held in highest veneration by the Vaishnava sect, or followers of Vishnu, agreeably to the sect of Chaitanya. It is not, however, restricted to them, but partaken of by every class of Hindus: neither is it limited to the present occasion, but is repeated at different periods of the year, according to local usage or individual convenience.

As celebrated at this season, it commences on the 14th lunar day of Phalgun (13th March). The head of the family fasts during the day; in the evening fire worship is performed, after which the officiating Brahmin sprinkles upon the image of Krishna, erected for the purpose, a little red powder, and distributes a quantity amongst the assistants. This powder, termed phalgu or abir, is made of the root of a species of curcuma, and of sapan wood. After this ceremony is concluded, that called chanchar takes place, or a bonfire is made for burning the holika, a kind of Guy Fawkes' figure, made with bamboos and straw. In the country, the bonfire is made in a place without the village, and the figure is borne to the spot by Brahmins or Vaishnavas in regular procession, attended by musicians and singers. When arrived at the place where the pile has been previously prepared, the image is placed in the centre, and the priest worships it and circumambulates it seven times, and then sets fire to the pile, on which the assistants immediately return home. The rest of the night is spent in festivity. Before daylight on the morning of the 15th, the image of Krishna is conveyed to a place where a swinging bed or cradle has been erected, and placed in the cradle, which is set in motion two or three times at gun-fire: the same is repeated at noon, and again at sunset. During the day the members of the family and their visitors amuse themselves by sprinkling each other with red powder and rose-water, through syringes, as

well as with their hands. The place were the swing is set up is a place of particular peril; for a week, boys, and persons of low caste also, take a delight in scattering red powder of any kind over passengers in the streets, accompanying it with insulting language. In the villages, persons of respectability, and females particularly, are liable, for several days, to gross abuse, and even to personal ill-treatment, if obliged to leave the house, and consequently all intercourse is at this time suspended.

The people of Orissa differ from the Bengalees in the disuse of the bonfire: they have the swinging, and the scattering of the abir, but they have also some peculiar usages. Their gosains carry in procession the image of the juvenile Krishna to the houses of their disciples and patrons, to whom they present some of the red powder and utr, and receive presents in return. The caste of Gopas, or herdsmen, particularly observe this holiday, and renew their own dresses and all the equipments of their cattle: they also bathe them, and paint their foreheads with sandal and turmeric; they themselves collect in bodies and run about as if wild with joy, carrying slender sticks in their hands, and the leaders occasionally turning round to face those who follow them, they strike their sticks together, making a clatter, expressive, they imagine, of exultation, singing songs at the same time in celebration of Krishna.

In Hindustan the Holi is held to begin upon the Vasanta Panchami, and to last for about six weeks. The actual celebration of it rarely commences till about ten days prior to the full moon of Phalgun, and is then limited to the wearing of new apparel, red or yellow, feasting, and making merry. On the eighth day of the light half, or a week before the full moon, the festival is fully commenced. Images of Krishna are erected and worshipped, smeared with red powder, and sprinkled with liquid of the same dye; and the people of the villages and small towns begin to collect upon a spot in the vicinity, cow-dung and other fuel: the head man of the village commences, and all then contribute to the pile whatever they can lay hold of, stealing, for the purpose, the stakes of fences, gateways, doors, and articles of household furniture, if not prevented, and if these things are once added to the heap the owner cannot recover them, and it is a point of honor not to complain. During this time the people wander about the roads and streets, scattering red powder, singing, dancing, and annoying passers by mischievous tricks or abusive language. On the 14th the crowd assembles round the kanda, or pile, which is consecrated, and lighted by an officiating Brahmin; when the pile is in a blaze the spectators approach, as if to warm themselves, an act that is supposed to avert ill-luck for the rest of the year; at this period their frolics become outrageous, and it is not safe for any decent person to approach them. This extravagance continues for two days. When the pile is consumed the ashes are thrown into water.

In the south of India the rite is also that of the Dola Jatra, but it offers some peculiarities. The image of Krishna is committed to a swing, and red powder and rose-water scattered about as elsewhere. A bonfire also is made, but the effigy is supposed to represent Kamadeva, the Hindu god of love, and the combustion is emblematical of his having been burnt to ashes by the fire from Siva's eye when incensed by the little deity's wounding him with his shafts, and inspiring him with love for the daughter of Himalaya. The bonfires are made usually in front of the temples of Siva or Vishnu, at midnight, and the ashes are distributed amongst the spectators. In many places worship is offered to Kamadeva; similar extravagancies are practiced in southern as in western Hindustan.

The season at which this festival occurs, the frantic merriment by which it is characterized, the scattering of red or purplish colored powders, indicative of the blossoms which now begin to show themselves, and even the bonfire, which many express the return of warmth, leave no doubt of the original purpose of the celebration, and designate it as a festival typical of the return of genial temperature, which there is no doubt was once common to all the pagan world, and of which Christianity long retained marked traces, in May-

day games and Beltane bonfires. We find, indeed, the practices which now prevail among the Hindus described in works of some antiquity as appertaining to the Vasantotsava, or spring festival, which comprised various observances, as the worship of the dona flower, and the swinging of the gods, and their procession in cars, or the Dola and Ratha Jatras, and seems to have been wound up with the worship of the god of love. It may be doubted if the term Holika occurs in any work of unquestionable antiquity. The practice of later times has lost sight of the meaning of the festival, dislocated some of its constituent parts, and removed them to other periods; has appropriated the celebration to the honor of a different divinity, or the infant Krishna, and has invented new legends to account for the ceremonial. Thus the effigy which is burnt is supposed, in general, to represent a female demon who sought to destroy the life of the infant Krishna, but was slain by him. After death, however, her body was not to be found, and the Gopas, or cowherds of Mathura, therefore, burnt her in effigy. In the Bhavishyotara Purana, however, the effigy is said to represent a female fiend named Dhondha, who in the days, of Raghu made a practice of killing children. Raghu, by the advice of Vasishtha, instituted the bonfires, and the songs and merry-making of the people, to arrest her malpractices, and accordingly the particular efficacy of this rite is the preservation of infant life; whence, also, its more ready transition to the worship of Krishna. This appears, however, to have been an after-thought, and the original practice, which was equally common amongst all the nations of antiquity, had no relation either to Krishna or a witch. The songs that are sung so vociferously at this season have little to recommend them except their brevity; the following are some specimens: Each consists of but a single stanza and a burthen, and is repeated without end; they all allude to the juvenile Krishna, and are supposed to be sung by some of his female companions.

1. I met in the path the lord of Madhuvan; how can I go to fetch water? if I ascend the roof he pelts me with pellets of clay; if I proceed to the river he scatters over me the red dye; if I visit Gokul he covers me with the tinted dust; thus he drives me distracted; I met in the path, &c.

2. Oh friend, proud as you are of your youth, be careful of your garments; the month of Phalgun maddens those whose lovers are far away; oh friend, &c.

3. My boddice is wet through; who has thrown the tinted water upon me? It is Kanhaiya, the son of Nanda. It is the month of Phalgun; my boddice, &c.

4. Oh Lord of Vruj, you gaily sport to the merry sound of the tabor, and dance along with the nymphs of Vrindavan. Oh Lord of Vruj, &c.—*Calcutta Government Gazette, March* 22.

COMPARISON BETWEEN THE DEITIES OF INDIA, GREECE, ROME AND EGYPT.

The following table of the principal Hindu deities will be found to correspond pretty generally with those of Greece, Rome and Egypt, and may serve in some measure to identify a general system of pagan mythology, and to draw the respective superstitions into one focus. Many of the ceremonies in each system undoubtedly bear a striking analogy and resemblance to each other, and they have in continuation pervaded the greatest part of the eastern world; and the worship of Isis and Osiris, more especially, is nearly related in its most essential points to the depraved worship of Siva and his lascivious consort, Bhavani or Parvati, of the Hindus.

Indian.	Greek and Roman.	Egyptian.
Sooruj or Sooryah.	Apollo.	Horus.
Cuvera.	Plutus.	
Cartikea.	Mars.	Papremis.
Bhavani and Parvati.	Juno, Minerva.	Isis.
Doorgah.	Damater.	Isis.
Lacshmi.	Venus.	Isis.

Indian.	Greek and Roman.	Egyptian.
Pracriti (Bhagoati).	Venus Urania.	Isis.
Nareda.	Mercury.	Thoth.
Cali.	Proserpine, Hecate, Diana.	Isis.
Visva Karma.	Vulcan.	Thoth.
Lacshmi, II.	Ceres.	Isis.
Crishna.	Pand and Apollo.	Osiris.
Ganesa.	Janus.	
Menu.	Minos.	Menes.
Siva.	Jupiter.	Osiris and Typhon.
Yama.	Pluto.	Serapis.
Nunda.	Minotaur.	Apis.
Vishnu.	Jupiter.	Horus.
Gunga.	Styx.	Nile.
Brahma.	Jupiter.	Osiris
Bood'h.	Neptune.	Osiris.
Anna Purna.	Ceres.	Isis.
Indra, I.	Jupiter, Tonans.	Osiris.
Indra, II.	Jupiter, Pluvius.	Osiris.

It may be remarked that the great event of the deluge, which forms so prominent a feature in our Holy Writ, and is, in fact, the groundwork of our Christian faith. is shadowed out in pagan mythology; first by the death of Adonis of the Greeks; second that of Osiris of the Egyptians; and third, the egress from the ark of the great fish-god Bood'h of the Hindus.—*Colonel Franklin's Researches on the Jeynes and Buddhists.*

Sale of Mummies.

Little did the ancient Egyptians imagine that the bodies of their relatives, which they preserved with at much care, would at a future period become articles of merchandise. In a Liverpool paper, amongst goods advertised for sale by a respectable mercantile house, are "three Egyptian mummies."

Head of a New Zealander and the mode adopted in preserving it.

At a meeting of the Academy of Sciences, Paris, 2nd October last, M. Julia Fontenelle presented a head of a savage of New Zealand, in a state of excellent preservation. He had examined it conjointly with M. Bory de Saint Vincent, who referred it to the second species of the Neptunian race in his system. The teeth were very sound; the hair black, harsh and curly; the face was without wrinkle; the color of the skin was a deep yellow, and the tattooing was dark and regular. The head appeared to be that of an individual of thirty-five or forty years of age; yet the sutures of the skull were perfectly ossified within, like those in the skull of an old man. The occipital region was enormously large, its projection very marked, whilst the frontal cavity was narrow. An osseous partition of more than two lines in vertical height was observable there; an anatomical peculiarity, M. Julia Fontenelle says, which has never been remarked hitherto but amongst brutes. The facial angle was extremely sharp. This head was not preserved by tanning; it was merely soaked in a solution of marine salt, and then dried gradually.

This mode of preserving bodies is far superior, according to M. Julia, to the Egyptian mode of embalming. In support of this opinion, he presented to the Academy some flesh of an ox which he had preserved for six years, and which had undergone no other preparation than slow drying: he had not even salted it.

HINDU CREMATION.

The following curious extract from a manuscript dated in 1709-1710, containing the History of Bombay, "writ by John Burnell, Esq., lately Governor of Dungarey Fort in that Island, who presented it to the celebrated Ra. Thoresby," is worthy of publication :—

"When age or disease hath unravel'd this brittle skayn of life, and hath brought these people to taste of the bitternes of death, the most agreeable end they think they can make of thare friends is, the consuming them to ashes in that lively eliment, which containeth the most purifying virtues.

"When a Gentile is dead, they first wash the body with cold water, and then, covering it with a clean white linen cloth, they lay it upon a bair so as are in use amongst us, which the Feoses (a caste of people sett apart for all offices of defilement) taking up, it is accompanied by the friends and relations to the sea side, or, if in the country, within land near sum running or standing watter, where being set down, they erect a pyle of bilets. To the rich is added casia, or wood of aloes, on which they lay the corps extended at full length; then the eldest son of the deceased, or nearest relation, sets fire to the pile, whilst others fling upon it oyle or butter; thus the body is consumed, sending forth black and noisom exhalations, which is in some measure taken off by the fragrancy of the wood; when all is turned into ashes, they depart to their different habitations very disconsolate for the loss of their friend, debarring themselves that day of any sweet and pleasant sustenance, chusing that which is sharp and of an acid quality.

"On the third day, some of the nearest relations go to rake in the ashes for the breast, elbow, and feet bones, which they carry with them home, and after some time past, send them to be flung into the tank Bagiuarathee, which is several leagues up in the country, or else content themselves with easting them into the sea.

"Some of these Gentiles are so strangely bigotted to a sort of madness; that when they think the party visited past recovery, and the Brachmans tell them it is a good hour for him to dye in, they will hurry him down alive to the flaming pile, and if he make any noise, or pray them to desist, they will stop his mouth full of dirt, and carry him to the fire, thinking that they have brought bliss to his soul, which, if they had staid to an unlucky minute, might have caused it to have endured endless misery in its pilgrimage throw the bodies of different brute animals. After this manner was Johnathan Dun, the Company's Broker in Bengal, served when he was pretty well in health, which the Governor hearing, sent immediately to stop the proceedings, and remand him back to his house. But when all was still and quiet, the Brachmen having found out another lucky minute, they hurried him down to the fire, and in they hove him!

"Formerly the wife always burnt for company: but now those barbarous actions are detested by the Moors under whose Government they mostly live; they have put a period to those proceedings, tho' it is still in practice in several Raja's countries that are not tributary to the Mogul, and is sometimes connived at in their territories, where a large present will make them wink at such actions."

Russian Coachmen.

The dexterity and intrepidity of Russian coach-drivers are remarkable. Placed upon the box with four horses before him, which he directs by cords held in both hands, the Russian Jehu seems to scorn danger; provided the road be not altogether impracticable, he dashes his *quadriga* along at a gallop, and, making little use of the whip which hangs upon his arm, by his voice he excites his unflinching coursers. In a stage of twenty-five or thirty wersts, he never ceases for a moment to talk to his horses, who appear to understand what he says; and, less despotic towards them than his master is to him, he never issues an order without explaining to them the reasons of it. He varies his discourse and the inflection of his voice, according to the age, physical force, or moral qualities, of each of his four steeds; he appeals to the experience of the oldest, and demonstrates to him the necessity of showing a good example to his companions; he upbraids the idleness of one which having rested several days in the stable, ought (he says) to redeem this ignoble ease by renewed ardour; he tells the biggest he has doubtless too much spirit to suffer himself to be surpassed by less vigorous beasts; and he says to the youngest, "you ought to feel so happy at being associated with horses so renowned for their good qualities, that you should exemplify your sense of the honor by an additional degree of zeal." Such expressions as these, sometimes kind, sometimes reproachful, have a vast influence upon these intelligent animals; and when their guide is satisfied, he rewards them by calling them his "*little pigeons*," the most flattering mark of satisfaction he can bestow; for the pigeon is an object of affection and veneration amongst the Russian people. The intrepidity of these drivers, and their contempt of danger, subject travellers sometimes to inconveniences. Their prime duty, in their own opinion, consists in going over the ground as rapidly as possible, and they care little what happens behind them. It is asserted that a driver once arrived at the post-house with only half the vehicle, the remainder having been left about a league behind in the dirt, travellers and all; and owing to the rapidity of his pace, his cries to his horses, and his songs, he never discovered that anything was the matter.—*Six Mois en Russie.*

Chinese Method of Fattening Fish.

The Chinese are celebrated for their commercial acumen, indefatigable industry, and natural adroitness in making the most of every gift of nature bestowed on their fertile country. Useful as well as ornamental vegetables engross their care; and animals which are the most profitably reared, and which yield the greatest quantity of rich and savoury food, are preferred by them for supplying their larders and stews. When a pond is constructed and filled with water, the owner goes to market and buys as many young store fish as his pond can conveniently hold; this he can easily do, as almost all their fish are brought to market alive. Placed in the stew, they are regularly fed morning and evening, or as often as the feeder finds it necessary; their food is chiefly boiled rice, to which is added the blood of any animals they may kill, or indeed any animal offal or vegetable matter, which the fish will eat. It is said they also use some oleaceous medicament in the food, to make the fish more voracious, in order to accelerate their fattening. Fish so fed and treated, advance in size rapidly, though not to any great weight, as the perch never arrive at much more than a pound avoirdupois; but from the length of three or four inches, when put in, they grow to eight or nine in a few months, and are then marketable. Drafts from the pond are then occasionally made; the largest are first taken off, and conveyed in large shallow tubs of water to market; if sold, well; if not, they are brought back, and replaced in the stew until they can be disposed of.

The Scolytus Destructor.

A provincial paper contains a communication respecting the causes of the decay of some elm trees in front of Catherine Hall, Cambridge, a circumstance

which has excited much interest. The writer attributes it to a remarkable cause. "Their death," says he, "has been decidedly occasioned by the ravages of a small beetle, of the genus *scolytus*, and of the species emphatically termed destructor. This insect penetrates the bark till it reaches the *alburnum*, or soft wood. It is in this portion of the tree, and the inner bark or *liber* contiguous to it, that the vital principle more especially resides; and here the female insect works her way for about two inches, in a direction parallel to the surface, and in her progress deposits numerous eggs. About September these are hatched into the grub or larva state, and from this period the work of destruction commences. The young grubs eat their way into the alburnum and liber at right angles to the channel formed by the parent insect, and in parallel lines to each other's progress. Thus, very considerable patches are totally deprived of vitality, and it will be readily understood that when a tree has numerous wounds of this nature, in a part so important to its functions, that the circulation of its sap would be so impeded as to cause its immediate decay. From September to March, by removing a portion of the bark, the larvæ may be found of the size and much resembling the nut maggot; and about the latter end of May the perfect insects begin to make their appearance. These soon eat their way through the bark, and in June and July may be observed busily employed in preparing to deposit a fresh stock of eggs, for the propagation of a new brood of grubs, the harbingers of destruction for the ensuing year. When a tree has perished, they no longer lay their eggs in it, but proceed to those in its immediate vicinity, which are destroyed with greater facility, as the increase of the species is very rapid, and their numbers compensate for their diminutive size, 80,000 being sometimes found in a single tree." The writer adds: "the pest appears to be widely spreading in this neighbourhood, and, if not timely checked, we may soon expect to see its destructive effects visible in some of the ornamental trees in the justly admired walks of the university; nor will this fear be considered imaginary when it is stated, that a similar insect, a few years since, caused such devastation in the Hartz Forest in Germany, as threatened to suspend the mining operations of that extensive district."

LINES ON THE STAMP TAX.

Amongst the *jeux-d'esprit* to which the Stamp Tax has given rise, is the following, which appears in the *India Gazette*, entitled "Taxation." It is a parody upon Lord Byron's "Darkness."

I had a dream, which was not all a dream.
Golden and Silver coin were gone—the shroffs
Did wander cackling through the drear bazaar,
Listless and cashless, and in mouldy heaps
Chattels and goods lay blackening in the air:
Morn came, and went—and came, but no relief,
And men forgot their squabbling in the dread
Of this their grim taxation; and all hearts
Were chill'd into a selfish prayer 'gainst stamps:
And they did live with catchpoles—and the piles
And palaces of great Qui-hy's—the huts
Of wretches who near Bow Bazaar do dwell,
Were trod by bailiff's; patience was assum'd,
And men were gather'd into grinning groups,
To talk by stealth about each other's stamps;
Happy were those who dwelt without the ditch
Of the Mahrattas, and Entally's line.
A fearful hope was all the town contain'd;
Agents appear'd on fire—but hour by hour
They shrugg'd their shoulders—editorial stars
Blaz'd and were extinguished—all was black.
The brows of men by the despairing light

Wore a most wrathful aspect, as by fits
The taxes fell upon them; some sat down
With folded arms and yawn'd; and some did rest
Their chins upon their sighing breasts, and smok'd;
And others hurried to and fro, and call'd
For their Sircars to bring their bills (all stamp'd);
With mad disquietude, at the items star'd,
Abused them for the amount, and then again
With curses threw the bills in each one's face,
And kick'd them out—and roar'd: fat Baboos shriek'd,
And, taxified, did flutter all around,
And flap their dumpy arms; the biggest wigs
Were tame and tremulous; assessors crawl'd
And twin'd themselves among the multitude,
Pushing and squeezing—taxing even food:
And feasts and dinner parties were no more,
And simkin there was none; a meal was bought
With pice, and each sat sullenly apart,
Gorging himself in gloom: no love was left;
The town was but one thought—and that was stamps,
Immediate and notorious; and the pang
Of taxes fed upon all entrails—men
Died, and their bones were tax'd as was their flesh;
Tax'd sugar'd-plums were by tax'd brats devour'd,
Sircars inform'd 'gainst sahib-logue, save one,
And he was faithful for a time, and kept
The ravenous tax-gatherers at bay,
Till hunger seiz'd them, and the dinner hour
Lur'd their lank jaws; himself sought out no food,
But with a dunning and perpetual moan,
He buxies crav'd and getting none, resolv'd
To claim his share of penalty—he went.
The crowd was taxed by degrees; but two
Of an enormous fatness did escape,
And they were Baboos; and they met beside
A smart green table in a lawyer's room,
Where had been heap'd a mass of solemn briefs
For an unholy usage; they rak'd up
And shivering urg'd their buts, their ifs, their ands,
Of feeble negatives against the stamps,
Blew for a little life, and made a flame
Which was a mockery; then they lifted up
Their eyes as it grew darker, and beheld
A taxman's visage—saw, and shriek'd, and died—
Even of their vexatiousness they died,
Unknowing how to wriggle an escape
From tax—that searching fiend. The world was tax'd,
Calcutta city was a dismal lump!
Horseless, shiplesss, tradeless, penless, inkless—
A lump of woe, and chaos of vile tax.
Horses, and dogs, and birds, were all assess'd,
And nought untax'd e'en mov'd along the streets;
Sailors grogless wander'd through the town,
The Town Hall fell down piece-meal; gaiety dropp'd
Into a slough of taxes ne'er t'emerge—
Fiddles were mute; and bachelors look'd grave,
And gave no balls; and matches there were none;
Informers swagger'd round with rampant air,
And Tories perish'd; taxation had no need
Of aid from them—She was the Universe.

SUPPRESSION OF THE "CALCUTTA CHRONICLE."

Government have withdrawn the license of the *Calcutta Chronicle;* so that the intimation given in a preceding page, that Mr. Adam is no longer the editor of that paper, is true in a sense which was not intended. The following is a copy of the official communication from Government:

Mr. WILLIAM ADAM and Mr. VILLIERS HOLCROFT,
Proprietors of the *Calcutta Chronicle.*

Gentlemen:—The general tenor of the contents of the *Calcutta Chronicle* having been for some time past highly disrespectful to the Government and to the Honorable the Court of Directors, and the paper of the 29th instant in particular comprizing several paragraphs in direct violation of the regulations regarding the Press, I am directed to inform you that the right Honorable the Vice-President in Council has resolved that the license granted to you (on the 25th January last) for the printing and publishing of the *Calcutta Chronicle* be cancelled, and it is hereby cancelled accordingly from the present date.

I am, &c.
C. LUSHINGTON,
Chief Secretary to Government.

COUNCIL CHAMBER,
31*st May* 1827.

An application was made to the Government by Mr. Adam in consequence of this letter, praying for a renewal of the license. In his letter, Mr. Adam states that he is at a loss to know what are the violations of the regulation complained of, and that in offering his sentiments relative to matters affecting the interest of the community he is not conscious of having transgressed the bounds prescribed him. He further states that he was induced to become editor on the hope of being instrumental in saving from destruction the property of a poor man vested in a paper which had incurred the displeasure of Government, and subsequently he had embarked his own property. He alleges that in all preceding similar cases, a previous warning had been given, and that should the Vice-President in Council extend the same consideration to him, it will be his earnest endeavour to avoid whatever may appear likely to be deemed a violation of the press regulations.

The Chief Secretary, in reply, stated that the Vice-President in Council did not think it necessary to make a more specific reference to the objectionable passages; and with respect to the warnings given to other editors, they were sufficient for Mr. Adam's information. He adds that the Government does not see fit to grant permission for the continuance of the *Calcutta Chronicle.*

SELECTIONS FROM THE ASIATIC JOURNAL.

VOL. XXV, *January to June*, 1828.

CHANGES IN SOME OF THE ASIATIC LAKES.

ALL who are in any degree conversant with the subject must frequently have noticed the conflicting accounts of ancient historians and geographers respecting the lakes or internal seas of Asia; accounts which, when compared with each other, and especially with those of later times, we have been accustomed to regard as irreconcilable, and as exhibiting indubitable proofs how little the old world knew of the important science of Geography. It is easy, and doubtless gratifying to many, to bring charges of ignorance against writers whom mankind have long reverenced; but the candid enquirer will pause before he sanctions any such sweeping censure on "the great lights of human knowledge." He will begin to suspect, and his future researches will end in convincing him of the fact, that the accounts to which we have alluded *may be* reconciled, though in a way less pleasing to the pride of modern learning; that their variations, and in some cases absolute contradictions, may be owing to the physical changes which, through the succession of ages, have been effected both in the figure and the dimensions of those lakes,—we mean the Black Sea, that of Azof, the Caspian, and the lake or Sea of Aral.

In the present article we shall endeavour to show, both from history and Geology, that all the four lakes were of much greater extent than they now are; that the Palus Mœotides, or Sea of Azof, formed a part of the Euxine, and the Aral part of the Caspian; and that the two greater Seas probably constituted *one* vast mass of water before the rupture of the Bosphorus, or the deluge of Deucalion, which took place a little more than fifteen hundred years before the Christian era.*

Herodotus, whose evidence is the more to be relied on as he was an eye-witness of the fact, affirms that in his time the Palus Mœotides was equal in extent to the Euxine (he gives the dimensions of the latter with considerable accuracy); and that it communicated by the Tanais with an immense lake, which must certainly be the Caspian. Yet in the second century after Christ it had diminished to less than half the magnitude of the Euxine, as we learn from Arrian, who estimates the circuit of the one at 9,000, the latter at 23,083 stadia. From the time of that accurate writer to the present, the diminution has been still greater; for the former is not one-tenth the magnitude of the latter. That its limits were much farther removed both to the west and the east, seems sufficiently clear. We have the authority of Herodotus that the Hypanis flowed into the Borysthenes, a junction probably effected by an arm of the latter river, and that their united waters fell into the Palus Mœotides, at a point unquestionably distant from the present western border of that

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* We extract from a French author (M. de la Malle) the variation of chronologists respecting this celebrated event:

		Ante Christum.
The eruption of the Euxine into the Mediterranean, or the deluge of Deucalion, took place, according to	The chronicle of Paros	1529
	——— Thrasyllus	1524
	An old chronologist quoted by Cedrenus	1548
	Eusebius	1530

lake. Aristotle also asserts that in his time traces of a canal leading from the Hyrcanian, or Caspian, to the Palus, were distinctly visible; and that even then the former was separated from the latter only by a short Isthmus. Though the distance must have been much greater in the time of Pliny, that writer estimates it at no more than one hundred and fifty Roman miles; and he asserts that the ancient communication would have been re-opened by Selencus Nicanor but for the untimely and tragic death of that enterprizing man.* When Strabo wrote, the low plains of Scythia, north and east of the Palus, were covered with water, which in so hot a region, and so destitute of wood, would soon evaporate. That lake has greatly diminished in depth from the same cause, and no less in extent, from the constant accumulation of sand and alluvial matter brought by the Don, the Dnieper, and several other rivers. Hence, as Buffon observes, there does not seem any great unreasonableness in the opinion of Polybius, that it will some time be filled, or dried up, as many other lakes in its vicinity have been.† Its average depth is only from thirty to forty feet.

The Black Sea has also diminished since the time of Herodotus. That historian estimates its length at 1,110,000 orgyes, or 11,100 stadia. Assuming the former measure at six, the latter at 600 feet, the whole length will be nearly eighteen degrees of longitude. Procopius says that fifty days would be required by a *good* walker to travel from Chalcedon to the Phasis. Twenty-five miles per day is surely not too much for such a walker, and this will give 1,250 miles, or about the same result, eighteen degrees. But as neither Herodotus nor Procopius probably intended to estimate the distance in a *direct line*, some allowance must be made for the indentation of the coasts; yet after the most ample has been deducted, the difference between the former and present length will be considerable: and the same inequality is observable in the breadth. The father of history calculates it to be 3,300 stadia, or 375 English miles.‡ Nor will the diminished extent greatly surprise us if we consider that it is owing to the same cause as that of the Mœotis, the accumulations formed by the numerous rivers flowing into the north of this sea.

If Pliny and other ancient writers be correct, the Euxine must have extended farther to the south as well as to the north. They assert that the gulf of Amisus stretched so far towards the north-eastern point of the Mediterranean, that Asia Minor might almost be considered as one immense island. Artemidorus estimates the distance from that gulf (the modern Limiso) to

* In 1799, the laborious and learned Pallas published two charts representing the ancient junction of the two seas. He founds his conjectures both on historic testimony and on the nature of the country north of the Caucasus, extending from one sea to the other. The salt lakes, or pools, which are still to be found in that country, he considers to have been gulfs of the old sea. In his progress through it, he believes that he can easily trace the gradual recession of the water from the Caspian to the gulf it now occupies in the Sea of Azof.

† The ancient historian alludes to both the Euxine and the Mœotis, and in very positive terms:

"We should not be surprised if the rivers by their continued rapidity should accumulate materials sufficient to fill up the Pontus, a result not only probable, but seemingly inevitable." The Pontus is filling up by slow degrees, yet from the extent of this sea the vulgar do not admit the possibility of the final event. He proceeds to advance the reasons on which he founds his opinion, and concludes by saying: "These details have been exhibited to convince some men of their error in refusing to believe that the Pontus will one day be filled up, and that the deeper parts of this sea will be reduced to a little lake unconnected with other waters." What may be the result with respect to the Black Sea, we are not prophetic enough to know. Mr. Tournefort seems to have reason on his side in ridiculing this notion of Polybius. So many deep rivers discharge themselves into the Euxine, which yet has but one known outlet, the Bosphorus, that we should naturally suppose that sea must increase in depth, if not in extent. This, however, is not the fact, and we are in consequence led to suspect that there must be some subterraneous outlet for the vast flux of waters.

‡ We are aware that Larcher, Major Rennell, and others have attempted to reduce the measure of the stadium as given by Herodotus; but if their new measure be adopted, it will overturn all the calculations we have been accustomed to make of ancient distances, and render the Euxine, in the time of that historian, one-fourth less than it actually is.

Alexandretto at 1,500 stadia, or about 170 miles. It is now four degrees of latitude.

The Caspian may, perhaps, be proved to have diminished as much in proportion as either of the two seas we have mentioned. The oldest authority on this as on the preceding occasions, Herodotus, affirms that a boat impelled by oars would require fifteen days to traverse it in its greatest length, and eight days in its greatest breadth. Now if we assume the distance sailed by such a boat in twenty-four hours at an astronomical degree (and this is even less than the calculation of Herodotus, Strabo and Ptolemy) the result will be fifteen and eight degrees. That this sea was much more extended *before* the time of the historian, he distinctly admits; and like the Greeks who followed Alexander the Great into the regions in its vicinity, he seems to think that it anciently joined the Aral and the Sea of Azof. Most modern travellers, judging from geological observations, concur in the conclusion that it was once of much greater extent than it has ever been since the commencement of the historic times: they confirm thereby the justice of a remark made by Buffon, that the Black Sea, the Caspian, and other internal seas of Asia, ought to be regarded only as lakes, of which the extent has varied, and which are not what they formerly were; that the Aral and the Caspian constituted but one grand lake, the common receptacle of the Volga, the Jaik, the Sirderias, the Oxus, and of all the other waters that were unable to reach the ocean. There cannot, as another writer observes,* be a doubt that this sea formerly occupied the sandy plains which separate it from the Aral; for the mass of its waters must anciently have been much greater, since several large rivers, whose course has changed, and which are now lost in the desert, no longer discharge themselves into it.†

Perhaps the preceding observations will account for the various descriptions of the Caspian by writers who have appeared at various periods, and who, however they may differ as to its figure, were probably as well acquainted with the subject as ourselves. The most ancient Geographers represented it as round, others as oblong: Herodotus assigns to it an oval, the orientals a triangular form.‡ All these accounts may have been correct at the time they were respectively written. The great historian we have just named had two good sources for the information he affords; he had probably seen a portion of the Caspian himself, and of the portion he had not seen he would doubtless learn much from the relation of the Babylonian nobles whom Cyrus had exiled to the coasts of the Caspian, and who would surely be able to describe what they had observed. The Arabian writers must also have had some knowledge of that sea; for, as we are informed by some of them, Gengis Khan marched round it at the head of his army of Tartars. Besides, the regions in its vicinity were much frequented in the reign of the Caliphs, as is apparent from the medals which are still found in many of the ancient tombs near the Petzora.

Had lake Aral existed in the time of Herodotus, he would not surely have omitted to mention it, especially as he is so exact in his description of the

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* M. Dureau de la Malle, a writer who joins to great patience of research still greater extent of learning. We willingly take this opportunity of acknowledging our obligations to him in the present article. Sometimes we differ from him, and we add much that was probably unknown to him; but we consider him as the ablest writer France has produced on the physical Geography of the Euxine and the Caspian.

† The Baron de Meyendorff, who traversed the country in 1820, observed many indications of the ancient junction of the Aral and the Caspian.—*Voy. d'Orenbourg a Bukhara*, ii, ii, 95. He also says that the Kirgheez informed him that their fathers had seen the Aral extend sixty wersts beyond its present limit towards the Seri-boolak mountains. He adds: "So many of the Kirgheez affirmed the same thing, that I regard it as a positive fact, which proves the great and the rapid diminution of the sea of Aral: it still continues to diminish, for one of our guides remembered having seen it advance beyond the Kulli and the Sapak.—*Ibid.* i, iii, 35.

‡ See Ebn Haukal, Edrycy, and Abulfeda.

Caspian, the Oxus, the Jaxartes and the country in their vicinity. But better than this negative evidence is that of Patroclus, the Syrian Admiral, who navigated that sea, and who distinctly asserts that the Jaxartes, which now flows into the Aral, discharged itself into the Caspian, about 2,400 stadia, or 272 miles, from the mouth of the Oxus. Indeed, were this the only testimony that could be adduced, no doubt would remain that the Aral was at that time a gulf of the sea from which it is now separated twenty days' journey.* The Arabs were probably as well acquainted with that sea as either the Greeks or Romans; but as their knowledge of it commenced at a much later period, long after the separation we have just mentioned, they could not represent it as it anciently appeared. Yet in the time of Abulgasi Khan, the Aral was much greater than it is; and a discovery was soon made that it contained just the same species of fish as the Caspian.

It would be easy, though to most readers somewhat dry, to multiply authorities, rendering it exceedingly probable that the Palus Mœotides was as much a part of the Euxine as the Aral was of the Hyrcanian; and that both the great seas were *contiguous*, and even *united*, at a period less remote than is commonly supposed; but we will now briefly advert to a few of the geological facts which furnish the best confirmation of the truth of history.

All travellers into the regions bordering on the four Asiatic lakes observe that traces either of some great deluge, or of those sandy plains having formed a portion of the sea, are too evident to be misunderstood. Thus M. Pallas remarks: "The notion of the indefatigable Tournefort and of Buffon respecting the ancient state of the Black Sea, and its communication with the Caspian, is more and more confirmed by the observations of travellers. The phocæ, certain other fishes, and sea-shells possessed equally by both seas, render this communication extremely probable; and the same circumstances also prove that the lake Aral must formerly have been joined to the Caspian. In the third and seventh volumes of my travels, I have traced the ancient extension of that sea over the entire desert of Astrakan and beyond the Jaik, by the appearance of embankments with which the elevated plains of Russia bound this desert; by the physical state and fossil productions of that ancient region; and by the abundance of calcined marine shells† which cover the whole surface of the same desert." The same acute author, in attempting to ascertain the former limits of the Caspian, continues to observe, that the sudden elevation of the ground, those inclined plains of sand which terminate towards the steppe, the bays and promontories, and above all the saline nature of the soil, which is constituted of dried mud, sand and shells, furnish subject for endless conjecture on the ancient state of the steppes of Kouman, the country of the Kalmucs, and that bordering the Jaik. Now from these shells proving the same as those of the Caspian, and very different from those of other lakes and rivers; from the uniformity of soil in the steppes extending from beyond the Aral to the Volga—soil constituted of the same materials, and not containing a single particle of mineral matter; from the appearance of the country, and a hundred other things, there is evidence little short of demonstration, that the whole extent of these regions was once covered by the Caspian.

On contemplating the authorities we have adduced, and the physical phenomena to which we have scarcely done more than allude, we cannot easily

* Ebn Haukal.

† These shells are very different from those which are to be found in the higher regions of Asia, and generally in the mountainous parts of the globe. Thus the shells which may be discovered on ascending the Volga, bear no resemblance to those of the Caspian: the former are of the kind peculiar to the great ocean. Geologists have described whole beds of them many feet in depth, and sometimes considerably below the surface of the earth. They are evidently vestiges of some universal deluge, which covered the highest mountains with the productions of the great deep, and which the Christian philosopher can have no difficulty in recognizing as the one related by Moses.

avoid the conclusion that the whole region from the Dniester to the Sirderias formed one vast sea, which had probably increased for many ages by the influx of several mighty rivers.* This sea could have no communication with any other, no outlet to discharge its rapidly accumulating waters. Hence its level would gradually rise above that of the Mediterranean, until at length it would force a passage in the most practicable part, the Thracian Bosphorus; and hence, if any faith is to be given to human tradition, the far famed deluge of Deucalion.

Writers of great erudition, but of mistaken piety, have been unwilling to admit another deluge, and have labored to prove that the one which is said to have happened in the reign of Deucalion, is either an invention of the poets, or a distorted tradition of the one mentioned by Moses. We believe that neither is the case. Convinced as we most firmly are of the truth of revelation, and that in consequence only one *universal* deluge has been sent for the punishment of the human race, we yet cannot shut our eyes against the concurrent testimony of history, geology and tradition, all of which afford presumption, if not indubitable proofs, of a *partial* flood.

This irruption of the Black Sea must have broken through the Isthmus formed by the Cyanean rocks, which even now may be proved to have been volcanic, and which an earthquake may have opened sufficiently to admit the furious burst of the water.† The impulse once being given, the immense mass would roll onwards with increased rage, remove or overflow every intervening obstacle, and swelling in its resistless course the waters of the Propontis, both would rush into the Mediterranean, would inundate its lower coasts, and spread destruction on every side. Asia Minor, Thrace, Greece, Egypt and Lybia, suffered from the dreadful catastrophe, of which their monuments, history, poetry, traditions and chronology have rendered the memory imperishable. We shall briefly notice a few of the authorities to which we have alluded.

"The Samothracians relate," says Diodorus Siculus, "that before the deluges of other nations, their country was ravaged by a frightful inundation, which opened the passage of the Cyanean rocks, and afterwards of the Hellespont, because the Gulf of Pontus, previously closed in like a lake, had so much increased by the influx of rivers that its bed became too confined, and it opened for itself a passage to discharge its waters into the Hellespont. It overwhelmed a great portion of the maritime coasts of Asia, and the plains of Samothracia which lay contiguous to the sea. Hence, in later times, fishermen have drawn up in their nets the tops of lofty columns, which prove that whole cities, situated on these plains, have been submerged." Strabo alludes to the fact, and cites more than one authority to the same effect. Thus, Stradius expressly asserts the common opinion that the Euxine had anciently no opening near Byzantium, and that its waters forced a passage into the Hellespont. It appears that the Samothracians (at least the more active portion of them) consulted their safety by ascending the most elevated mountains of the Isle; that as the waters continued to rise, they prayed the gods to avert their destruction; that when the flood had subsided, they marked the bounds to which it had extended; and that in token of their gratitude, they erected altars on which sacrifices were offered even in the

* The lofty range of the Caucasus would certainly be the southern boundary of this vast mass of waters, when so great a portion of northern Asia was overflowed; and of this sea, the Euxine and the Caspian would form the two deepest gulfs.

† A l'embouchure du canal, sur l'une et l'autre rive du Bosphore, nous fumes frappés des indices d'un volcan, dans une étendue de plusieurs lieues. Nous reconnumes partout des roches plus ou moins altérées ou decomposées; partout l'entassement et la confusion attestent l'action des feux souterrains; on apperçoit des jaspes de diverses couleurs, des cornalines, des agates et des calcédoines en filons, parmi des porphyres plus ou moins altérés; une brèche peu solide, presque decomposée, formée par das fragmens de trap, aglutinée par du spath calcaire; un joli porphyre à base de roche de trap verdâtre, coloré par du cuivre; on voit enfin, pendant une étendue de plus d'une demi-lieue, une roche dure de trap d'un bleu verdâtre, également coloré par du cuivre.—*M. Olivier.*

time of the Sicilian historian. The same writer just named adds, that this fearful event destroyed most of the inhabitants of Lower Egypt, but that it did not reach those of the Upper. Polybius alludes to it, and so does Plutarch; but we have not their works at hand, and we do not exactly recollect the purport of what they say.*

To these testimonies we might add that of the poets, which is not, in our opinion, so questionable as is generally supposed; for they did not so much *invent*, as *embellish*, the traditions which had, for many ages, been popular in their respective countries: we might quote innumerable passages both from them and from sources considered more deserving of credit, describing the effects of this deluge on the countries to which we have alluded; but our limits will not admit so detailed a view of the subject.† What we have further to say, must be compressed within a narrow compass, and drawn from more recent sources.

The mariners of the Black Sea frequently discover, on the rugged rocks which surround it, evident traces of the ropes which once held the anchors of vessels. Even on the summit of high mountains, large iron rings fastened in the rocks, and clearly intended for cables, are sometimes found. The Turkish author of *Dgihannuma*‡ affirms that he has himself seen them in Djanig and other places. "It is certain," he proceeds, "that the waters of the Black Sea, before they overflowed, rose to an incredible height,—even as high as the mountain tops, and that vessels were moored to the iron rings which are fixed in the rocks on those mountains; that on the subsiding of the waters, those rocks on which the cables had made an impression, and the iron rings, remained as they are now to be seen in their places, and far distant from the sea. This diminution of the waters of the Euxine has caused us to conjecture some great overflow, and this could only be through the canal of Constantinople. A vast mass of water having spread over the country, the level of the Black Sea would begin to lower."

Another testimony in support of this partial deluge, is afforded by the ancient monuments which are often to be seen in the canal of the Bosphorus. Thus between Akende-Bourny and Bebeg, when the sea is calm, and the water clear, edifices, arcades, &c., are discovered. Such ruins, as fishermen and expert divers affirm, are perceptible in most parts of the Strait.

Geologists may find a third proof of the event in the physical conformity exhibited by the opposite sides of the Bosphorus. If one, for example, consist of clay at the base, clay mixed with sand as we ascend, and flint or stone towards the summit, the one exactly opposite on the Asiatic side will present the same order of substances, and the same quality of surface. As both sides are so exactly alike, they must have been disruptured by some resistless cause,—the earthquake followed by the waters.

In conclusion, a recapitulation of the facts established in the preceding paragraphs, or in the notes, may not be superfluous. It has either been proved, or rendered exceedingly probable.§

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* If our memory does not deceive us, the former of these historians says, that the Euxine being increased far beyond its usual dimensions and depth by the influx of its rivers, precipitated its superabundant waters into the Propontis.

† Arotinus, as quoted by Dionysius of Halicarnassus, informs us that shortly after the subsiding of the deluge, Dardanus passed over to Troas, and founded the city called after his name. He is represented as being still fearful lest a similar calamity should again arise; and as the plains of Ilion were not yet dried, he took care to build his city on the declivity of Mount Ida. This circumstance, as Plato observes, is confirmed by Homer.—*Il. lib.*, xx.

‡ Quoted by Dr. Ingigian, an Armenian by birth, but educated at Constantinople, and evidently well acquainted with his subject. He has written, in his native language, an elaborate description of the Bosphorus.

§ M. de la Malle. See his *Géographie Physique de la Mer Noire, &c.*

1. That since the time of Herodotus the Sea of Azof has diminished five-sixths.

2. That since the same era a great change has been effected in the figure of the Caspian, and perhaps in its extent.

3. That by the changes produced in the Black Sea, especially towards the north, the boundaries mentioned by the ancients have disappeared.

4. That some ages before Herodotus, the Caspian, the Aral, the Black Sea, and the Sea of Azof, formed *one* sea, perhaps equal in extent to the Mediterranean, but without any visible communication with it.

5. That a multitude of historic authorities fix the formation of the Bosphorus by the irruption of the Euxine into the Mediterranean in the time of Dardanus and Deucalion, or about 1,529 years before Christ.

6. That the same event, as well as most of the preceding positions, is confirmed by geological observations.

7. That the effects of the inundation were experienced in many countries bordering on the Mediterranean.

Remarks on Original Hindu Histories.

BY M. J. P. ABEL-REMUSAT.*

The fifteenth volume of the *Asiatic Researches* commences with an essay on the History of Cashmere according to Hindu authors, by Mr. H. H. Wilson, Secretary of the Asiatic Society of Calcutta. This able philologist, to whom we are already indebted for an excellent Sanscrit dictionary (already unfortunately too scarce), a translation of several poems, and recently that of six Hindu dramas, will enjoy the reputation of having given to the world the first extract from a Sanscrit historical work. An opinion was entertained almost universally a few years ago, that the Hindus absolutely possessed not a single work of an historical kind in their learned tongue: this singular fact appeared so well established, that an explanation of it appeared to be all that was required, and some very satisfactory reasons were accordingly assigned. At present, we have powerful inducements to consider the fact as extremely doubtful, and to attribute to our own ignorance what was assumed to be a consequence of the Hindu character. It is, however, necessary to remark that we have yet discovered only one Sanscrit composition to which the name of *history* can justly be applied; this is the *Raj-Taringini*, or History of Cashmere. Aboul Fuzil, the celebrated minister of Akbar, was the first to rescue this work from oblivion. A Persian translation of it was made at that period, and some extracts were inserted in the *Ayeen Akberi*. Jehangir caused a second Persian translation to be published, in an abridged state; this was the edition which Bernier, the traveller, met with, and which it would appear he had some intention of translating into French. Various other extracts, taken from the same source, or from continuations by Mussulman authors, have appeared at later periods, and even in the reign of Shah Alum. With respect to the original work, upon which all these secondary works were founded, it long escaped the ill-directed search of Europeans. Sir Wm. Jones was unable to meet with it; Messrs. Colebrooke and Speke, about the year 1805, succeeded respectively in procuring copies, and Mr. Wilson obtained a third at Calcutta. By comparing these three copies, he has been enabled to form a correct idea of this remarkable work, and to collect the bibliographical details and historical facts which compose his memoir.

The *Raj-Taringini* consists of four principal works, written by different authors, and at successive periods; and this circumstance, as Mr. Wilson observes, imparts to these chronicles a greater value, by affording an opportunity of observing occasionally the relations of contemporary writers. The first of

* *Journal des Savans*, October 1827, p. 580.

the four is the production of Kalhana Pundit, who cites a considerable number of more ancient authorities, and who, by this precaution, furnishes a very remarkable example of that critical genius so rare amongst the writers of Hindustan. The second work is wanting in the three copies which Mr. Wilson was in a condition to collate. The third, which is the sequel of it, commences with Zeyn-el-ab-eddin, whose name spelt in the Sanscrit manner takes the form not easily to be recognized of Sri Jayna Ollabha Dina: it concludes in 1477, at the accession of Futteh Shah. The fourth and last portion is nothing more than an appendix to the chronicles of Cashmere, to make known the events which happened in the country up to the reign of Akbar.

Independently of the extracts and abridgments of the *Raj-Taringini*, of which mention has just been made, Mr. Wilson has also had access to and has taken pains to consult several Mussulman works, the *Nawadir-al-Akbar*, by Rafi-eddin Mohamed, a Cashmerian writer from Balkh; the *Wakiati Kashmir*, of Mahomed Azim; the *Tarikh Kashmir*, &c. These versions differ more or less from each other, especially through the arbitrary castrations and suppressions which the authors have practiced without giving intimation of them, or rather concealing them by reconciliatory artifices. However, the authenticity of the primitive materials is nowise shaken by these systematic alterations, or by the variations which are occasioned by them; and those points, wherein the Sanscrit originals and the Persian translations coincide, may be regarded as possessing all the certainty of which Indian history is susceptible.

The foundation of the Cashmerian monarchy is attributed, as is well known, to a personage named Kasp or Kasyapa, who drew off the water under which the country had been submerged. Aboul Fuzil speaks of a colony of Brahmins introduced into Cashmere by Kasp. The Sanscrit history is silent in respect to this circumstance, and gives us to understand tha the religion which was followed at that period was the adoration of the Nagas (dragons or serpents). Mr. Wilson here records some curious facts which tend to establish the priority of the serpent-worship over the system of the Vedas. This idea, which may, perhaps, acquire additional confirmation in the progress of our investigations into the ancient religion of Asia, merits a separate examination, and may furnish matter for some interesting researches.

The reigns of fifty-two Princes, lasting 1,266 years, according to the Sanscrit chronicle and the *Ayeen Akberi*,—of fifty-five Princes, according to another Indian authority cited by the author of the *Wakiati Kashmir*,—fill the space which succeeded the establishment of Kasyapa. Their names are passed over in silence for a reason calculated to provoke the regard of Europeans; namely, because, having neglected the precepts of the Vedas, they were totally unworthy, in the opinion of an author of the Brahmin caste, of being chronicled. The chasm left in this place is partly supplied by the aid of Mussulman authors; and notwithstanding the inferiority of such materials, they furnish the subject of an important approximation to the data obtained from Hindu books by Wilford, and recorded in a manuscript work of that systematic and rather hasty, but ingenious and indefatigable writer: this is the Cashmerian origin of the Panduas, celebrated in the ancient history of India. It is here attributed to a Prince named Bandu, whose birth and death were equally miraculous, since he was conceived by his mother whilst bathing in a basin, and his body dissolved and returned to the element of which he was formed as he one day bathed in the same basin. He had a vast number of children, and saw during his life 15,000 descendants, who were the stock of the Panduas.

A very small number of facts are related by the Mussulman writers of the reigns of these first Sovereigns of Cashmere. The seventh, Sander Khan, died in resisting a new introduction of the Indian idolatry. Under the ninth, this religion had become national, and the prince himself built a temple to Sada Siva. The fifteenth was dethroned by a king of Cabul. The nineteenth, Nareng Khan, was a conqueror who carried his arms as far as the frontiers of China. A revolt was the end of the twenty-eighth, as well as of his six sons, who succeeded each other, in the order of their birth, in the space of a few hours;

whence came the proverb in use at the present day: "a single cauldron on a single fire saw six kings before the meat was boiled." The names of most of these kings are only mentioned; sometimes the length of their reigns, one of which extends to 115 years, another to 191. There is an undefined chasm at the end of the last reign. An absolute uncertainty therefore remains as to the total duration of this first series, and as to the periods when it began and ended. Yet, notwithstanding the fabulous circumstances which have been foisted into this succession, we may regard it, as Mr. Wilson does, as built upon an historical basis, and find in it a subject for some interesting observations. But we cannot adopt the conjecture of the English scholar, who discovers in the title of *Khan*, given by the chronicles to most of these Princes, a reason for assigning them a Tartar origin, and who assimilates the same word to the names of Oxycanus and Musicanus recorded by the historians of Alexander. The title of *Khan* is of recent origin even in Tartary; it cannot have been carried out of it prior to the fifth century of our era; and in the chronicle in question, it discloses the effects of a digestion of the work under the influence of some Princes of the race of Genghiz, rather than of the country of those kings to whom it is attributed by a sort of anticipation.

The Prince to whom must be assigned, conformably to the combined documents of the Indian history and the abridgers, the first place in the true chronological series of the kings of Cashmere, is Gonarda, or rather Gonanda, the Agnaud of the Mussulman writers. His epoch is fixed in the original works; but according to the system of Yugas, Manwantaras and Kalpas, that is, of the ages and eras of India,—a system which is still far from being clearly explained, and which always leaves a vagueness of several centuries in the date of events.—Gonanda was contemporary with Krishna and a relation of Jarasandha, King of Magadha, in aid of whom he led an army against Krishna. His son was killed in an expedition against this personage. The result of this synchronism is subject to difficulties which the Indian authors themselves have raised, and which Mr. Wilson discusses in a separate note. These difficulties are rather increased than dissipated by what is said respecting the succession of the subsequent reigns. There is no reason, therefore, to be surprised at finding in the summary of the learned writer a difference of 1,048 years between the date assigned to Gonanda, as it results from the very terms of the original chronicles, if taken strictly (B.C. 2448), and the same date rectified by Mr. Wilson himself with the assistance of different chronological combinations (B.C. 1400), which he has shown with equal sagacity and erudition.

The space which succeeds the reign of Gonanda is again occupied, in the history of Cashmere, by a line of Princes whose periods are not fixed, and of whom a considerable number are not even named. Asoca, one of these Princes, is accused in the *Ayeen Akberi* of having abolished the Brahminical rites and founded the sect of Jains, a circumstance which would again be in opposition with the fundamental epoch of Buddha, if we consider Asoca, according to the Indian author, anterior to the twelfth century before our era. An invasion of the Mlechas, or barbarians, is likewise placed under the same reign; and it is remarkable that on this occasion Asoca obtained a son to fight against these people, by means of his devotion to Siva, a strange contradiction of what had been said of his attachment to the worship of Buddha, unless the two religions had been then reconciled together, as they were more recently in different countries in the north of India. This Prince, named Jaloca, overturned the new religion, expelled the Mlechas, and carried his arms to the north of Persia; which happened, according to the Mussulman authors, in the time of Darab, or Darius. The complete establishment of the Brahminical system and of the distinction of castes in Cashmere is traced up to this reign; but although devoted to the worship of Siva, he did not scruple to grant privileges to the Buddhists to such an extent that he passed himself for a *Bodhisatwa*, that is, a Buddhist incarnation of the second rank. After a long and fortunate reign, he ended by identifying himself with Siva, adored under the name of Jyeshta Rudra. There is observable in these traditions a singular mixture of ideas borrowed from both the rival creeds of

India, and the name of *Bodhisatwa*, which is introduced, should direct attention to the passage in the Sanscrit chronicle relative to the reign of Jaloca. The successor of this Prince was changed into a serpent for having been too tardy in satisfying the Brahmins who asked food of him. He is said to return, even at the present day, in the same form, to the vicinity of the capital of Cashmere. Three *Tartar* Princes (it is thus Mr. Wilson interprets the word *Turushka*) introduced a religious reform into the country, which became exclusively Buddhist. Subsequently, 300 years after the death of Chakia Sinha, Cashmere appears under the rule of a Bodhisatwa, named Nagarjuna. This passage, which again may serve to fix certain chronological points of Indian history, had been rendered with some inexactitude in the body of the extract of Mr. Wilson. We here give the sense of it according to a more brief translation which he has inserted in his notes.

The triumph of Buddhism in Cashmere was not, however, decisive. Under the succeeding reign, the Nagas (dragons), exasperated by the desertion of the Brahminical rites, afflicted the inhabitants with the torment of intolerable cold. A Brahmin named Chandra, known as a grammarian in the literary history of Hindustan, delivered the country of this double scourge, the severity of the weather, and the heresy of the Buddhists. It is in the reign of this Prince, named Abhimanyu, that the *Raj-Taringini* begins to give its details with more precision, specifying the length of each reign. The Indian calculation would place the end of this reign in B.C. 1182; Mr. Wilson, by the means already referred to, reduces the date to B.C. 388.

From this point, Cashmerian chronology may be submitted to regular discussion, since, the length of each reign being stated, there is an opportunity afforded of applying the principles by which the succession of Princes is generally governed. The duration, in Mr. Wilson's opinion, is still subject to reduction in the early periods, because the author has evidently been obliged to lengthen the reigns so as to fill the space of 2,330 years, which he had previously recognized between Gonanda III, and the year 1170 of the Saca era, or A.D. 1148. Under the government of these early Princes there were also several religious diversities: some Sovereigns are praised for having exerted themselves in re-establishing the ancient worship of the Nagas, of Siva under different invocations, of the lingam, &c. The Brahmin author of the chronicle depreciates with equal solicitude the memory of those Princes who deserted the Brahminical system and embraced the worship of Buddha. These vicissitudes can only be explained by supposing that the population of Cashmere was divided almost equally between the two sects, which sought to supplant each other, and succeeded alternately. Some occurrences of this kind are related in the original, with certain poetical embellishments and ornaments of style not unworthy of regard according to the learned translator. Under one of the Princes referred to (B.C. 705 agreeably to the Indian computation, 265 according to the reformed method) are recorded a fresh invasion of the Mlechas, and an expedition of the King of Cashmere to Lanka (Ceylon), in the course of which this Prince subjugated Chola, Canata, Lata, and other countries in the south of India. Mention is also made, somewhat later, of a second expedition to Lanka, on account of a sanguinary war carried on by another king of Cashmere with the monarch of Ceylon, in order to compel the latter to interdict his subjects from the slaughter of animals. The memory of this expedition beyond the sea is preserved, moreover, if we believe the Indian author, upon certain banners which it is customary to carry in particular ceremonies. Whatever opinion may be entertained of the reality of these events, it is important to recover them, for the purpose of comparison with analogous traditions recorded in the Singhalese annals. We may probably thence derive some information respecting the route taken by the Buddhist religion, in reaching at the same time Ceylon and the north of Asia; and concerning the connections inferred as subsisting between these remote countries, from the resemblance of writing, the succession of sacred dialects, and religious traditions.

Another Prince, whom the Indian computation places in the first century of

our era, is represented as having extended his authority over the city of Khota (apparently Khoten), Cathay, Chin and Machin; that is to say, over the northern and southern portions of modern China. A little later, according to the same computation (but, if we adopt the rectifications proposed by Mr. Wilson, towards the end of the fifth century), a Brahmin named Matrigupta was raised to the throne of Cashmere by a Sovereign of India named Vicramaditya, who had expelled from his territories the Mlechas and subjugated the Sakas. It is well known that the endeavours of historical critics have not yet succeeded in fixing the age of the different Princes who bore the name of Vicramaditya; if this object had been accomplished, we might have had here a synchronism of so much the more value, inasmuch as a gross absurdity, which occurs immediately after this reign in the Sanscrit chronicle, confounds afresh all the combinations of the chronologist: this is a reign of 300 years, the only such example which is met with in the chronicle, and precisely at that particular juncture when confused traditions and incoherent narratives are about finally to give place to a better organized series of plausible details and data divested of improbability.

This period is that of the fourth succession, or the dynasty of Karkota. The longest reign which occurs there is one of fifty years: from the commencement of this dynasty, the aggregate of the years of these Princes, calculated by retrograding from the recent events which determine the inferior limit, is found to correspond so nearly with the Indian dates, that Mr. Wilson sees no reason to make any essential reform in the computation of his original.

One of the most remarkable events in the space occupied by this dynasty is the expedition of Lalitaditya, who, about A.D. 714, traversed the eastern part of Hindustan, reached the banks of the eastern sea, which in the Cashmerian chronicles means the Gulf of Bengal and the mouths of the Ganges and Brahmaputra, followed the coast of the peninsula, crossed the Vindhya mountains, subjugated the petty States on the Malabar coast, returned by the country of Cambojia to the north-west of India, proceeded towards Bokhara, gained three victories over the Mussulmans, then, despising the *pale Bhoteas*, meaning thereby the inhabitants of the northern regions of the Himalaya, or the Thibetans properly so called, entered the country of Assam, and at length reached Thibet, and even Tartary (Uttara-Kara), where he terminated the career of his exploits. Nothing can be more curious, or more adapted to give the student a better acquaintance with the Geography of Hindustan prior to the invasions of the Mussulmans, than the narrative of this memorable incursion, in the shape in which the Indian author has given it, with the Sanscrit names of the places and countries traversed by the King of Cashmere. Nothing is more worthy of arresting the attention of intelligent minds, even in the poems of the Hindus, than the details of ancient Geography, which are collected by scholars with so much avidity. Those which occur here, in conjunction with the illustrations of Mr. Wilson, deserved to be carefully studied. It is necessary to examine very closely the approximations which he alleges to exist between the text of the chronicle and the relations of Arabians upon the subject of the wars they had to sustain, about this period, to the eastward of Khorasan. If we had sufficient space, we should be glad to point out another instance, in the expeditions of the Thupo, or Thibetans, to the Gulf of Bengal. The reports of the Chinese in respect to the Thibetans, Cashmere and the city of Khoten, might on this occasion be consulted with advantage.

The reigns of the other Princes of the same dynasty, as well as those of the two succeeding dynasties, furnish other facts which we would willingly stop to notice. But in proportion as we approach modern times the narrative of the Indian authors assumes a regularity of character, and there are, consequently, fewer difficulties to remove and conjectures to be hazarded. Being unable to give more than a summary of this extract, noticing whatsoever appears to us the most novel, we shall confine ourselves, in order to trace in a few words an epitome of the history of Cashmere, to stating the results contained in Mr. Wilson's chronological chart. The first period, that which begins with

Kasyapa, and ends, according to the Indians, at the twelfth century before Christ, but according to their interpreter at the fourth, includes fifty-one reigns, the duration of which cannot be assigned even approximately. The first dynasty, worthy the name, that of the descendants of Gonanda III, contains twenty-one reigns, which occupy a space of 1,013 years, reduced by the translator to 378. The second dynasty has but six Princes, whose reigns together amount to 192 years. The third, which is in fact the first re-established upon the throne, has ten Princes, to whom is assigned a space of 592 years: it would give, even by the reformed computation of Mr. Wilson, an average of forty-three years, which he considers inadmissible. The fourth reckons seventeen Princes, who occupied the throne for 260 years, from A.D. 615 till 875. The fifth has twelve Princes in eighty-four years, from A.D. 875 till 979. The sixth succession, which includes nine Princes of different races, lasted sixty-four years, between A.D. 960 and 1024.

Mr. Wilson has added to this extract an appendix consisting of notes, some of which have been already referred to. It is remarkable throughout for that Indian erudition and profound acquaintance with its sources which strike the reader in the preface to his Sanscrit Dictionary, and which few authors, amongst those who apply themselves to the same subjects, are capable of equalling. In the analysis here given, we have merely detached a few features connected with the history of the religions of Hindustan, or the great movements, hitherto almost unknown, which must have agitated the people of that country. Facts of another kind were equally worthy of examination; but there is no individual of those who have addicted themselves to the study of oriental history, who will not read this precious relic of Indian annals over and over again. What we might desire, if the state of the manuscripts permitted it, is, that the learned translator would give an edition of it in the original text, accompanied by a complete translation. He would thereby surrender to discussion a literary relic most worthy to exercise the sagacity of occidental scholars.

THE CHEREK PUJA.

The following account of the observance of the *Cherek*, a religious festival peculiar to Bengal (although some of the practices are in use elsewhere, as feats of dexterity or acts of penance), is given in the Calcutta *Government Gazette*, in the course of an able exposition of the Hindu calendar; the source of this and the other articles which have already appeared it is not difficult to conjecture.

The term *cherek*, a wheel or discus, which is given to the festival, is derived, of course, from the swinging in a circle, with which the observances terminate, but the ceremony comprises a protracted series of self-denial and torture. Its object is the propitiation of Siva, and it is properly denominated the *Sivotsava*, or festival of that deity. The peculiar ceremonies are said to be in imitation of those observed by Bána, a king, and Daitya, who, by similar acts of self-torture, obtained the special favor of Mahadeva, and thus became formidable to the gods. The usual authorities, however, by which the Hindu holidays are regulated, are wholly silent on the subject of this ceremonial, and the texts which recommend it are rare, and of inferior weight. Such as they are, they exclude the worshippers of Vishnu from participation, and they do not authorize that of any Saiva of reputable condition. The festival is, therefore, confined to the lowest classes—to those, indeed, who have no caste whatever, although the ambition of popularity, and a belief in the efficacy of acts of mortification, notwithstanding they are prohibited by law, in the present age, induce individuals of opulence and respectability to defray the expense of the observance, and countenance its being held.

The Sivotsava properly begins on the first of the month of Chaitra, and continues to the first of Bysakh. The dependent situation of the chief per-

formers, however, renders it rarely practicable for them to be idle so long, and the rites, therefore, usually commence about a week or ten days before the Sankranti, the entrance of the sun into Taurus, which occurred this year, according to the Hindu almanack, on the 12th of April. At this time individuals, of the lowest orders, enroll themselves in a band, or fraternity, under a common head, as Sanyasis, or persons who have abandoned worldly interests and desires. The obligations they thus take upon themselves supersede those to which they are ordinarily subjected, and, for the time, they are all brethren. The band is termed a *Gajan*, and each troop is distinguished by the name of the individual by whom its expenses are defrayed. Besides the chief, the Mula Sanyasi, the head, or root of the association, who is elected for his superior knowledge of the rites, or daring in their performance, each troop has its officiating Brahmin, who conducts the various ceremonies, and initiates the members. On entering the troop, each individual assumes the thread which is characteristic of the Brahminical order, discards all superfluous clothing, wears the sectarial Saiva marks upon his forehead, braids his hair in a particular fashion, and smears his body from head to foot with the fine ashes of burnt cow-dung. He also takes a vow to abstain from all slothful and sensual indulgence, such as sleeping on a bed, or eating fish, for the term of the solemnity. Each takes but a single meal daily of rice and pulse, which he cooks for himself after sunset, and, if whilst dressing or eating it, he hears the sound of a drum, or is addressed by any one, he immediately desists, and goes without his dinner: a privation of some moment, as it is part of his duty to sit up during the greater part of the night, singing hymns in praise of Mahadeo.

Each gajan, or troop, has its own temple, a hut or temporary building, in which, upon a mound in the centre, a small water-jar, and emblem of Siva, are placed; a cocoanut lies on the top of the jar, and flowers on their stalks are strewed over it. In the evening the troop assembles here: the principal sits in the centre of a circle formed by the rest, and the Brahmin next the altar. Sanscrit and Bengali stanzas are chaunted to the accompaniment of the tabor, and when they break up, the Brahmin solicits from the idol a flower, which about this time withers and falls off its stalk. If longer than usual in falling, the principal proclaims that some one of the disciples has sinned, on which each has his hands tied behind him, and the principal sits shaking his head till a flower falls, when the Brahmin declares that the god is pleased, and the culprit is absolved.

An observance commonly practiced in the evening after meal-time, is the making of a bonfire near the temple with whatever combustible articles can be procured, and the Sanyasis dance round or through the fire, and cast the burning embers at one another: this they term *phul khela*, or playing with flowers.

It is not expected that every Sanyasi should inflict upon himself bodily tortures, and this is a matter of individual taste, although they mostly practice them, to a greater or less extent. These are inflicted in regular succession, and each bears its appropriate designation.

The proper hour for each exhibition is between three or four in the afternoon, and sunset.

The first painful rite is the *Jul Sanyas*, or suspension. This takes place five days before the Sankranti. Two upright posts are erected, connected at the top by a cross bar, from which the Sanyasi is suspended by his feet with his head downards; a fire is kindled beneath him, so that the smoke may completely invest his head, although he be beyond the reach of the flame. Indian resin is, from time to time, cast upon the coals.

On the next day the *Kanta Sanyas* takes place. Branches of rough and prickly plants are strewed upon the ground, and the Sanyasi throws himself upon them, or rolls himself about amongst them, exclaiming "Srinath Mahadeo!"

On the following day the ceremony of *Jhamp Sanyas*, or jumping, is ob-

served: a bamboo scaffolding of three or four stages is erected, on which the Sanyasis stand, tier above tier, the principal and the most courageous or expert occupying the upper row, which is sometimes between twenty and thirty feet high. A kind of bedding, supported by ropes, is stretched beneath the scaffolding by a number of men. Upon the mattrass are attached several transverse bars of wood, to which are fixed, very loosely, and in a position sloping forward, semi-circular knives, upon which the Sanyasis throw themselves in succession. In general, the effect of the fall is to turn the knives flat upon the bedding, in which case they do no harm; but occasionally, severe wounds, and even death, are the consequences of this rite. Before they take their leap, the performers cast fruits, as plantains, bels, cocoanuts, &c., amongst the crowd, in which there is a great scramble for them, as they are supposed to possess much virtue: women desirous of progeny are very anxious to get these donations, and those of the first families send persons to obtain and bring these fruits for their private eating.

On the next day, which is the second before the Sankranti, some intermission is usually granted, and no particular rite is practiced. In some places the last-mentioned ceremony is repeated, and it may be here observed, that in different parts of the country the order of the various ceremonies is diversified, according to local usage or individual fancy. Through the whole period, however, and in every place, the Sanyasis go daily in procession through the towns and villages, beating a large drum, decorated with a profusion of feathers, chiefly black and white, and followed by all the idlers of the place.

The day before the Sankranti, is that of the principal infliction, and the rite is, therefore, termed the *Ban Sanyas*, or mortification of Bana Raja. On this occasion the different bands, or gajans, go in procession to any temple of Siva or Devi, of particular repute in the vicinity. The place of attraction in the neighbourhood of Calcutta is at Kali Ghat, the temple of that goddess, and the adjoining one of Siva, as Nakuleswara. The different bands, accompanied by a concourse of spectators, proceed to this place from all quarters, for ten or twelve miles round. They begin their march after midnight, so as to arrive at Kali Ghat at an early hour in the morning, and for some hours before dawn the roads round Calcutta, particularly the circular road, are thronged with noisy crowds. On arriving at the temple, such of the persons as intend to exhibit during the day undergo the necessary operation, which is performed by some blacksmiths who reside in the village, and for which a small fee is paid: the tortures are of various kinds.

The Dus Nukhi has passed through the skin under his arm-pits two sharp iron rods, the extremities of which in front terminate in something like hands: these are made to meet and support a lighted lamp which the person carries in this manner before him, whilst some of his companions from time to time throw a handful of resin into the flame.

The Sutasan has two long slender cords passed under the skin on each side, which are held at either extremity by assistants, whilst he dances backwards and forwards along the lines.

The Bisasai has a number of nails, or, as the term implies, a hundred and twenty, stuck into his skin from his hip to his shoulder, in some fantastical shape, usually like the front or facing of a jacket.

Some have a crown of pieces of tin or iron stuck by sharp ends into the skin of the forehead, whilst the outer end is formed like the expanded hood of the cobra; similar pieces are also attached to the shoulders: others again run sharp rods or pointed horns through the tongue, the lips, or the cheeks.

With these fantastic decorations they return to Kali Ghat, or advance from other temples to a common point, the junction of the Chowringhee, circular, and Russapugla roads, where a vast assemblage of people are collected, booths with sweetmeats and toys are erected, and a regular fair is held, which continues till between nine and ten o'clock, when the parties disperse: on this occasion, and in the processions to and fro, violations of public decorum take

place. The inflictions committed upon themselves by the Sanyasis are disgusting rather than indecent, and are certainly not intended to be the latter; but at the Mela, public exhibitions of the most offensive nature occur, which form no part of the religious ceremonial, and are merely designed to amuse the crowd, with such delicacy of wit and fancy as might be expected from the caste and avocation of the performers; the lowest of the rabble, the chimney-sweepers, day-laborers, and nightmen of Calcutta. In fact, many of the Sanyasis or pseudo-saints, tumblers, and jugglers, by profession, who adopt the practices of the Cherek, not so much to propitiate Siva, as to gain a few pice from the superstition of their countrymen and the curiosity of Europeans. This is not, however, universally the case, and many of the individuals are infatuated enough to believe that by these acts they secure future health and prosperity, or obtain whatever may be the object of their desires.

This day is also termed *Nila Din*, and the women generally, especially those who are mothers, worship Mahadeva and Durga, as Nila Saraswati. They observe a fast during the day, which they break after sunset with a meal of fruit only.

On the last day, or that of the Sankranti, the exhibition takes place, which gives the festival its popular denomination, the *Cherek*, or circular swinging. In the forenoon the apparatus is erected by the Sanyasis themselves, assisted by volunteers, but no hired laborers are engaged, and in the afternoon the swinging is performed. The members of the troop rarely undertake this rite, and the exhibitors are usually Sanyasis for this day only, and are very commonly of the bearer tribes inspired by the spirit of the season, or by the fumes of toddy. It is scarcely necessary for us to describe this rite—a cross-beam is made to traverse an upright post, and to one end of the former is suspended the swinger, by cords fastened to two hooks, which are passed through the flesh upon his shoulder blades. The skin being drawn well up, is perforated with a large lancet, and the points of the hooks passed through the wounds: the hooks are usually secured from tearing through the skin by a broad bandage round the body under the arms, but the precaution is not always taken. After being whirled round for three or four minutes, during which the swinger affects to be at his ease, waving little flags or tossing fruits to the crowd beneath, he is lowered and the hooks are withdrawn. The wounded parts are then pressed well with the flat palm of the hand or trodden on with the sole of the foot to promote their re-union, a little clarified butter is spread upon a leaf and applied to the outer perforations, and a bandage passed over the whole: the dressing is renewed two or three times, and scarcely one case in fifty is attended with any troublesome consequences.

On the following day, the 1st of Bysakh, the concluding ceremony, which is of a very different description from the preceding, takes place. The different troops repair to some gardens or temples here, as usual, to Kali Ghat, where they throw off their Saiva insignia, and indulge themselves in as luxurious a meal as their means afford. They then carefully throw the fragments and ashes into the water, and return to their homes and callings, previously placing a portion of their meal, as a final offering to Siva, on the ground, which, if he is pleased with them, is eaten by a jackal. They sometimes wait to watch for the appearance of this animal, but usually, with more prudence, leave the morsel to its fate.

On the afternoon of the day after the Cherek, a numerous assemblage of people will have been noticed at Birja Talao, and along the Chowringhee road, which is usually supposed connected with the preceding festival, although wholly distinct from it. The day is the first of Bysakh, the new year's day of the Hindus, in honor of which a few of the up-country merchants and bankers used formerly to repair to Kali Ghat and engage professional singers and dancers to perform before the goddess. This practice (Ghanto Nach), which was at first optional, and confined to a few persons, has now become the habitual usage of both classes, and the Hindustanee traders and Nach women go annually to Kali Ghat, on the first day of the year. Their example

is imitated by others, and a great concourse is attracted to the temple in the early part of the day. In the afternoon they return, and halt for repose and refreshment at the corner of the Chowringhee and circular roads, and a sort of fair takes place.

From the first of Bysakh, it is customary with persons of property to make presents to Brahmins and others, appropriate to the season, as hand punkahs and chattas; and these articles especially are sold at the Melas which occur at this period.

Spider, Medicinal Virtues of the Web.

An extract from Professor Chapman's work on Therapeutics, relating to the medical virtues of the web of the spider, communicated by Captain Buckley, was read at a Meeting of the Medical and Physical Society of Calcutta, 2nd June 1827. Professor Chapman's chief authority for the virtues of this article is Dr. Jackson, in his work on fever, who pronounces of it that it prevents the recurrence of febrile paroxysms more effectually than bark or arsenic, or any other remedy employed for that purpose. It is administered in pills of five grains every fourth or fifth hour, the patient being previously prepared by the usual evacuants. It is said to be useful also in spasmodic affections of various kinds, asthma, periodical head-aches, and general irritability; also as an application to ulcerated and irritable surfaces. The web should be that of the black spider, found in cellars and dark and damp places.

Jews in Bokhara.

Of all the cities of Central Asia, Bokhara contains the greatest number of Jews; it may be regarded as their chief place in this part of the east. Meshed has 300 Jewish houses; Cherisibz, thirty; Samarcand and Herat, ten each; and Khiva, only four. Badakshan, Khokand and Cashgar have no Jewish inhabitants. There are 800 houses of Jews in Bokhara: they say they came from Samarcand about 700 years back, after having quitted Bagdad. They are permitted to reside only in three streets at Bokhara. There are but two rich capitalists amongst them; the rest are, generally speaking, in easy circumstances; they are mostly manufacturers, dyers, dealers in silk, raw and manufactured. These Jews pretend that they are better treated here than in any other town of Asia; yet they are despised and harassed. The Government levies taxes upon them pretty severe in their amount. For example, a Jewish householder must pay a monthly contribution of four tongas (upwards of 2*s.* 6*d.*); when a Jew reaches the age of sixteen, if his property is moderate, he pays two tongas per month; a poor Jew pays half. This source of revenue produces the Khan between £3,000 and £4,000 sterling per annum. These Jews are prohibited from riding on horseback in the city, and from wearing silk dresses; their cap must have a border of black sheep's skin only two inches wide; they are not allowed to build a new synagogue, being only suffered to repair the old one.

The Jews of Bokhara have a fine head, a face somewhat long, a complexion remarkably fair, eyes large, lively and full of expression. Their Rabbi, who is a native of Algiers, and who understands a little Spanish, stated that when he arrived at Bokhara he found his brethren sunk in the most profound ignorance; a very small number knew how to read; they possessed only two copies of the Holy Scriptures, and their manuscript contained merely the three first books of the Pentateuch, about two hundred years old, which differed in no respect from the printed copies. This Algerine Jew has neglected no means of instructing them; he has founded a school, and has procured books from Russia, Bagdad and Constantinople. At present all the Jews at Bokhara can read and write; they also study the Talmud, from some of the rules prescribed in which they, however, occasionally depart.

During our stay at Bokhara, a Jew who had sold some brandy to one of our

Cossacks was put into prison by order of the Reis, who made his family pay him 150 tellas (about £100), besides inflicting upon the individual sixty blows with a cudgel. This punishment was extremely severe, for the cudgels are very large, and the blows are applied to the stomach and back. Seventy-five blows are held equivalent to death. Another punishment still more cruel consists in shutting up the culprit, with his arms and legs confined, in a chamber filled with a species of flies, the sting of which is most painful. At the end of three days a man dies.—*Meyendorff's Voyage à Boukhara.*

EAST INDIA EXPENDITURE, 1793 TO 1826.*

Years.	Expenditure of the Presidencies of			Interest on debt.	Political Charge paid in England.	Total Expenditure.
	Bengal.	Madras.	Bombay.			
	£	£	£	£	£	£
1793	3,425,299	2,140,307	739,001	636,226	165,347	7,304,828
1794	3,354,736	1,925,497	786,691	526,205	171,392	6,950,047
1795	3,464,144	1,871,525	747,889	484,301	163,399	6,986,278
1796	3,636,193	2,103,902	734,153	414,750	199,128	7,391,716
1797	3,774,820	2,411,959	894,913	426,847	375,097	8,137,226
1798	3,943,116	2,517,774	950,512	603,926	203,784	8,541,953
1799	3,912,999	3,281,605	1,223,208	721,550	300,736	9,716,334
1800	4,453,119	3,065,880	1,517,900	957,236	273,817	10,603,323
1801	4,702,400	4,405,559	1,297,453	1,062,684	307,635	12,097,227
1802	4,733,478	5,085,214	1,204,760	1,386,593	482,730	13,291,008
1803	4,914,105	4,908,840	1,220,165	1,361,453	393,207	13,081,971
1804	5,327,903	6,063,720	1,652,631	1,394,322	435,224	15,307,963
1805	6,508,200	5,991,748	2,048,487	1,566,750	485,605	18,192,010
1806	7,719,944	5,385,640	2,455,746	1,860,090	575,795	18,418,863
1807	7,723,216	5,269,700	2,166,605	2,224,956	492,083	18,365,330
1808	6,371,843	5,193,673	2,059,107	2,225,668	505,797	16,658,031
1809	6,476,986	4,935,743	1,738,495	2,241,665	550,766	16,267,702
1810	7,158,961	4,869,476	1,747,139	1,925,300	565,931	16,561,422
1811	7,241,839	5,110,977	1,557,165	1,715,232	580,767	16,521,359
1812	7,058,371	4,619,610	1,542,485	1,488,242	690,613	15,777,303
1813	7,257,731	4,859,136	1,542,562	1,491,870	1,490,700	16,935,470
1814	7,135,172	4,893,224	1,589,329	1,537,434	1,335,579	16,801,016
1815	7,373,005	5,134,246	1,675,200	1,526,467	1,393,393	17,393,324
1816	7,854,681	5,289,476	1,937,430	1,584,157	1,459,426	18,433,950
1817	8,025,980	5,201,399	1,902,460	1,720,232	1,464,029	18,605,513
1818	8,483,924	5,475,254	1,885,786	1,753,018	1,306,431	19,213,360
1819	9,087,377	5,979,045	2,492,193	1,684,271	1,375,832	20,914,556
1820	8,920,451	5,694,844	2,395,844	2,006,109	1,426,766	20,762,593
1821	8,750,757	5,572,489	3,176,143	1,908,853	1,329,168	21,036,256
1822	8,540,182	5,405,592	3,609,894	1,935,390	1,392,905	21,060,811
1823	8,746,043	5,072,992	4,264,448	1,694,731	1,720,724	21,804,465
1824	9,445,538	6,213,817	3,228,150	1,652,449	1,153,886	21,992,857
1825	11,394,496	5,714,849	3,279,390	1,460,433	1,580,259	23,753,743
1826	12,530,260	5,783,351	3,697,192	1,674,792	1,452,680	23,328,008

Note.—The years end in February. The total expenditure includes commercial charges, and also the expenditure of Bencoolen and Prince of Wales' Island.

* From Mr. Moreau's "Chronological Records of British Finance."

The Ficus Indica.

On the banks of the Nerbudda, in the province of Guzerat, is a Banian tree, supposed by some persons to be the one described by Nearchus, and certainly not inferior to it. It is distinguished by the name of *Cubbeer Burr*, which was given to it in honor of a famous Saint. High floods have, at various times, swept away a considerable part of this extraordinary tree; but what still remains is nearly 2,000 feet in circumference, measured round the principal stems; the over-hanging branches, not yet struck down, cover a much larger space; and under it grow a number of custard-apple and other fruit trees. The large trunks of this single tree amount to *three hundred and fifty*, and the smaller ones exceed *three thousand:* each of these is constantly sending forth branches and hanging roots, to form other trunks, and become the parents of a future progeny. The Cubbeer Burr is famed throughout Hindustan, not only on account of its great extent, but also of its surpassing beauty. The Indian armies generally encamp around it; and, at stated seasons, solemn jatarras, or Hindu festivals, to which thousands of votaries repair from every part of the Mogul Empire, are there celebrated. It is said that 7,000 persons find ample room to repose under its shade. It has long been the custom of the British residents in India, on their hunting and shooting parties, to form extensive encampments, and spend weeks together under this magnificent pavilion, which affords a shelter to all travellers, particularly to all the religious tribes of the Hindus. It is generally filled with a variety of birds, snakes and monkeys, the latter of whom both divert the spectator by their antic tricks, and interest him by the parental affection they display to their young offspring, in teaching them to select their food, to exert themselves in jumping from bough to bough, and in taking, as they acquire strength, still more extensive leaps from tree to tree. In these efforts they encourge them by caresses, when timorous, menace, and even beat them, when refractory.

Secret Despatches Concealed in War.

During the Sung dynasty, about A.D. 1000, military men in China used to make a ball of wax and enclose in it their secret despatches; to this sort of letter they gave the name of *Là shoo*, "wax letter;" or *Là peaou*, "wax memorial." We do not remember to have read anywhere else of such a method of sending secret documents, which at the same time were water-proof.—*Malacca Observer.*

An Iniquitous punishment, made public in an Obituary List.

7th August 1827.—At the great jail of Calcutta, Mrs. Mary Moore, the wife of Mr. Robert Moore, who has been imprisoned for debt for upwards of twelve years.

Calcutta: A Poem.

Observing, in an Indian periodical work,* commendations bestowed upon a poem which we had never seen, entitled "Calcutta," published in this country many years ago,† which is described by the editor of that work as affording a remarkably correct and happy picture of the passing scenes and feelings of an Indian life; we sought out the work, and with some difficulty found it. A perusal of it justifies us in pronouncing it a very amusing production. It is of a satirical character, and accompanied by copious notes explanatory of its allusions; but the satire is harmless, and the verse which conveys it is

* *The Oriental Observer*, No. I, for February 1827, published weekly; a work which, as far as we can judge from a first number, is likely to be popular in India.

† Calcutta, a poem, with notes. London, 8vo., 1811.

smooth, and occasionally elegant. Two speakers are introduced, discussing subjects familiarly propounded, after the manner of the Latin Satirists, in two dialogues: this form was adopted, says the author, "as it afforded the best opportunity of compassing, in a desultory manner, a variety of unconnected topics, which the order and arrangement of more formal composition would have associated with difficulty." We shall not render an unacceptable office to our readers by devoting a few pages to a review of this poem, which escaped notice by London critics at the period of its publication.

Of the interlocutors, one is exhibited as a youth recently from England, and destined for the Civil Service, who is in his *griffinage*,* full of extravagant but disappointed hopes, and fond of pleasure; the other is an individual who has become habituated to the manners and climate of India by long residence there; he feels, nevertheless, an anxiety to return to his father-land. On being reproached by the latter with "viewing subjects with distempered eyes," and "laying a burthening stress on paltry evils," the *griffin* breaks out thus:

Curse on the ship in evil hour that bore
My jolted frame to India's burning shore!
An inauspicious hour, from which I date
The bitter torments of a wretched fate:
Deluded, listening to the tales they told,
Lands rich in mines, and rivers streaming gold;
Whence twelve short years, in Luxury's lap beguiled,
Would bear me homeward, Fortune's favorite child,
To pass my days in some secure retreat,
Or grace the mazes of St. James's Street.
Even then, in fancy drawn with bays or roans,
I seized the reins, and rattled o'er the stones;
While, dressed in Sunday trim, the tradesmen's wives
Exclaimed: "sweet gentleman, how well he drives!"
Or pleased amid Arcadian bowers I stood,
Where fancy waved around the touring wood:
A mansion too, some classic artist's pride,
Rose on the banks of a meandering tide,
A well-known spot, where endless feasts invite
The neighbouring Squire to hospitable rite.
Oh! fond delusion! prospects nursed in vain,
The rude creation of a thoughtless brain!
A visionary image, formed to shun
The melting gaze of India's fervid sun!
Now, sad reverse! the rich delusion flies,
House, park, and carriage, vanish from my eyes!
Condemned, alas! twelve tedious years to burn,
Nor dare the vast expenses of return,
When all the savings of attentive care
Would scarcely buy a cabin eight feet square;
Content in England with a single room,
And solitary nag without a groom.
Alas! twice ten revolving years,† or more,
Must Prudence guide the helm and swell the store,
Not one Rupee in useless frolic spent,
And steady interest at eight per cent.,
Ere, scorched and fried, from India's shores I fly,
And taste the sweetness of my native sky:

* A new-comer from Europe is, for the first twelve months, denominated at Calcutta a *griffin*.

† "Twenty-five years may be taken as the period in which a Civil Servant may regularly acquire, with proper habits of economy, an independent fortune in India."—*Marquis Wellesley's Minute on the Calcutta College*, Sec. 42.

Then, recompense of past laborious days,
A snug estate might solace life's decays.
Yet, ah! what spot reflection can exclude,
Or soothe the sad emotions that intrude?
Who then remains of all the numerous band
That called me "friend," and grasped the willing hand?
Perhaps in pensive silence I may tread
The honored turf where rests a parent's head,
Recalling to my mind, with many a sigh,
The eager fond embrace, the last good-bye,
Affection's warmest wishes as I sailed,
The eye that uttered and the tongue that failed.

His friend reminds him that eminence must be attained by study and application, "housed up all day with a Moonshee at his side." The other replies:

Sad mortifying thought, that steals away
The fairest prospects of a future day!
For late, as eager to employ my time,
And learn the hated language of the clime,
With studious toil to well-brushed books* applied,
I scorned the task, and cast the page aside:
And shall I then the hapless toil repeat,
While Hadley's works lie sprawling at my feet?
Shall jargonists repress the rising snore,
Or dreams of Gilchrist, prostrate on the floor?
Avaunt ye Lexicons, and essays sage!
For visiting and fun my thoughts engage:
Long is the list of those whose spacious hall
Ne'er saw me at a dinner or a ball;
Of those who, pleasd th' attentive card to see,
Would hope "the honor of my company."
Delicious thought! with nods and simpers blest,
And gracious smiles that penetrate the breast!
Perhaps at evening, with importance big,
The Course† might see me grinning in my gig;
E'en senior merchants, flocking down to meet
The fair arrivals by an English fleet,
Might view me fill the honorable place,
And gape unpitied at the stranger's face.
A.—Your palkee cools beside the shadowing wall,
And eight stout bearers‡ wait their master's call;
Waked from a sound repose the frisky group
Beneath the laboring poles will joy to stoop,

* The library, in India, has many subtle insinuating enemies, which penetrate into books, and devour the leaves. Their ravages are best prevented by brushing the volumes occasionally.

† The favorite place of resort during that short period when the absence of an intolerable sun liberates the captive "beauty and fashion of the Presidency" from a wearisome day of confinement. It is the scene of various gradations of equestrian grace, and charioteering excellence—the very Rotten Row of our Eastern emporium. Much amusement might be derived from a calm survey of this darling lounge; but, alas! the season of peril is not the time for observation—and woe to the wheels of the unfortunate speculatist, who indulges curiosity to the neglect of his reins. Danger is never so greatly to be apprehended as on the arrival of a fleet from England—*Jungentur jam gryphes equis.* A six months' voyage is sufficient to efface every idea of equilibrium on horseback; and the steerage of a gig is a science not to be learned on the deck of an Indiaman.

‡ Bearers are laborious drowsy beings, employed in carrying the palkee (palankeen), &c., &c. They are richly blessed with an apathy and stupidity that seems proof against all excitements, save from that sordid love of money, which engrosses and debases the Hindu character. Their ordinary rate may be averaged at four miles in the hour.

Try their best trot along the dusty road,
And puff and groan and grunt* beneath the load.
Yet fiercely darting on the wooden frame,
Each ray shall scorch you as an angry flame,
And cloudless bursts the beam that proudly mocks
The stifling shelter of your feeble box.
Unseasoned yet, a thicker volume runs
Through your full veins and tempts inflaming suns,†
And now, with thirst, with heat, with bile o'ercome,
How fares the daring sportsman at Dum-Dum,
Some zealous youth, by keenest ardour led,
Gun in his hand, and chatta o'er his head?
Fast as he labors in the burning chase,
The frequent handkerchief salutes his face.
An iron frame were fruitlessly bestowed,
When burns and boils within the bilious load;
When rapid fever riots in the vein,
And fierce delirium crowds the tortured brain,
On sickness' couch how dearly shall he pay
For the short frolic of a burning day—
To fall, perhaps, each vain prescription tried,
For quails and snipes an hapless suicide!

B.—I hate the ground with pyramids‡ oppressed,
Where ashes moulder in sepulchral rest,
Where long effusions of the laboring pen
Weep o'er the virtues of the best of men,
And fond affection rears the pond'rous stone
To worth and wisdom, plucked at twenty-one.
Far be that hour when black-edged cards§ shall call
My sorrowing friends to gather round my pall,
And swell with sable pomp the gloomy way,
As feebly droops the last sad evening ray.

* * * *

B.—Alas! the service is not what it was!
How much degen'rate from those golden days,
When money streamed a thousand different ways,
When hands and pockets wisely understood
No rule of guidance but their master's good:
Ere yet we ventured honesty to sham,
And drew no profit from the low salaam;

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* The incessant noise made by the palankeen-bearers cannot fail to be very disagreeable to a person on his first arrival, as it gives the idea of great labor and fatigue. A certain kind-hearted man, whose benevolence was wounded by these sounds of distress, very compassionately alighted from his palankeen, in his first expedition in that vehicle, and trudged on, in a burning sun, to relieve his groaning followers, who, we may presume, never understood the singular motive by which he was actuated.

† There are those who disregard every warning of prudence, till illness lamentably establishes the folly and danger of exposure to a tropical sun. The sportsman, whose health and ardour have survived, without abatement, a hot season's shooting, will laugh at advice to relinquish pursuits which must ultimately ruin his constitution. To common sense, it is obvious, that the same causes which would prove instantaneously fatal to one man, are not likely to be perfectly harmless to another. No such difference of temperament ever existed between natives of the same country.

‡ The places of interment at Calcutta are ornamented in the true Egyptian style. The monuments have generally a pyramidical form; and, like the sepulchres of the Romans, salute the eye of the passenger on the road side.

§ On the death of an European, resident in Calcutta, no time is lost in printing and circulating throughout the settlement a melancholy black-edged card, announcing the time appointed for the interment of the deceased, and requesting the attendance of such friends as may be disposed to accompany the body to the grave.

Thought it no fault, whatever were the drift,
To take a handsome nuzza* as a gift!
Now rules and scruples all our prospects blast,
Touch but the money, and you lose your caste.

His friend recommends temperance, economy, and the saving system; the other exclaims:

What say you then? Must Britons feed on rice,
Live in mud walls, drink water, and count pice?
Must we all comforts dastardly refuse,
And learn the art of saving from Hindus?
And all for what? Oh, patriot's pretence!
A mutton-chop in England twelve years hence!
Or crawling home starved skeletons and bones,
To stop our mouths and terminate our groans,
Of England's joys impatient to partake,
Crown our long years of famine with beef-steak!

A.—Nor yet so far—I hate the vile extreme;
A miser's praise shall never be my theme!
Steer the right course: despise a niggard care,
Nor vainly search for nutriment in air.
Who loves the skin-flint, who curtails his sleep,
And frets his life to make a purchase cheap;
Ne'er yields the fingered cash without a sigh,
But praises damaged bargains† to the sky;
The bustling auction eagerly attends,
Saves his own purse, but poisons all his friends?
Is there no medium common sense can show
'Twixt and extravagance and sordid woe?
Why vainly chase a bubble and a shade,
And yield thy very comfort to parade?
Oh bliss supreme! oh enviable lot!
When glows the breeze intolerably hot,
To keep four turbanned idlers by your chair,
Merely to make a clamour, and to stare,
Indulge their hankerings for a silver fork,‡
And curse your Christian appetite for pork.

The unhappy *griff.*, oppressed with the weight of *ennui*, sighing for "a respite from blue devils, heat and bile," is sarcastically condoled with by his more experienced interlocutor, who wishes his fits of torpor may be undisturbed by the intrusion of Sircar or dun; and then draws a dejecting picture of the fate of an unmonied wight.

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* An offering of money, presented to persons in elevated situations—and which the servants of the Company are very properly inhibited from accepting. Under cover of this ceremonious usage, the natives might purchase, from abandoned and rapacious men, the sanction and favor of law, on the side of fraud, oppression and enormity. We are sufficiently conversant with the artifice and corruption of Asiatic character, to be well assured that a gift of any value is never offered without design.

† It must be acknowledged that instances of sordid parsimony are not numerous among our countrymen in Bengal. However, some dirty characters are to be found, rummaging among the small lots of an auction, and venturing cautiously into a competition for half a dozen of sour beer or execrable wine.

‡ After a large dinner, to which everybody brings his own servant or servants, it is absolutely necessary to prevent all egress from the premises till the knives, forks and spoons have been counted, that the suspicious herd that attends us may be searched, in case of any defalcation in the return of those articles. The servants who wait behind our chairs are Mussulmans of the lowest description, the scum of the country, who, without the slightest objection to plunder their infidel masters on every occasion, are nicely scrupulous as to touching pork, or any other unclean food prohibited in the Koran.

B.—Why then on such a spot did Wellesley rear
A studious seat, to Eastern learning dear,
Where giddy youths a thousand channels find
To drain the purse, and dissipate the mind?

A.—If banished far, where rocky hills salute
Ganges' vast stream, and nurse the forest's root;
Where wild Monghyr, in Sylvan beauty fair,
Boasts a cool climate, and a healthy air;
Genius were your's some method to invent
Of squandering cash—for money must be spent;
And hours that now society allots
To forms and fashions, had confirmed you sots;
Had changed the dance which temp'rate pleasure leads,
For tipsy reels, rough fun, and Thracian deeds;
Perched you on punkah,* arbiter of feasts,
Bumper in hand, the pride of kindred beasts;
Or opening fast the labyrinth of vice,
Plied in your deafened ears the constant dice.

B.—Yet here the tedious hours unvaried crawl,
One day describes the listlessness of all:
We fume to-day, to-morrow must we reek,
The same the next day, and so on the week!
To-morrow's light shall see us pale and glum,
And muckenders shall wave for months to come:
And yet to-day, more tedious than the past,
It seems an age since, torpid and aghast,
The punctual call† at morning-gun I heard,
And o'er the plain my panting courser spurred;
Snuffed the cool air, and to the buildings sped,
When tyrant Sol upreared his dazzling head.

A.—Slept you again! *B.*—With many a drowsy nod
I paid dull homage to the sleepy god;
But nought the sofa's easy length availed,
A ceaseless hum my listening ears regaled:
Musquitoes swarmed around, a thirsty throng,
Raised the red bump, and tuned the hollow song.

A.—You rise, no doubt, in irritable plight,
And suffering servants pay for every bite:
Their's is the luck in dumb surprise to list
Your broken jargon,‡ and to feel your fist;
Cuffed here, kicked there, the pond'ring blockhead reels,
And scarcely knows his headpiece from his heels.

B.—What, when all dressing order they invert,
First handing you a waistcoat, then a shirt,

* The punkah is an ingenious contrivance to make existence supportable in those sultry suffocating hours which not unfrequently bless the climate of Bengal. It is usually an oblong frame of wood, proportioned to the dimensions of the room, and covered with linen closely extended over it. This machine, supported by ropes from the ceiling, is committed to the care of a servant, who, cord in hand, moves the frame in a seesaw motion—and thus produces a partial circulation of air. To stride these aerial fans, has been the frolic of many a bacchanalian party—

Cælum ipsum petimus stultitia.

† The hard task of rising at daybreak for a constitutional ride is severely felt by those whom the heat of the night deprived of a refreshing sleep.

‡ On the first establishment of a young man in India, some allowance ought to be made for the unfortunate domestics, whose ill-fate it is to be taxed with a greater portion of stupidity than actually oppresses them. When the master is unintelligible, are the servants likely to be unperplexed?

In the same hose your legs and arms would shove,
And scarcely know a stocking from a glove:
When steeped in bang,* so wonderfully bright,
Their wits three sable loggerheads unite,
Matured in dullness by experience long,
And perfect in the knack of doing wrong,
What man with temper cast in happiest mould
But gives his tongue free, liberty to scold?

Amongst the resources of the *ennuyés* in India, in the first rank is the hookah, to which "fashionable and delectable pastime," says the author, "many are driven by the sheer want of occupation." The hookah is pretty well known in England; but we nevertheless subjoin the description of it given by the writer in a note, *con amore*: "an instrument used for smoking a particular preparation of tobacco, in the fumes of which many of our Anglo-Asiatics are constantly enveloped. That part of the apparatus in which the tobacco is deposited, communicates by a perpendicular tube with a receptacle for water, through which passes that voluminous tube or snake, which the performer holds, and from which he inhales the grateful steam. *A sweet harmonious bubbling of the water* is produced by the suction. The whole machine rests upon a small carpet or rug."

The old Indian expatiates upon the resources which may be found in the course and in the sports of the field, where the jackal's brush is coveted instead of Reynard's. These recreations, and the topics of conversation they afford, diminish, he says, the tedium of the time. The other party alleges that

Themes such as these the table would pollute,
Where 'tis good breeding's essence to be mute.†
Important hour, when *social* souls conspire
To cheat the heavy moments and perspire;
And at some dinner, formal and immense,
All shine in silence, prodigies of sense!

A.—But if, too blest, at happier board you sit,
Treasure each word, nor slumber over wit;
Some new remark the weather may suggest:
"The day's been hot, and I was much oppress;"
"I thought the Course extremely warm to-night;"—
"'Tis always so, I think."—"You're very right."
To pay such gems of intellect their due,
We wipe our face, and prove th' assertion true,
An anxious look around the table cast,
For other sallies vig'rous as the last.

* The effects of bang, a preparation from the leaf of a species of wild hemp, are—"to confound the understanding, set the imagination loose, and induce a kind of folly and forgetfulness." With this common stimulant, the native servants are too apt to fortify themselves against the cares and calamities of servitude.

† That general familiarity which is said to have some years since prevailed in Indian society, has luckily lost ground at Calcutta, and has been succeeded by an observance of form and punctilio, which, if not carried to unreasonable lengths, inclines to the preferable extreme. Society without any restraint of decorum and good breeding, is a fabric without cement. The component materials cannot long coalesce, and such divisions must inevitably occur as endanger the whole structure. As to the distressing silence of some of the tables at the Presidency, of which a common complaint is made by new-comers from England, and jovial fellows from the Upper Provinces, it is suspected to have a main source in the climate of the lower parts of Bengal, which has sometimes a remarkable effect in deadening the relish for social intercourse. Conversation is a fatigue when oppressive heat induces somnolency, and suspended animation is re-called only by such efforts as, perhaps, we have no inducement to make. The formal dinners at Calcutta are far from exhilarating, and occupy a great space of time; so that

Opere in longo fas est obrepere somnum.

B.—Must every evening constantly repeat
These dismal scenes, these agonies of heat?
Doomed in a pompous stupor to impart
The lofty flights of culinary art,
Now on some ponderous joint I show my skill,
Now from my forehead wipe the tepid rill;
While reddening wounds, whence thirsty insects drew
A sanguinary surfeit ere they flew,
Arrest my anxious labors, and demand
The fretful nail, the irritating hand.
Then too the mind in bold excursion soars,
And the free tongue a wordy current pours:
For round the board in animating strain
Starts the wild thought of fancy from the brain;
Sound sober argument employs the time,
Or genius towers unfettered and sublime.
Ye too I thank, who, sitting at my side,
With endless stores of anecdote supplied,
Lords of keen raillery, who rapid stray
O'er fancy's realms, and with a glance survey;
Who, as your breasts with sacred ardour throb,
With ecstacy inspired, pronounce, "Loll Shrob!"*
Or filled with bright conceptions of the mind,
Which in weak words unworthy utterance find,
Content to feed upon the inward fire,
From low terrestrial politics retire,
And on each topic countenance bestow,
By words of nervous strength—as Yes, or No!

A.—Some, in deep reveries and slumbers lost,
Sleep off fatigue; for business will exhaust,
As, perched all day on some official seat,
They force long paragraphs o'er many a sheet,
Brandish the pen, and deal the lib'ral ink,
While vulgar mortals in oblivion sink.

B.—Yet beer that foams impatient of the cork,
Will tempt them from the labors of the dawk,
And tiffin's† welcome summons interpose
A grateful meal, a season of repose.

A.—Sedate they quit the ruminating chair,
And breathe abroad the ev'ning dust and air,
As dips the sun, of dazzling splendour shorn,
When the wide fort resounds the evening horn,
And piercing heat, by rays meridian thrown,
Glows in each gun, and bursts from every stone;
Though some tall buildings length'ning shade between,
From beams descending spread an ample screen;
And planted vain in ornamental rows,
Tree after tree a trifling shelter throws.
What time, when, dripping with exhaling sap,
The gross beer-drinker rises from his nap,
And forth unanimously joyed to break
The long arrest, and revel while awake;

* Properly signifies red wine, and is the term used to distinguish claret.

† *Anglicè*, luncheon, may be termed the principal meal of the day. The etymology of the word I never heard explained; nor is it of much consequence to those who do not confine themselves to the mere verbal enjoyments of this agreeable hour. With most men it has a recommendation of some weight in Indian life—*partem solido demere de die.*

Full many a soddened form in jacket* white,
Wings from the thronging Course his airy flight,
Borne on the steed, or perched with whip and reins,
In a dear specimen of Stewart's† pains.
Fast roll the wheels; the scise,‡ with equal pace,
Grasps the kind aid of some befriending brace;
And dragged, and whirled, with chowrie in his hand,
Longs for th' attractions of the fav'rite band,
When his own Sahib, to harmony alive,
May join the crowds deserting from the drive,
And o'er the trembling drawbridge rattling hard,
Rush to the pleasures of the promenade,
And saunt'ring gently o'er the burning flags,
Flirt with the fair, and frolic with the wags,
No time so hot; for through the spacious square
Floats the unnerving breath of sultry air,
And ev'ry building, to its centre warm,
Gives a dull langour to the evening calm.
Meanwhile the sparks, who sober haunts prefer
To music's charms, and scandal's busy stir,
Far from the roving hum at evening steal,
And give to drifting roads the dusty wheel.

B.—Eyes and mouth closed, and head with caution bowed,
When rises high in air the powdering cloud,
Waked by the dancing courser's well-fed pride,
Or jaded beasts to sorry hackeries§ tied.

A.—But when hard showers the flitting atoms bind,
Unfelt the dryness of a southern wind.‖
When louring clouds the hidden azure clog,
And nought remains in season but the frog,
O'er the wet marshy plain distinctly seen
Chowringhee's stately buildings bound the green,
When, lost their snowy gloss¶ and Parian pride,
A sombre yellow streaks the dripping side;
And on the pillars perched, in formal gloom,
The giant-argall** shakes his soaking plume;
Winged scavenger, whose use the laws confess,
And cherish well in gluttonous excess,

* A coat is a rare sight during the hot season, to be encountered only at formal parties, when decorum requires a temporary sacrifice of comfort. Lord Cornwallis, who had a character to disregard these petty distinctions, exempted his dinner visitants from the burden of warm clothing, and, on sitting down to table, gave the word of command, "Off coats!"

† An English coachmaker settled in Calcutta, whose workmanship is very superior, and charges correspondingly high.

‡ A stable servant who accompanies his horse, and is generally capable of very great exertion. Their badge of office is a chowrie, a short stick with a tail of horse-hair attached to it, for the purpose of beating off the flies.

§ A species of covered carriage much in use amongst the natives, and usually drawn by a pair of miserable ponies, denominated tattoos.

‖ The prevailing wind during the hot dry season. It gives place early in June to easterly winds, which continue prevalent during the rains.

¶ The beautiful effect produced by a composition termed chunam is utterly lost during the wet months, which greatly disfigure and deaden the brilliant coating of the noble houses about Calcutta.

** This filthy bird, commonly called adjutant, from his well-measured and stately stride, is of such great utility in Bengal, that persons destroying it are subjected to a severe penalty. It removes all that nuisance which in so hot a country might be productive of pestilence. In appearance it is unseemly and disgusting. The craw is red, naked, and pendulous; the bill of great length and strength. When erect, this bird seldom reaches five feet. Mr. Ives ascertained the extent of wings of one to be fourteen feet ten inches.

As forth he stalks with military air,
From carrion heaps a putrid feast to tear;
Monarch of filth, to take his refuse fill
'Midst thievish crows that shrink before his bill.

The description of the concomitants of refection in the East is just to the letter; though a mere English writer would scarcely credit it:

Let then the swinish epicure confess
His abject love to wallow in excess!
"Drink now," he cries, "and heap the groaning board
With every taste that orient climes afford."
Say, do his ravished eyes with transport glow,
Or heavy sighs attest the glutton's woe?
Alas! creative nature calls to light
Myriads of winged forms in sportive flight,
When gathered clouds with ceaseless fury pour
A constant deluge in the rushing shower.
On every dish the bouncing beetle falls,
The cockroach plays, or caterpillar crawls;
A thousand shapes of variegated hues
Parade the table, and inspect the stews!
The living walls the swarming hundreds stick,
Or court, a dainty meal, the oily wick;
Heaps over heaps their slimy bodies drench,
Out go the lamps with suffocating stench!
When hideous insects ev'ry plate defile,
The laugh how empty, and how forced the smile?
The knife and fork a quiet moment steal,
Slumber secure, and bless the idle meal;
The pensive master, leaning in his chair,
With manly patience mutters in despair!
O England! show, with all thy *fabled* bliss,
One scene of real happiness like this!

The poem concludes with the following ejaculation from the elder speaker:

Oh for that happy day (compared with that,
All days are joyless and all pleasures flat),
When filled with boundless raptures of delight,
I view low Saugor fading from the sight;
Hail in the welcome breeze a glad retreat
From shores that glisten with eternal heat,
And, as the bellying sails distended swell,
To heat and India bid a long farewell!
Where milder suns on happier seasons shine,
Be Britain's Isle and British comfort mine:
Where kindred ties the passing hour endear,
Prompt the glad smile, and wipe the falling tear:
Where Liberty with Justice reigns entwined,
And wakes to life the virtues of the mind;
Where pure Devotion pours her heaven-taught prayer,
And awful piles a rev'rend aspect wear,
Their sacred spires amid the prospect smile,
And speak in grateful praise the favored Isle;
Unseen the barb'rous rite, the frantic train,
Unheard the shout that frights the idol fane!
Sweet is the view where nature's bounteous plan
Owes a last polish to industrious man!
Dear land! the best of thoughts where'er I stray,
At night my vision, and my theme by day.

LOST GAIETY OF BOMBAY.

'Twas in the olden time—our Bombay races
Commenced at day-light, spite of fogs or dew,
Assembling such a group of merry faces
And buoyant spirits—t'was delight to view!
The old race-booth, though mean to outward ken,
Had such a galaxy of brilliant eyes in,
As roused the ardour of our sporting men,
('Tis beauty's smile the genuine spirit lies in
Of all our joys) and calling Cupid's aid in
Many who *lost the race*—yet *won the maiden.*

Hail! rising sun—who sees him rise must feel,
Like every living creature 'neath the moon,
An effervescence o'er his spirits steal,
Unlike the *ennui* of an afternoon—
And thus the scene was one of mirth and frolic,
A perfect carnival—each heart elate;
The losers never look'd as they'd the cholic,
For people little cared who won the plate—
Our races were not what Newmarket Jews meant;
But gentlemanly racing for amusement.

All was conducted with a liberal spirit,
To make it to the public interesting;
T' exclude a horse for errors of a minute,
We should have surely thought the stewards jesting—
The hospitable people near the spot
Gave public breakfasts—'twas a joyous meal!
A scene of pleasure ne'er to be forgot;
The band—but striking up a dance or reel,
"The Bobbery Hunt's Delight," or "Garree Owen,"—
Was sure to set the nimble feet a-going.

All's over! early racing—breakfasts—all!
Gone—like "The Bobbery Hunt" and "Sans Souci;"
Yet what mementos do the names recall
Of Spirits "blotted from the things that be"—
For though "the Bobbery," when in search of game,
Were terrors to old Crones and yelping Pye's;
Convivial friendship will preserve their name,
As those who bade her brightest fires arise;—
And but once more to hear their bugle strain,
Bombay, might rouse thee to be gay again.—*Bombay Gazette.*

MADRAS REVENUE SYSTEMS.

To the Editor of the Asiatic Journal.

SIR,—The following extracts from the Standing Orders in the Revenue Department of the Government of Fort St. George were found in an old MS. book. As they are curious, and with the remarks annexed may assist in illustrating the mode of realizing the territorial and other branches of the Revenue of the East India Company a century ago, and that practised at present, you may, perhaps, consider the subject of sufficient interest for publication in the *Asiatic Journal.*

R. R.

Order, 2nd February 1724.—List of farms for the collection of the revenue to be entered in the front of the books of Consulations of the Council.

Order, 26*th August* 1726.—No renters or farmers of revenue to have authority to inflict corporal punishments on the inhabitants.

Remark.—Notwithstanding this humane order, recorded by a British Governor in India a century ago, the practice of farmers of revenue inflicting corporal and other punishments continued down to the year 1802 (the date of the establishment of the first Courts of Justice in the interior of the country), owing to the want of competent Courts to check the abuse of delegated power.

Sir John Malcolm's instructions to his subordinate Officers in Central India breathe an equal spirit of humanity ; but before whom is the neglect or breach of his instructions to be tried ?

Order, 9*th February* 1736.—When leases of revenue farms expire, the collection of the revenue to be put up to auction, and re-let to the highest bidder ; the Governor and his Council being present.

The same orders repeated in 1743, 1749, 1754 and 1757.

Order, 9*th June* 1753.—Company's servants and merchants, &c., not to rent farms from the country powers (*i.e.*, native Princes.)

Order, 11*th November* 1757.—Europeans not to be bidders for, or take leases of, farms of revenue, or to become security for farmers of revenue.

Order, 16*th February* 1760.—If grounds can be leased out to Europeans with views of improvement, to be encouraged.

Remark.—This appears to apply to small plots of land intended to be cultivated experimentally, and not to leases for the collection of the revenue of entire villages or of many villages.

Order, 13*th March* 1761.—Sales of farms and revenues to be given to the highest bidder ; Covenanted servants not excepted.

Remark.—This order repeals the order of November 1757.

Order, 24*th December* 1765.—No person holding farms under the Nabob of the Carnatic to be admitted as a Company's renter.

Order, 6*th April* 1765.—Permission to let farms by means of sealed proposals confirmed.

Order, 4*th March* 1767.—No Company's servant to rent countries, or interfere in the country-government (*i.e.*, government of the native Princes), by virtue of any engagement, on pain of dismissal.

Order, 31*st August* 1774.—The letting of lands on leases in every respect the most eligible : employing collectors liable to many inconveniences !

Remark.—No Courts of Justice existed in the interior of the country in 1774, although the Company had been in possession of the whole Northern Circars and Jaghire lands since 1765 ; the cultivators of the land, who paid the revenue to these contractors, must then either have been left entirely at the mercy of the renters and farmers of revenue, or there must have existed a *rate* of demand established by custom, which the renters could not depart from without exciting an opposition and outcry injurious to their own interests. What more did the great and humane Lord Cornwallis do than change the temporary farmers into permanent farmers, with a beneficial interest ; defining their rights to be such, and such only, as the Company, as Sovereigns, had exercised—forbidding by law the levy of extra rates or additions to the customary rates ; giving at the same time to the payers of these customary rates Courts of Justice to appeal to ? Not leaving them, as at Madras, from A.D. 1724 to A.D. 1802, no other appeal than to the mercy of the contractors, or farmers of the collection of the revenue.

Order, 17*th March* 1778.—The character and circumstances of bidders for farms of revenue, and whether connected with any Europeans, to be always reported.

Order, 10*th February* 1783.—Any Company's servant infringing on the privileges of farmers, under the lease from Government, to be suspended the Service.

Order, 14*th May* 1783.—No European to have money concerns with the native powers.

Order, 17*th February* 1784.—All persons possessed of land or privileges when the grant of the Jaghire was made by the Nabob of the Carnatic, and still continue in possession, to be considered as the *legal* proprietors.

Remark.—The word "*legal*" here used, could in 1784 have no *legal* consequence. The grant of the Jaghire was made in 1765. It consisted of a territory forming originally a part of the Carnatic, containing from 2,000 to 3,000 villages, extending thirty miles north, forty west, and from fifty to sixty miles south, of Madras, and was estimated in 1762 to yield an annual gross revenue of about four lacs of pagodas, or, at 8*s.* the pagoda, £160,000. Courts of Justice for the protection of persons and property were first established in this territory in the year 1802, or forty years subsequent to its acquisition. I leave it for consideration whether between 1765 and 1802, in the absence of Courts to try *legal* questions, "all persons in possession of land or privileges when the grant of the Jaghire was made" still continued unmolested in possession in 1802. I believe it will be found on enquiry, that in all the territories acquired even at so late a period as 1792, 1800 and 1801, under the Madras Presidency, the Collectors considered themselves at liberty to resume all grants of preceding Sovereigns, and to exercise a discretion in restoring or permanently sequestrating the privileges held under such grants, without any appeal existing from such acts of individual discretion to any Court of Judicature.*

Order, 14*th April* 1787.—The villages under the chiefs and councils of the subordinate factories, not included in any zemindary, to be managed by Company's servants, with a commission of five per cent. on their net collections.

Remark.—This is the date of the first appointment of Company's servants to act as Collectors, and the date of departure from the general practice of always letting out the collection of the revenues to the highest bidder; but the practice of letting many villages and single villages to the highest bidder continued under Collectors down to 1801. About the year 1801, the plan of the ryotwar mode of assessment and collection was first promulgated. The plan came from the late dominions of Hyder Ali, acquired A.D. 1792. Hyder Ali was a very clever but a very despotic Sovereign, remarkably averse from having any intermediate agents, such as Rajas, Zemindars, Poligars, Jaghiredars, &c., between himself and his ryots. His process for their removal will be found in Colonel Wilks' History of Mysore. His son Tippoo followed his father's plans, and the success with which he controlled the numerous revenue servants who had supplanted the resident gentry of the country, may also be traced in the History of Mysore. Tippoo's ryotwar management was an entire failure. Tippoo was not Hyder Ali: he was more despotic and more cruel than his father, with much inferior talents for governing. The native collectors under Tippoo Sultan's board of revenue were most of them cruel, tyrannical, and dishonest. A Hindu's appeal for redress to a Mussulman against a Mussulman, or of a payer of revenue to the collector of that revenue, against exaction, was not likely to be of much avail. Indeed, the attempt was rarely made. In principle, the ryotwar assessment of Hyder Ali, and that of the Madras Government, are the same. In the mode of collection there is no doubt considerable difference.

Order, 19*th September* 1788.—Renters not paying their balances to be confined in the Main Guard.

Remark.—At the period this Standing Military-revenue Order was recorded,

* See Sir Thomas Munro's proceedings in the Ceded Districts of 1800; Appendix to Fifth Report of the House of Commons.

the administration of justice, within the White and Black Town at Madras, was vested in a Mayor and Aldermen, selected from among the Company's servants and resident European merchants. It will be readily believed that it requires quite a different process to recover a revenue balance, under the King's Courts of Justice, established since 1799, from that resorted to by the Governor in Council of Fort St. George in the year 1788. If such a course was pursued in 1788, at the seat of Government, what course was likely to be followed in the interior of the country by farmers of the collections under no legal control?

THE RAMA LEELA.

The dramatic representation of the history of Rama, the seventh avatar of Vishnu, is well known to constitute one of the principal festivals in the Hindu calendar. It occupies, in Upper Hindustan, the place and the season of the Doorga Pooja, which is celebrated with so much splendour and circumstance throughout Bengal. It commences the new year, and coincides nearly with the autumnal equinox. It has also, like the Doorga Pooja, a duration of fifteen days, which Bentley has supposed, with respect to the latter feast, to have originated in a correction of the calendar, after the equinox had been found to deviate fifteen days from the civil epoch.

However, the celebration of the Rama Leela does not, like the Doorga Pooja, pretend to any great antiquity. Tulsee Das, the author of the Bhakha version of the *Ramayana*, lived in the immediate neighbourhood of Benares, and composed his poem in A.D. 1574. From the circumstance of his having given this work a popular shape and language, it is probable that the custom of reading it in the Sanscrit had been, before his time, prevalent. But the poem is not written for dramatic performance, and there is no trace of the representation having been in practice earlier than a century and a half ago in the city of Benares.

Five or six different spots in the town become annually, at this season, the scene of a Rama Leela. In most of them the exhibition is curtailed and imperfect: in some it is little better than a bonfire of Rawun's gigantic image on the day of the Dusera. Many of the native Regiments go to considerable expense in performing the Rama Leela: but the Raja of Benares, on his estate at Ramnuggur, conducts the performance in a very complete manner; nearly the whole of the *Ramayana* is read through in the course of twenty or thirty days, and whatever incidents are capable of being acted or displayed, are simultaneously exhibited.

The whole of the acting is necessarily in dumb show, and the *dramatis personæ* are so numerous, and in general so unskilled in their duty, that the leaders, who may be said to act the part of the stage managers, have great difficulty in making the performance keep pace with the oral declamation of the choir, or band of priests, who chaunt the sacred legend. The scenery is, as far as it can be, real; for instance, wherever the Ganges or the sea is required, the scene is shifted to the bank of some tulao; such incidents as are adapted to the night are performed by torch-light. Separate gardens receive the designations of Ayodhya, Junukpoor, Chitrakot and Kiskindha, which are the principal localities of the poem.

For Lunka, Rawun's capital, an artificial fort is constructed of earth and paper, painted yellow, to imitate gold, and in the centre of it a huge figure of Rawun is erected, sixty or seventy feet high, which is generally filled with fireworks and combustibles. The chief action of the piece is carried on within an arena enclosed with bamboo rails, in the middle of an extensive plain, which is crowded, especially towards the conclusion of the Leela, with an immense assemblage of all classes of Hindus.

Of the *dramatis personæ* little remains to be observed: in acting they are mere puppets, but their dresses and masks are very appropriate. Rama, Sita, and the brothers, are enacted by children richly decorated, and with their faces

merely painted; their inauguration, indeed, bears something of a religious character. Offerings and Pooja are made to the diadem which is to be worn by Rama, and to the child who personifies this deity throughout the festival. The boys go through the ceremony with a dignity, gravity and patience which is surprising. On one occasion, however, the illusion was awfully disturbed by a handful of Rupees, which the Raja threw among them, when they fell to scrambling like schoolboys for cakes, or like the immortals for ambrosia. Rawun, Hunooman, &c., are personified by men in masks, and the Rakshasas and giants are constructed of paper and basket-work, with arms portentous and of frightful mien. Rocks, birds and other paraphernalia, are managed nearly as well as in our pantomimes, and in one place where Rama restores to life the wife of Gotuma Rishi, who had been changed into a rock, we behold the prototype of our trap doors,—a hole in the ground, from which a woman emerges.

At Ramnuggur, the Leela opens with the Balkand, in which is described the preliminary history of Rawun and his brothers; the boon granted by Brahma (who appears riding upon his goose) that he should only die by human hands; his marriage; his insults to gods and Brahmins; and a solemn night procession of the earth in the form of a cow, attended by all the deotas, to invoke Vishnu, who sleeps upon his serpent on the surface of a tank.

The circumstances of Rama's birth and childhood are then represented. His visit to Viswamitra, and to Raja Junuk, where his marriage takes place, are the most pleasing parts of the drama. At the dawn of day Rama seeks the garden of Junuk for the purpose of bathing and gathering flowers; at a distance he beholds the lovely Sita in the midst of her maidens, repairing to the temple of Debee, where she breathes the very natural prayer that the hero she has just seen may become her husband. Rama returns to Viswamitra, distracted with love, and in the evening he mistakes the moon for his Sita, but is undeceived by her liability to change.

The grand assembly of chiefs and princely suitors on the following day in Junuk's palace is worthy of the pen of the author of *Ivanhoe*. The sensation caused by the beauty of Rama; the jester who describes to Sita the qualities of all her suitors; their unavailing efforts to string the fated bow; the modesty of Rama in needing persuasion before he attempts it; the crash of music which bursts forth at his success, and the blushing Sita investing him with the garland of victory and love, are incidents as well suited to dramatic representation as to poetry.

In the city of Benares the Balkand is omitted, and the drama commences with the resignation of the throne by Raja Dasarath in favor of Bhurut, and the banishment of Rama to the jungle fourteen years, in completion of a vow. The first scene is laid in Soondur Das's garden, south of the Mundakinee Talao, whence the procession passes the streets to Iswur Gungee Talao and Chitrakot. It may in general be remarked that the processions and battles are more particularly suited to public exhibition in a town, while the reading and detail of the drama are conducted before a limited audience in the gardens of different merchants and Brahmins, who unite in the conduct of the entertainment. Two or three days are expended at Chitrakot, in perusing the Ayodhyakand, and in representing, dramatically, the news of Dasarath's death, Bhurut's entreaties that Rama should return the visits of Goha, the forester, Junuk, several munis, and in particular of Valmiki, the reputed author of the original *Ramayana*.

The action of the piece becomes more animated after the conclusion of the Ayodhyakand. Day after day some conflict with a Rakshas, or giant, takes place in some customary spot: thus the "Dhoolia Rakshas'" combat is exhibited near Ram Chund's garden; and the Khuradooshun Luraee at Trilochun. The latter being within the town, assumes again the form of a procession of Rakshases, the followers of Soorpunukha, the sister of Rawun, who vows vengeance because neither Rama nor Luchmun appreciates her charms. Anybody may join the masked procession, and this year there were seen a number

of jacketed Sahibs in white-faced masks, whether intended as appropriate allies to Rawun's hosts of demons, or merely as a specimen of masquerade, I will not presume to determine. Something of the kind is occasionally seen in the Doorga processions in Calcutta. The whole host are speedily destroyed by Rama.

Rawun's device for carrying off Sita is next represented, the stag-shaped Marich attracts away Rama and Luchmun, while Rawun, as a fakeer, entices Sita from the magic circle drawn round her for her preservation. Another long-handed Rakshas is also slain, and a vulture, or nondescript bird. Rama, in despair at the loss of his bride, hurries forward to Kiskindha, where he forms an alliance with Sugriva, a monkey-chief, and aids him in warring with his brother Bali. It is here that Hoonuman first makes his appearance upon the stage, where he afterwards sustains the principal interest during his search for, and interview with, Sita in Lunka; his setting that city on fire with his tail, his return with a pledge of constancy from the heroine, his destroying Sugriva's garden, and finally, with his army of monkeys, constructing a bridge of rocks across the sea, and personally combating with Rawun.

The last battle, in which Rawun is killed, occurs on the Dussera, or tenth day. This is, at Ramnuggur, the principal day of the spectacle, which is well worth seeing. In the evening the Raja of Benares, in full procession, issues from his palace gate under a discharge of artillery; his State elephants are preceded by banners, music, equipages and soldiery, extending as far as the eye can reach. On the way the Raja stops to make the customary offerings of flowers, rice and a cocoanut to a sumee tree, for prosperity during the approaching season. When his splendid train arrives on the plain, the elephants seem to be swimming in an ocean of heads, and their rich caparisons add greatly to the brilliance of the scene. To the right and left are observed the camps of the adverse chiefs; the fort of Lunka is farther behind, with giants guarding the gates: directly in front, upon the pavilion, or booruj, of a garden, sits little Sita, guarded by frightful Rakshases. The performers and orchestra are within an enclosure in the centre; Rama and Rawun, conspicuous on their lofty chariots, discharging arrows at one another, while their bands of Hunoomans, multiplied Rawuns, and little sprites with torches, are engaged in unequal fight below. The gods, from the summit of two scaffolds, occasionally applaud in chorus, and are occasionally, too, driven from heaven by Rawun. When at last Rawun falls, the whole multitude clap their hands and shout, and the day concludes with the discharge of fireworks from Lunka, and the explosion of the gigantic figure in the middle.

On the following afternoon another spectacle occurs of an equally or even more interesting nature. It is entitled the *Bhurut Melao*, or the return of Rama and Luchmun with Sita to Ayodhya. All the brothers and their chief allies are carried in procession through the town upon a large throne, something similar to that used in an English election. Altogether, the immense crowd, the variety and brightness of the costume, the valuable ornaments and beauty of the children, the cheerfulness and *unmoblike* demeanour of the people as they shower down flowers and chaplets upon the sacred groupe, with the picturesque enhancement of a clear evening sky, and the intermixture of garden foliage, complete a picture to which no description can do justice, and which will be best rendered intelligible to an English imagination under the title of a genuine Oriental pageant.—*Calcutta Govt. Gazette*, Nov. 1.

ON THE CONSTITUTIONS BEST SUITED TO THE CLIMATE OF INDIA.

BY WHITELAW AINSLIE, M.D., M.R.A.S., *late of the Medical Staff of Southern India.**

At this period, when there appears to be an intention of recruiting our European military force in India to a considerable extent, it must be worthy

* This paper contains the substance of a letter which was transmitted, a few years ago, to the Honorable Court of Directors, with many additional remarks.

of consideration, what description of men may be best fitted to endure the influence of a climate so essentially different from that of the mother country; and which, though for particular ailments it may prove a perfect balm and restorative, is, in other affections, often productive of the most baneful consequences.

I have not seldom been induced to think, that such officers as were employed in enlisting for the Honorable Company's Service, did not sufficiently consider what might be the most proper time of life to prefer; for although a young man of seventeen, well grown and healthy, may, in his own country, where all is natural to him, easily enough bear the heat of the dog-days, the fatigue of a long march, and the pains of hunger and thirst, yet, if conveyed to a hot climate, at the same early period, the case must alter much; the scorching winds of India, the damps at some seasons, with the peculiar ills which they never fail to bring along with them, are trying enough, in all conscience, to the most robust and best inured; how much more so then must they be to the juvenile and, perhaps, delicate, whose frames have not yet attained to that degree of vigour which can only be looked for at a certain degree of manhood! Many poor boys, during my long residence in India, have I seen fall victims to the injudicious practice of early enlisting for Service in the torrid zone; striplings who, had they been permitted to remain but three years longer in England, might have grown up into hardy men, and been able to endure the severities and vicissitudes of any climate in the world; to say nothing of the bad consequences which inevitably spring from those indiscretions into which the inexperienced are often hurried soon after their arrival in India. It is difficult to conceive a more helpless or miserable being, than a raw lad during his first severe indisposition in that country; it is then he begins most sincerely to regret the want of his family and friends. It is true that the glow of health, and the vivacity of youth, are rendered infinitely more vivid and buoyant by the brilliant sunshine and exhilarating air of an Asiatic clime; but let disease and langour once assail an individual so circumstanced, the fair illusion soon vanishes; he looks around, but finds no well known face to cheer him; he considers himself as desolate and abandoned; and not rarely sinks into that state of mental depression, which is of all things the most likely to aggravate his complaint. Such are a few of the mischiefs arising from giving the bounty to youths intended for our eastern territories before their constitutions are fully formed; and, in support of what I have advanced, I shall here notice what has been adduced by Mr. Ballingall, in his excellent *Practical Observations on Fever, Dysentery, &c.* That gentleman observes (page 13): "*from an inspection of the tables exhibiting an abstract of the register of deaths in the Second Battalion of the Royals, it will appear that during the first year of the Regiment being in India, out of* 206 *sufferers* 160, *or upwards of three-fourths, were under twenty-five years of age.*"

Earlier than twenty-one, no soldier should, in my opinion, be permitted to proceed to our possessions in the east; but, as there may be an impropriety in sending out recruits to a tropical region too soon in life, so there may be an equal impropriety in sending them out at too late a period. The habits of the animal economy, like other habits, once established, cannot be easily or safely altered; none of the great organs of the human body, preparing or circulating for a length of years, with a certain energy, a specific quantum of any fluid, can be forced, by a sudden power, to do more or less, without inducing some degree of variation in their constituent parts, if not producing in them an actually morbid condition: the same may be said of the different smaller glands and emunctories, all of which are in some measure affected by a change of climate. With the exception of that rapid alteration caused by death, or acute disease, on the human frame, there is, perhaps, none so great as that brought on by a removal from a cold to a torrid region; and in so far as we are beings* by constitution, color, and in fact by our very nature, intended

* See *Philosophy of Medicine*, vol. iii, pp. 103, 104.

for a temperate air, so far is the experiment we make, in venturing to feverish climes, attended with more or less ultimate danger. Yet, however great the revolution which takes place upon our coming into a highly heated atmosphere, so admirably are we organized, so nobly fitted for all the purposes of life, that, with proper care, and at a proper age, little risk is incurred. If past the age of thirty-six, I should object to any soldier being embarked for an Indian Settlement, unless, indeed, he has been seasoned to a hot climate in other parts of the world; and at that age it could only be with safety allowed in His Majesty's Regiments, which consist in general of disciplined men, who, of course, do not undergo the same severe drilling that recruits for the Honorable Company's Service are obliged to submit to, soon after landing, and than which nothing can be more trying to new comers. I should, therefore, recommend, that in enlisting, either for His Majesty's or the Company's Service in India, a preference should be given to those of an age included between twenty-one and thirty-six.

It must be remembered, however, that these observations apply merely to soldiers, or people whose condition in life does not admit of their procuring the comforts and indulgences which the more affluent can command; individuals of this description are often, in time of war, not many days disembarked, before they are under the necessity of marching from morning till night, at a season of the year, perhaps, when the thermometer may be as high as 80° or 90° in the shade at noon; of sleeping on the damp ground, and rising, half-refreshed, to toil on through an unhealthy district, perchance to encounter the enemy: I say in time of war, for at other times, when stern necessity does not render it indispensable, it must be allowed that the different Governments of India invariably evince the most humane consideration for their young soldiers on their first arrival. The King's and Company's Officers, and the Civil Servants, feel few of the inconveniences which I have just mentioned; their means admit of their taking better care of themselves; carried about in palankeens during the hot hours; for the first few months they are in the country, neither exposed to great fatigue, nor to the noxious dews of the night, they get gradually habituated to the fervid atmosphere, so that, in due time, they become able to endure all weathers without peril. With such advantages those gentlemen might safely venture to India at an earlier period of life; I do not think for them that nineteen would be too young. How far, indeed, this might interfere with education, is another matter; the object is of great importance; I merely speak of the physical influence of climate.* As those of a superior rank might, without risk, embark sooner than people of inferior stations, so might they, for similar reasons, with greater safety visit Asia at a more advanced age. As a proof of this, have we not often seen Governors, Judges, and Commanders-in-chief, who were even in the decline of life before they stepped on an Indian soil; who were never before in the torrid zone; yet who enjoyed excellent health and spirits, in a country which to them must have been like a new world?

I shall now proceed to say a few words regarding the description of men, in point of natural constitution, best fitted for the purpose in question. Taking it for granted that the recruits are, in the first place, examined from head to foot, in order to ascertain the external perfection of their frames, and their facility in performing all muscular motions, I should think it advisable, considering the nature of the country for which they were destined, that particular attention was paid to them in other respects. It is to be presumed, that any person who has made accurate observations on the different appearances, even in aspect alone, betwixt sound health and latent disease, could readily distinguish such, from such as should not be engaged: a vivid color, animated look, firm step and voice, clean tongue, and inoffensive breath, with what is commonly called the white of the eye (*tunica adnata*) clear, and without

* The reader will find some valuable remarks on climate in the work lately given to the world by Mr. Annesley, *On the Diseases of India.*

the least yellow tinge, are in general very sufficient proofs of good digestion and well-performed visceral secretions;* and, with the other requisites, may, with propriety, entitle the possessor to a passport for the plains of Hindustan; on the other hand, young men who seem dull, sallow, with rather tumid bellies, and somewhat bloated countenances, whose movements are languid, and the white of whose eyes has a yellowish or suffused appearance, ought to meet with a decided refusal to any application for bounty for the Company's Service, let them be ever so well grown; for in them most certainly lurk the seeds of future calamity;—a calamity which will assuredly burst forth if ever they are exposed to ardent heat in a tropical country. A predisposition to hepatic derangement, and consequent visceral obstruction, may not unfrequently be discovered very early in life, and should never fail, when detected, to excite a due caution in the Medical Officers who are appointed to examine recruits for our Armies in the east. By a rigid observance of these particulars, not only might our European force in that quarter be rendered more certainly healthy, but many fine fellows kept at home for the defence of the parent state, who would otherwise, in all probability, fall victims to the maladies of a climate to which their peculiar constitutions render them obnoxious.

In making the foregoing remarks, I have chiefly had in view the troops of that Service to which I for many years belonged; they are equally applicable, however, to His Majesty's Regiments, as may be seen by turning to the valuable publication abovementioned, in which Mr. Ballingall grieves at the error so frequently fallen into, of selecting boys for the King's Service in the East Indies; but I should be inclined to extend the view of this subject still farther, and suggest, influenced equally by the common feelings of humanity and a just regard for the public purse, that when whole Corps are ordered to any part of our Eastern dominions, they should previously undergo the most minute examination, and that all such individuals as, from their habit of body or otherwise, seemed likely to suffer from the hot climate, should be detained in Europe, and others substituted in their place.

The impropriety of sending men to India who are subject to *epilepsy*, must at once appear obvious, when it is considered how great the langour and exhaustion, which but too frequently oppress even the healthiest within the tropics, and which never fail to prove more or less injurious, by increasing the mobility of the nervous system; nay, the almost constant irritation from the feeling of heat alone, independent of its other effects, I conceive to be no trifling source of mischief to those who are subject to attacks of the malady just alluded to.

No man should be allowed to enlist for any of our Eastern Settlements who has not been previously vaccinated, or had the regular small-pox, for this disorder, if caught naturally in India, is but too often of the confluent and worst kind, and most destructive.

Such individuals as suffer from *cutaneous affections*, of whatever description, are most improper subjects for the service in India; in a climate where the skin has so much to do, it is absolutely necessary that its condition be healthy, so as to transmit the perspiration with the greatest possible facility;† a principle, it is true, which will hold good in every part of the world, but which is peculiarly applicable to the torrid zone; where a free exudation is so necessary to afford relief during the excessive heat, that it becomes almost as indispensable as the secretion of urine itself.

But it is not in this way only that the cuticular discharge proves salutary in tropical countries; it appears to me to be powerfully preventive against various complaints. I have had repeatedly occasion to remark, that such young men as had suffered from *dyspepsia* in England, found their health much improved on coming to the Coromandel Coast, which I could account for in no other

* See Maclury on the Bile, pp. 196-204.

† It, therefore, becomes a serious consideration, in individuals destined for India, to ascertain whether the extreme vessels admit of free exudation; as, if they do not, much bad health frequently ensues.

way than by the almost constant moisture on the surface of the body which is there experienced: for it is a fact well established, that in using exercise as a remedy in cases of bad digestion, in Europe, little benefit is ever derived if it is not employed in a way to bring on a degree of *sweating*. All extremes, however, are bad; should this be excessive, or allowed too often to take place, the very reverse will ensue; langour, general weakness in the first passages, and that most certain of all consequences of violent perspirations, constipation, when much crude matter is pent up, when bile is obstructed in its natural course, heating, and ultimately inflaming various organs, the healthy state of which* is essentially necessary for anything like comfort or salubrity in the Eastern world. I have said that, generally speaking, the climate of our Asiatic dominions is far from hostile to the dyspeptic. It is still less so, if they are at the same time cautious with regard to their diet. Even the most robust frequently find their stomachs weakened by a want of due attention to their mode of living; what, then, must the delicate hazard by the same inadvertency? and it must be confessed that, for the higher orders in India, there are many temptations, for new comers especially, to exceed, found, as they must often be, at the tables of the affluent and luxurious. Certain mixtures of food cannot be made without the danger† of bringing on indigestion; hence follows a badly prepared chyle, which will not only prove detrimental by insufficiently nourishing the body, but will lay the seeds of different chronic disorders. Thus, it is that we see at our various watering-places hundreds of martyrs to gout, gravel, and rheumatism, many of them reaping the fruits of years of irregularity; men too, not unusually at a time of life in which, had they been more prudent, they might have been enjoying the most perfect health. How does it happen, said an intelligent Frenchman once to the writer of this paper, that such numbers of your countrymen grow so early in life infirm? He did not think it necessary in reply to say all he thought on the occasion, but as the foreigner was a person of great observation, it is presumed that he guessed sufficiently correctly as to the real cause. Soldiers in India have it not in their power greatly to err, either in quantity or quality of food; happily for them, their mess-regulations fix all these matters; the consequence is, that amongst them dyspepsia is not of frequent occurrence; their maladies arising chiefly from great exposure to ardent heat, the abuse of spirituous liquors, and intercourse with dissolute females. It is no place here to treat medically of *indigestion* in India, yet I trust that it may not be reckoned as irrelevant to add, in consideration of the good-will we bear to all young Eastern adventurers, that those who wish to avoid it, would do wisely to live on the plainest food, which should be well done; to dine, if possible, on one dish, or two at most; not to take more than two meals in the day, the second certainly not sooner than five or six hours after the first; not to be afraid of black tea, for it is virtually stomachic; to masticate sufficiently; to shun crude vegetables or fruits; to give a preference to that liquor, in moderation, which is the least apt to produce acidity, whether sherry or brandy and water; not to expose themselves to great heat, more than duty requires; to sleep with the head high; to take care that the bowels are kept regularly open; and, if their situation renders it convenient,‡ to use regular *equitation*§ in the cool of the morn-

* So occasioning morbid affections of the *liver, spleen, bowels, &c.*

† For example, I have known many persons who could not take a single glass of Madeira wine at the same meal with curry or Mulligatawny, without bringing on heartburn in the course of about four hours after.

‡ After what has already been noticed of the mischief done by neglected constipation, it is scarcely necessary to say more; but this I must add, that I never yet knew a bad case of liver or dysentery, in India, that had not been preceded by it. The pill I have found most useful in keeping the bowels open, is the common compound colosynth pill; it never sickens the stomach, nor gripes; perhaps owing to the happy mixture of its component parts; a four-grain pill will usually be found sufficient, taken at bed-time, to assist nature; if more is required, three of these will, in most instances, be effectual: if bile is to be carried off, to the three may then be added three grains of calomel.

§ Of all modes of exercise, the most conducive to health in India is *riding on horseback;*

ing; in a word, to have this ever in view, so to manage themselves, according to the best of their means, as to eschew, if possible, those disorders, whether hepatic or *otherwise*, which require mercury for their removal, the frequent use of which is the ruin of a greater number of fine constitutions than I shall here venture to state, and, in Hindustan, in the hands of injudicious men, is ten-fold more destructive than the sword itself.

What the *gouty*, or those who have any reason to expect a visit from the gout, have to dread or hope from the climate of Hindustan, comes next to be considered. It has been remarked, that some nations are less liable to this affection than others; Pliny* speaks of it as of more frequent occurrence in his time, in Italy, than it was in former ages; and believed it to be of foreign origin, from the circumstance of there being no Latin name for it. The malady is very rare in China; and is said to be little known in some provinces of Germany. In Arabia it is seldom met with, but this does not appear to be the case in Persia, where, amongst those who do not adhere strictly to the rules of the Koran, with respect to temperance, it is by no means uncommon. I do not think that I ever knew but one Hindu who had a well-marked gout; the Mahomedans are not so fortunate in this respect, nor have they any right to be, when we reflect that they are very indolent, live freely, and do not abstain from many other good things of this world. We may be, therefore, from the data before us, authorized to conclude that the climate of our Asiatic territories is favorable to this disorder. Those Europeans who are subject to attacks of it, have, for the most part, long intervals betwixt the fits; and when they do come, they are generally slight. What may be the positive cause of this mildness or unfrequency of the disease in the hot climate must be difficult to say, further than as India proves advantageous to the dyspeptic, it may be equally so to the gouty, seeing that those are constantly the greatest martyrs to it who suffer most from indigestion. Digestion, at all events that part of it which is performed in the stomach, has been called a fermentation, *sui generis;* if well performed, a wholesome chyle is ultimately produced; provided always that the extra ventricular part of the process is also well performed; and which must depend on a due supply of good bile and other good abdominal secretions: but if the chyme, from which the chyle is in the first instance separated, has been rendered corrupt by repletion, or heterogeneous mixtures in the stomach, *heartburn*† ensues, which is characterized by an acid of a peculiar nature, and this I conceive to be the prime agent in bringing on both gout and gravel, for they are twin brothers. The admirable Dr. Wollaston has demonstrated that the concretions formed in the joints of gouty persons are composed of an animal acid, termed the uric or lithic acid, and soda; such concretions, are no doubt hastened in their produce by frequent indigestions; and certainly the disposition to their production is increased with advancing years, and an over indulgence in fermented liquors. *Hereditary ills* will assail us in spite of our greatest care to keep them at a distance: it is for those, however, who have such calamities in prospect not totally to despair, but to hold this in remembrance, that as they must have had a commencement in the family, occasioned most likely by imprudence, so may they have a termination there, the reward of persevering moderation. Another cause still may be brought forward in favor of India for the gouty, and that is, the free perspiration there experienced, which, there is every reason to believe, carries off much peccant acid matter.

I have observed that gout and gravel are twin brothers; I shall not, therefore, detain the reader long with suggestions regarding how far the tropical

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by soft trotting there is a gentle impulse given to the ingesta downwards, as well as to the bile, &c. The mouths of the different ducts are kept open, and a tone and energy produced throughout the whole circulation—so much cannot be said for hard galloping, which over agitates, and never fails to render the nervous still more so.

* *Hist. Nat., lib.* xxvi., *cap.* x.

† It is sufficiently well known that the best remedies for this are antacids.

country may be beneficial or otherwise, for such as have occasion to fear the last-mentioned complaint. I have had occasion to attend both Hindus and Mussulmans suffering from gravel or stone, but I cannot say that they are maladies of common occurrence in Hindustan; on the contrary, they are rare; and as for confirmed *stone*, in a European habit, I never knew a case of it: the affinity betwixt gout and gravel is no longer questioned; so it consequently often happens that nephritic calculi are a sequel to gout, when it has assumed a chronic form, and we find that the children of gouty parents are said to be hereditarily disposed to both disorders; some having a *podagric* and others a *nephritic* affection. The use of hard water has been supposed, by Dr. Lister, to be a powerful cause of gravel; others, again, ascribe more mischief to acid food: were the latter a serious source of the affliction, we should see the Indians suffer more from it than they do, for they use limes, tamarinds, &c., very liberally. But if I cannot allow the natural acids found in fruits* or potherbs to have any essential effect in producing the complaint in question, I must ascribe a very different result to that morbid acid produced in the first passages by indigestion, and which goes, no doubt, to form the lithic acid; so indicating the employment of alkaline remedies in all calculous diseases. But, perhaps, nothing can be urged more in favor of a hot climate in gravellish complaints than what we find recommended by Dr. Mason Good, who says, that whatever tends to promote a determination to the skin will do good in such ailments, "for the skin itself becomes, in this case, an outlet for a discharge of a redundancy of acid."†

It has occasionally become a subject of discussion, whether the climate of India was best suited to those of dark or fair complexions; but it does not appear to be a matter of great importance; as the tropics, with proper care, will be found to agree well with either; yet I must remark, that there is a sort of *extreme fairness*, accompanied with white hair, and very light grey eyes, approaching to those of the *Albinos*, which is far from desirable in hot countries. Individuals so distinguished not only suffer much in their sight from the glare of bright sunshine, but, being often of lax fibres, they fall into those diseases which such a frame of body is liable to, and invariably get scorched on exposure to a heat from which others sustain no injury; but this must not be understood to apply to what is commonly called *fair complexion*, but to that almost unnatural whiteness of hair and skin which we sometimes see. There is also a degree of *dark complexion* which we should not select for India; I mean that which is accompanied with unusual torpor of the bowels, languid circulation, grave manner, full black eyes, and peculiar attachment to abstruse studies—in fact, that by which the *melancholic temperament* is chiefly characterized. For young men so particularized I should say that India was prejudicial, as the morbid torpor would increase by the wasting influence of great exudation: sobriety of manner pass gradually into a love of seclusion; dyspepsia put on some of the distressing features of hypochondriasis; and intellects, frequently of the noblest and most generous cast, though in their reasoning faculty unimpaired, lose, in spite of the gorgeous orb, much of that manly energy which had constituted their principal charm. Upon the whole, I should be inclined to give a preference to complexions neither unusually dark nor peculiarly fair; but after all, as already hinted, it is not an object perhaps, worthy of much consideration: and we know that the Romans of old said "*nimium ne crede colori.*" Much greater essentials for India are, a perfect frame, cheerful disposition, and good digestion.

For the *rheumatic*, I shall not hesitate to say that the warm climate of

* There are several of the delicious fruits of India which contain little or no acidity, such as the custard-apple and plantain, and which may consequently be eaten by those who have the most delicate digestion: I say delicious fruits of India, with all due respect to the opposite opinion of Bishop Heber. That enlightened and amiable prelate could surely not have tasted many of those which grow in the gentlemen's gardens of the Southern provinces.

† See *Study of Medicine*, vol. v, pp. 523, 524.

Asia is favorable, with common prudence; but this is absolutely necessary, and I am sorry to add, is not in this instance easily submitted to: for to avoid the sometimes nearly suffocating heat of close nights, Europeans are too often tempted to sleep either altogether *sub Jove*, or what is worse, behind wetted tatties, and suffer accordingly: and here, as every medical officer who has been in India can attest, are two of the most positive sources, not only of rheumatism, but of fever and palsy, amongst both His Majesty's and the Company's troops.

It is, we should imagine, scarcely necessary to observe, how baneful the climate of our Asiatic dominions is, to those men who have any tendency to *mental derangement;* perhaps no exciting cause for complaints of this nature has oftener been adduced than that of inordinate heat;* it is particularly noticed by Pinel in his admirable Treatise on Insanity. Cox, an English writer on the same disease, and Dr. Arnott, have fully testified the correctness of the distinguished Frenchman's assumption; and I am concerned to say, that I have myself witnessed but too many deplorable instances of madness amongst the troops of the Coromandel coast, to have any doubts on this point.

But, perhaps, of all diseases, that to which the climate of India proves most ungenial is *scrofula;* no man with an hereditary right to that affliction should on any account be sent to India, where I have never known one individual with the malady in his habit who enjoyed tolerable health for ten months together. Soldiers so tainted are fit for nothing but lumbering up an hospital; and for the most part, after lingering a few years, burdens to themselves, and to the Regiments to which they belong, fall a prey to the most frightful and ravaging ulcers. How this baneful effect of a hot climate, upon persons so unfortunately predisposed, is best to be accounted for, it may be difficult to say; the long state of darkness in which we have wandered regarding the proximate cause of affections of this nature, leaves us little more than a conjecture; I have myself almost a conviction, that *one* of the great sources of the evil is a deficiency of iron† in the blood; a notion best supported by the fact of the advantage that is invariably derived from the use of the preparations of that metal in strenuous disorders. This is, however, altogether unconnected with the effect of climate in such ailments; regarding which, we may so far presume, that as laxity of the solids, and a general deficiency of bodily vigour, are known to be the constant concomitants of the complaint, such a condition will be greatly increased in those territories where the extreme heat is found to enervate in no common degree.

As to the benefit or bad consequences to be looked for from a residence in India for such young men as have a predisposition to *consumption*, an opinion cannot be given with too much caution; and it must be owned that, as far as enlisting recruits for our foreign dominions goes, it were certainly wisest to take no person whatever of doubtful stamina: one thing is certain, that although the malady in question is to be met with in Hindustan, it is by no means so frequent there as in Europe. We all have seen the good often done by a speedy removal to a milder air when this hydra first threatens; indeed a change‡ of place, of whatever nature, would seem then to have a happy

* Exerting its direct influence on the brain, in the organic defect of which lies the seat of the disease; for I cannot for a moment suppose (however hitherto it may have been beyond our power to discover, in every instance, the exact morbid condition) that any other cause than a corporeal one can exist for an aberration of intellect (see Halliday's excellent work on Insanity, just published).

† See Russel on *Scrofula*.—It would appear, by some experiments lately made by Englohart of Gottingen, that the red color of the *cruor* of the blood is owing to the iron it contains; having deprived a portion of the *cruor* of its iron, it became colorless.

‡ I have known several persons with the seeds of consumption in their frame, who, by a frequent change of climate, effectually succeeded in averting the calamity altogether; one of these, and he is the only one of his family whom the disease has spared, went and returned three different times to India; always making the change when he found the enemy threatened an attack.

effect. In preventing the suppuration of tubercles, therefore, the warm clime of Asia, we should say, might be safely recommended; for such, for instance, as have simply a disposition to phthisis, but on whom the enemy has as yet made no direct attack; and more especially it might be, deemed eligible for those ranks who were not under the necessity of exposing themselves to all the hardships which, as we have above noticed, the lower orders must encounter in the torrid zone. On the other hand, when the disorder has once made a fatal breach in the lungs, alas! the weakness and decay are infinitely hastened by the enervating influence of excessive heat, and death soon ends the scene. Where the greatest risk lies, then, I shall not take it upon me to decide; with such facts in their possession, parents may. It is a lamentable truth, that there is but too often merely a choice of evils in this lower world, in which we are evidently destined in many instances to be purified by suffering; on such occasions, we can but act according to the best of our judgment and moral feeling, and wait with patience the result. Of this we may be sure, that should we merit his mercy, the great Disposer of events will settle all in the manner most essentially conducive to our ultimate happiness.

To conclude, I must beg that it may not for a moment be imagined, from the observations I have here advanced, that any the slightest implication was intended to bear reference to those liberal and able men who direct the affairs of our Asiatic possessions. The prosperity of that great branch of our foreign empire well proves the justice and humanity with which it is governed. The continually fortunate termination of our eastern wars, and all our other difficulties in that quarter, at a period too when Europe trembled under the scourge of the modern Attila, and down to these later times, sufficiently testifies the talent which controlled. Nor can the smallest blame attach to the authority which now presides over the medical department immediately connected with the passing of recruits for India: zeal and assiduity are there as conspicuous, as private character is benevolent and estimable. In the mother country the evil consequences were not seen, and could only be remedied by representations from the distant territory in which they were felt; representations which, if we may judge from the result, must have been as strongly urged as they were speedily attended to.

The remarks offered in these pages, I could wish to be regarded as altogether of a general nature; most of them first occurred to me while I was on the coast of Coromandel, upwards of thirty years ago, when in Medical charge of a large military station, which afforded me many opportunities of ascertaining the certain effects of a hot climate on the health of soldiers.

I have lately been much gratified to learn, that many, nay all of those inadvertencies which I have touched on are now happily corrected; so that this communication might by some be considered as superfluous; a friend, however, in whose opinion I have much faith, seems disposed to think that in a medical point of view, and altogether independent of its politico-economical nature, it might be a useful manual for such fathers as had sons for whom they looked towards Hindustan as a land of destination. I have, therefore, in this hope, ventured to lay it before the public; closing all I have to say by expressing a sincere wish, that India may long shine the brightest jewel in the diadem of our beloved monarch, and ever prosper as England's best school for all that is noble, liberal and virtuous.

MHOW RACES.—THE WHIM PURSE.

On the last day of the Mhow races, 5th December, a "whim purse," as it is called in the Bombay papers, was run for between a bullock and a tattoo, which terminated according to the following *official* report—

Ragoo's.....Dun Bullock.....1
Baggajee's.....Tattoo Motee.....2

This race created great amusement, and expectation was on tiptoe to see how it would turn out:—the bullock was in high galloping order, and came to the scratch looking very like a winner. The tattoo was of the true fighting cast, with short hair and long teeth, and his tail in notches. At starting, the bullock made a jump for the lead, and by just grazing the tattoo's side with his horn, somewhat accelerated his pace; but the bullock galloped in high style, his tail proving of great assistance to the rider of the tattoo, who knowingly availed himself of it for some yards; then disdaining any further aid, he dropped the bullock's tail, and won by a head.

SELECTIONS FROM THE ASIATIC JOURNAL.

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THEORIES OF THE SANSCRIT LANGUAGE.

PROFESSOR DUGALD STEWART, in his *Philosophy of the Human Mind*, has supposed, from the alleged striking affinity between the Greek and the Sanscrit languages (the estimate of which affinity he has derived from the information of others, not from his own knowledge of Sanscrit), that the latter was fabricated from the Greek by the Brahmins within two generations after Alexander's invasion of India, and brought to perfection upon the Greek model in the first century anterior to the Christian era. An elaborate article, evidently from the pen of Mr. Wilson, in reply to this theory, has appeared at Calcutta,* and we insert an abridgment of this curious disquisition.

That the brief period of Alexander's invasion, and the nominal subjection of one or two Indian Princes to his successors, in Syria, could have produced any marked and permanent impression upon the people of India, is to conceive effects wholly disproportional to their causes, and cannot be admitted, in the absence of any thing like positive proof. That the connexion between India and Bactria was more likely to leave traces of its existence, is possible in proportion to its longer duration; but the circumstances under which that was maintained, were also very unfavorable to the communication of the Greek language, literature and science to the Hindus.

The occupation of Bactriana by the Greeks originated in the division of the force left there by Alexander on his way to India, which was between 11,000 and 12,000 strong, and was probably more Asiatic and barbarian than Grecian, as he could not have weakened himself by parting with his best troops on the eve of encountering new and powerful enemies. The kingdom existed only about 130 years, during which period little or no communication appears to have been maintained with the parent country. What effect could this handful of Greeks have produced upon the language and literature of the country, in which they were domesticated, and amidst a far more numerous population? For Bactriana is described as a rich and populous country, and the Greeks must have been thinly scattered, in command of military posts, and in the duties of the Government. What effect has the residence of Europeans in India, in considerable numbers, for three centuries, produced upon India? What effect did eight centuries of Mahomedan rule, and a vast admixture of Mahomedan population, produce upon the Hindus? and what influence did the long intercourse of the Greeks with Persia, and their final subjugation of it, exercise upon the language, literature, manners, and religion of that country? In fact, history shews that the Greeks in Persia became Persians; and no doubt those in Bactriana were changed, in a few generations, into Bactrians. The wider difference of religious belief and social organization prevents Mahomedans and Christians from becoming Hindus: but the descendants of the Patans, and even of the Portuguese, are very nearly akin in other respects to the natives of Hindustan. A close examination of this part of the subject, and a reference to the experience of ages, show that the exist-

* In the *Quarterly Oriental Magazine*, No. XIII.

ence of Greek rule over Bactria, for little more than a century, was fully as unlikely, as the few months' invasion of Alexander, to have wrought any important change in the condition, or the feelings, or tastes, of the Hindus. The real nature of the temporary connexion of the Greeks with Persia and Bactriana is well made out by Major Vans Kennedy, in an essay in the Bombay *Transactions*, which every one, before he makes the latter a *pis aller*, in accounting for the relation between Greek and Sanscrit, would do well to read.

All these considerations, however, are nothing to the Professor, or to his great authority, Meiners, who is himself following the very unsatisfactory proofs furnished by Bayer—one blind man leading another. These philosophers conclude, that the Hindus must have derived all their science and philosophy from the Greeks of Bactriana, and that, not choosing to borrow the language, but wanting terms to express their new ideas, as well as to conceal those ideas from other castes, they set to work to invent a new language. Meiners thinks, with good reason, that several generations would be required for this purpose; but the disciple makes light of the difficulty, and thinks that a much shorter period would suffice, "for with the Greek language before them as a model, and their own language as the raw material, where would be the difficulty of manufacturing a different idiom, borrowing from the Greek the same or nearly the same system, in the flexions of nouns and conjugations of verbs, and thus disguising, by new terminations and a new syntax, their native dialect?" But the Professor forgets that there was the Greek language to learn, and the whole body of its science to acquire, before the one would be interpreted, or the other was required, for its interpretation. This theory also only explains the adoption of the Greek Grammar; but whence was the raw material derived, if that in its simple uninflected form, and not in abstract, but most familiar terms, bore just as strong a resemblance to Greek, as in its grammatical construction? To say that the Hindus borrowed the Grammar, is helping us out of one difficulty only; but we shall have occasion to revert to this subject, and shall not dilate upon it here. The proofs the Professor adduces of the feasibility of this process, is the fraud of Psalmanazar, and the Maccaronic, or kitchen Latin of the monks. The arbitrary invention of an individual, unintelligible to all but himself, is a very different thing from the construction of a highly complex and systematic form of speech, recognized and cultivated over a vast extent of country: and the kitchen Latin, however barbarous the compound, was the result of a long and learned course of study, and the cultivation of Latin for centuries. There is no proof nor probability of any analogous use of Greek in India, anterior to the appearance of Sanscrit, in any composition in which it is to be found.

The language, thus invented, was, according to the Professor's theory, gradually carried to perfection between the days of Alexander and the era of Christianity. In conjecturing this to have been the case, he asserts, that the language was never contaminated by the lips of the vulgar—a fact of which there is no sort of proof. It is a great mistake to suppose Sanscrit incapable of being adapted to the ordinary details of life, and ample evidence to the contrary occurs in the numerous domestic tales, and in the dramas of the Hindus; nor does the prohibition to utter sacred texts imply any injunction to abstain from speaking the language. If we cannot adduce positive proof that Sanscrit was once the spoken language of India, there is neither direct nor indirect evidence of the contrary. As to the date assigned for the perfection of the language, it rests upon a supposition only of Mr. Colebrooke's, that many elegant writers flourished at that time—that is to say, in the reign of Vikramaditya, or 56 years A.C. That so many classical writers should have appeared so soon after Alexander's time is to be explained only, Mr. Stewart thinks, by the impetus, which the minds of the Hindus had received, and the new light they had acquired, by their recent intercourse with the Greeks and Persians. It seems, however, a very insufficient interval for the extensive and profound acquirement of a foreign language—the fabrication of a new one

upon its model—and the multiplication of classical writers, most of whom, if there be any truth in the traditien on which their existence at this period rests, flourished at Ougein, far from the scene of Alexander's conquests, and the sphere of Grecian or Persian intercourse.

Mr. Stewart proceeds: "according to the idea which has been suggested, we may expect to find Sanscrit as widely diffused as the order of Brahmins; indeed, if there be any foundation for the foregoing conjectures, it was probably in the possession of every Brahmin, in the course of one or two generations after Alexander's invasion." Writers in Europe talk of Brahmins as if they were an order of Franciscans or Dominicans, in Spain or Italy, under a common chief, and all subject to the Pope. They forget the vast extent of India, the immense numbers that inhabit it, and that the Brahmins form a very large proportion of the population; that they have nothing in common, except their birth, and a thread of cotton over one shoulder, and that they pursue all the reputable occupations of social life like any other class of men. They are, in fact, a numerous and powerful nation, from which the chief functionaries, both of the religion and the civil government of the State, should be chosen; but they are no priesthood, and have no hierarchy. To suppose a simultaneous combination of, perhaps, twenty millions of men to make and learn a new language, and teach it to their children, so that in two generations every Brahmin should gabble a jargon unknown to his grandsire, is a monstrous absurdity; and even if we restrict the assertion to those Brahmins who made study their peculiar avocation, we shall still have numbers and space to contend with, and the absence of all possible conspiracy or combination. It may be asked also, if the Hindus were ignorant of science and philosophy before Alexander's invasion, how came so numerous a portion to be suddenly seized with such a passion for it, and if they were untaught in the rudiments of literature, how came they to conceive the idea of modelling their own language on the Greek Grammar, and execute it with such rapid success?

If they were addicted to literature and philosophical speculation before Alexander's time, as we know they were, why should they not have also had a cultivated language? The Professor states, that many proofs might be given that a knowledge of Greek was spread over India soon after the Christian era. It were to be wished that he had favored us with these proofs. The one he does give, a Greek letter to Augustus from an Indian Prince, is anything but satisfactory. The existence of such a letter rests on mere gossip. Nicolaus Damascenus told Strabo he had seen it: but allowing that such a letter was sent, it is very improbable that the Prince wrote it himself, and even then it proves nothing. The Nawab of the Carnatic addressed an English petition to an English Parliament, and the Raja of Tanjore writes English as well as Tamil: it does not, therefore, follow that all their subjects, or even any number of them, are acquainted with the English language, and we know that they are not. The quotation from Richardson, stating that "the language of Greece was early cultivated in the East" is uncandid; for Richardson is speaking of the times of the lower empire, and the countries bordering on the Mediterranean—India was no more in his contemplation than Mexico or Peru.

The Professor next adverts to the mention made by Mr. Wilkins of the extent to which Sanscrit enters into the spoken dialects of Hindustan, and observes, that as the learned language in use amongst the priests (quasi Brahmins) must necessarily have mingled itself with their vernacular tongues, we may everywhere expect to find it, more especially in abstract and scientific words, incorporated with the different dialects spoken in India. This is true, and it would be equally true whether the language considered classical was primitive or borrowed. The fact, therefore, does not affect the origin of Sanscrit, except that in as far as the words are those of daily and familiar application, as is the case in the dialects of Gangetic Hindustan, it seems most probable that Sanscrit was a spoken language broken down into various dialects, which were fitted with new grammatical combinations, and that it is to India what Latin is to Europe. This part of the subject appears referred to, merely

to revert to the specimen of mixed dialect contained in the *Polemo Middiani*, a favorite specimen of monkish Latin with the Professor, and to repeat the old story of the deception practised on Major Wilford. "Should the *Polemo Middiani* be put into the hands of a Roman scholar," Stewart observes, "as an ancient composition, by some Scotsman who was disposed to amuse himself with his credulity (following the examples of those Brahmins who practised on the easy faith of Major Wilford), what a fund of speculation would be suggested to him by the strange medley!" A sneer in a parenthesis! backed by nine pages of Wilford's own ingenuous account of the imposition, which could only have been practised on a novice and enthusiast, and which was detected the moment suspicion was awakened. So far, indeed, is the history of this fraud from furnishing any ground to doubt the authenticity of standard Sanscrit works, that the result was highly favorable to the character of those best known; for if frauds are so easily discoverable, which is really the case, we may learn to feel confidence where careful scrutiny can find no cheat. However, all this has nothing whatever to do with the history of the Sanscrit language, and the allusion was unnecessary, except to swell the book to gratify an unamiable feeling at Wilford's expense, or to produce an unfair bias in the mind of the reader.

The Professor then conjectures, "that the Sanscrit was not formed in consequence of any deep and systematical design, but began in a sort of slang, or gipsy jargon, a sort of kitchen Greek, in which the priests conversed with one another on topics not fit for profane ears. The convenience they expeperienced in the use of this, would naturally suggest the employment of it in their written communications, and would gradually lead to its cultivation on grammatical principles." This must surely have been a longer business than a systematic manufacture, and must have been the work of much more than two generations; and the Professor is here also thinking of monks and friars, gathered in clusters, under certain rules, corresponding by return of post, and not of a numerous tribe, thousands of miles apart, holding little or no communication.

Mr. Stewart next proceeds to get rid of those theories of the origin of the Sanscrit language which stand in the way of its fabrication from a gipsy jargon or kitchen Greek.

The first is the idea that it was once a spoken tongue, and had become the basis of various dialects in the East, as the Latin language became Italian in Italy, Spanish in Spain, and French in France. This doctrine he pronounces as utterly untenable; and yet most decisively, although unintentionally, confirms it. He observes, "whilst the different Romanic tongues display the most unequivocal marks of their common origin, in the numberless words which may be traced obviously to Latin roots, the Syntax of all them, including under this title the various inflections of nouns and verbs, has undergone a total alteration." Now this is precisely what has taken place in the dialects of Brij, Behar, Mithila, Bengal and Orissa, and others of the vernacular languages of India: numberless words are obviously traceable to Sanscrit roots, but the system of inflexion is wholly distinct.

"How essentially different," he proceeds, "is that affinity described by Mr. Brown, between Sanscrit and Greek, or exhibited in the resemblance of the inflexion of the words in these two languages." What has this to do with the assertion it is adduced to disprove? The dialects of the East, it is said, are derived from Sanscrit and Greek: it has been conjectured, that they may be derived from a common primeval tongue, but no one has called Sanscrit a derivative from Greek except, indeed, the worthy Professor himself, although he now ruthlessly demolishes the phantom of his own creation! Mr. Colebrooke, whose conjecture he quotes to condemn it, supposes that Sanscrit, Pahlavi and Greek, derived their common origin from one primeval tongue: Sir William Jones entertained the same notion. The origin of Greek, Sanscrit, German and Latin, form a common source, is the opinion of Bopp and Klaproth; and in the *Asia Polyglotta* of the latter, and in a work perfectly

accessible to Dugald Stewart, the supplement to the *Encyclopædia Britannica*, these languages, with others allied to them, are affiliated as the progeny of a common parent, under the class of Indo-Teutonic languages. As, therefore, Sanscrit was not a derivative from Greek, the relation it bears to that language is not necessarily regulated by the laws which are inferable from what has taken place in the evolution of the Romanic tongues from Latin, or of the Indian dialects from itself.

The difficulty which Dugald Stewart finds in conceiving how a tongue, which was once spoken over regions of such vast extent, should have ceased to be a living language, will be no difficulty at all to those who know what changes language without a standard literature undergoes. The greater part, at least three-fourths, of the people of India, never advanced beyond the simplest elements of learning, and having no guide for their phraseology, admitted into it gradual but great alterations. The disturbing causes of foreign conquest and domestic discord have been also tolerably active in Hindustan for many centuries, and abundantly contributed to change the national forms of speech: ample proof exists of the effects of such causes, not only in Sanscrit, but in dialects which were unquestionably spoken, and not very long ago. Books written in Hindi, and in a simple style, no longer back than the reign of Akber, are now intelligible to but few of the natives of those districts in which the language employed was then the current speech; and in like manner old Canara and Tamil books are unintelligible to the natives of the Deccan. In the same manner new dialects have sprung up, and the Hindustani, which is now so extensively understood, dates its literature at least no farther back than the reign of Aurungzebe; and was undoubtedly formed long subsequently to the introduction of the Mahomedan rule.

It seems, Mr. Stewart observes, equally inconceivable how a language so very perfect should have grown up, contrary to the analogy of every one he knows, from popular and casual modes of speech: how do all languages grow up? Was the complicated Grammar of the Greek, or the intricate construction of the Latin, coeval with the first use of either of those languages? Or was there never a period when they existed as popular and casual modes of speech alone?

The same objection, the difficulty of conceiving its possibility, Mr. Stewart applies to Mr. Hamilton's theory, that "the Brahmins entered India as conquerors, bringing with them their language, religion and civil institutions." That there is no satisfactory proofs of such an event may be granted; but in theory we see no difficulty in conceiving the possibility of its occurrence, and to us it seems a much more rational probability than the Professor's development of Sanscrit from kitchen Greek in the course of two generations.

Professor Stewart admits that a more formidable objection is suggested by this consideration, that the Sanscrit is represented by some as bearing more resemblance to the Latin than the Greek. To which he observes, in reply, "although I have supposed with Meiners, the first rude draught of the Sanscrit to have been formed soon after Alexander's invasion had introduced the learned in India to an acquaintance with the Greek language and philosophy, this supposition was not meant to exclude other languages from having contributed their share to its subsequent enrichment. The long commercial intercourse of the Romans with India, both by sea and land, accounts sufficiently for any affinity which may subsist between Sanscrit and Latin." The learned Professor has here forgotten that he admits Sanscrit to have been brought to its perfection in the century before Christianity, and we doubt if the Romans had held a long intercourse with India previous to that time. Nor do we think it accounts, under any period of duration, for the affinity that subsists between the two languages; we can scarcely think the Hindus waited for Roman commerce before they had words for a nose (*nása* nasus), the mind (*manas* mens), to give (*dá* dare), to stay (*stha* stare), clothes (*vastra* vestis), or that the occasional visits of a few traders gave the Hindus the substantive yerb *as* (esse) to be, in most of its moods and tenses—the terminations of masculine,

feminine and neuter nouns, *us*, *a*, *um*—the formation of the present and past participles, the gerunds and supines, and a variety of simple as well as inflected forms, which exist in vast numbers in the Sanscrit language, and make the resemblance between Sanscrit and Latin infinitely stronger than between Sanscrit and Greek.

If, however, the Professor finds it so easy to explain the intermixture of Greek and Latin, how will he account for the Teutonic affinities? History helps him here neither to a few months' invasion, a year's contiguous rule, nor protracted commercial intercourse: yet this affinity was pointed out in an early number of the *Edinburgh Review*. It is since further established in the Supplement to the *Encyclopœdia*. It is instanced to a considerable extent by F. Schlegel; and Bopp, in his English dissertation, observes, "we dare boldly affirm, that the language of Ulphilas has a closer resemblance to the Sanscrit than the English, although in the latter, as belonging to the Teutonic stock, there is not extant any grammatical inflection which might not with facility be deduced from the Gothic." He gives numerous examples of the resemblance between them in the inflexions of the words, some of which are peculiar to the two. How did the Hindus contrive to borrow these, to fabricate that language of shreds and patches which Professor Stewart would make of the Sanscrit?

Of another objection, which appears to us nevertheless of great weight, Professor Stewart makes light. In the article of the *Edinburgh Review* to which he has referred, it is observed, "to adopt the hypothesis of the learned Bayer, we must suppose the inhabitants of Hindustan must have waited till Alexander the Great conquered Bactria, in order to obtain appellations for the most endearing ties of nature, and to enable them to express the venerable relations of father and mother." To this, Professor Stewart replies, the hypothesis of Bayer here is misconceived. That matters little: let the passage be read then, "the hypothesis of the learned Stewart," and how is it met? "It by no means follows, from the similarity between the Sanscrit names for particular objects and those in the Greek, that the Indians, till the invasion of Alexander, had no words of the same import in their native tongue." But how happened it that they had the *same* words? Of course, they had terms for father, mother, brother, daughter—for eating, drinking, standing and seeing—for day and night, and for different parts of the body, and also in all likelihood for the elementary numerals. But how came these to be Greek? They were not terms of science, and could not possibly have been borrowed for ordinary use, had expressions of different origin been previously current.

There is still another argument for the independent existence of the Sanscrit before the days of Alexander to which the Professor has not adverted, although it is exceedingly obvious, and is grounded on one of the first principles of etymological speculation.

The rule might have been inferred from the passage he has quoted from Leibnitz, in which that acute reasoner directs particular attention to be paid, in investigating the history of a language, to the names of towns, woods, rivers and men, or "*omnia nomina quæ vocamus propria*," and which lead us, he says, to the sacred recesses of an ancient tongue. Let the Sanscrit be tried by this test. Let us take the names of places and persons specified by the writers of Alexander's history, and we shall find, notwithstanding the blunders and corruptions of the original writers, of those who gleaned from them all their knowledge, or of the ignorant copyists who multiplied their mistakes, that they give us not only simple but compound terms, not only roots but inflexions, such as they exist to the present day. They show both the raw material and the finished manufacture, and prove beyond the possibility of contradiction that both the words and the Grammar of the Sanscrit language were at least co-existent with Alexander.

The Greek writers speak of *Abisares* as a monarch north of the Punjab,

who sent ambassadors to Alexander. They have confounded, in this and in other instances, the names of countries with those of their Sovereigns, in the same way that Shakespeare poetically uses France and England for the kings of those States. Thus *Abisares*, or *Abhisaras*, is the name of the south-western part of Cashmere. It is a compound word, formed by grammatical rules of the preposition *abhi*, "up," and the noun *sára*, the latter of which is a regular derivative from *sri* "to go." We may translate the term by *uplands* or highlands.

The sage *Calanus*, who accompanied the Greeks on their return, is said to have been so denominated from his usually addressing persons with the salutation *calé*, which was a term of benedictory import. The term, however, is properly *kalyána*, which means "propitiousness" or "good fortune," and is still commonly used either interrogatively or benedictively, as *kalyánam asti* ? "is all well ?" or *kalyánam astu*, "be all well ;" or simply *kalyánam*. The name of the ascetic Calanus corrects the defective reading of the benediction, which we may easily suppose was imperfectly understood at first by the Greeks, and easily transformed in the course of transcription before it reached Arrian.

Porus and Taxiles are both Sanscrit names ; the first may be *Purus* or *Paurus*, the former of which is the name of a prince in the *Mahábhárat*, and the latter that of his dynasty, and is derived from *pri* "to please." *Taxiles* is the name of the country or city of *Takshailá*, a compound of *taksha*, "chipping," and *silá*, "a rock or stone."

Brachman, or *Brahmin*, will be acknowledged to be intended for *Brahman* ; but *Brahman* is a derivative word, agreeably to the rule for forming patronymics, and comes from *Brahmá*, the deity, from whom the tribe descended. *Brahmá* is also a regular derivative from *vrih*, or *brih*, "to increase," implying the multiplication of all things from one creator.

Germanes, or *Sermanes*, are properly *Sramanas*, religious ascetics, who exhaust themselves with penance, from *srama*, "to undergo fatigue, penance, or mortification."

Another religious class is called *Pramnæ* : they are not sufficiently particularized for us to know exactly who they were, but they are possibly the teachers of the Nyaya, or logical school, who require evidence, or *pramána*, for what they believe—*Prámánas*, or *Prámánicks*, might be applied to them.

The Greeks sometimes translated appellations, as in the case of the *Gymnosophists*, the naked sages, *Sanyásis*, and *Digambaras*. So also the *Hyllobii*, or "dwellers in woods," which is a literal translation of *Vánaprastha*—the designation of the member of the third order, or anchoret, to whom it is prescribed by Menu, to dwell in a forest. Now in this compound we have a derivative noun *vána*, a forest hermitage, from *vana*, a wood, and a compound verb, or *pra*, *pro*, before the root *sthá* (stare) "to stay or be ;" abundance of verbal and grammatical affinities to Greek and Latin ; co-temporary with Alexander.

It is scarcely necessary to quote the case of *Chundraguptas*, *Sandrocottus*, or as correctly read *Sandrocoptus*, from *chandra*, "the moon," and *guptas-a-um*, past participle of *gup*, "to preserve." We have, no doubt, a similar compound in *Sisicottus*, a Hindu officer in Alexander's service, which should be *Sasigup-tas*—also, the "moon-protected," from *sasi*, "the moon," from a fancied resemblance of the spots on that luminary to a *sasa*, or "hare." *Sangœus* is undoubtedly *Sanjaya*, a name of note in Hindu poetry as one of the chief interlocutors in the *Mahábhárat*, derived from *sam*, comprehensive prefix, and *jaya*, "who conquers," from the root *ji*, "to vanquish." Schlegel, in his *Indische Bibliothek*, has noticed other Indian names in their Grecian disguises, as *Chandramas* in *Xandrames*—*Amitrajit*, or rather, perhaps, *Amitrakránta*, in *Amitrokates*—*Saubhágyasena* in *Sophagesenos*—*Ketu* in *Keteus*—and *Suryadeva* in *Soroadeios*. Whatever may be thought of the particular verifications here, it is clear that the Greek names are formed on principles of perpetual recurrence in Sanscrit, and leave no doubt of their origin from that language, and of its being consequently fully formed at the time the terms were borrowed.

The *Ganges* of the Greeks will unquestionably be admitted to be the *Gangá*

of the Hindus, which is a derivative from *gam*, "to go." We have also on this river the *Prasii*, or "eastern people," the *Prâchyas*, or people of *Prâchi*, "the east," a compound of *pra* (præ), and *anch*, "to move," one of a series of analogous formations, as *Pratîchi*, "the west," *Udîchi* "the north," the inflexions of which are the subjects of a special grammatical rule.

The names of the rivers in the Punjab are, with one or two exceptions, readily verifiable. The *Sindhu* is the Indus, the *Hydaspes*, or as Ptolemy writes it, *Bidaspes*, and which should probably be *Vidastes*, is the *Vitastha*—the *Hydraotes* is the *Airavati*—and the *Hyphasis*, or *Biphasis*, probably, the *Vipâsa*—the origin of which terms is in general accounted for satisfactorily enough by Sanscrit Grammar and Hindu legend.

We shall conclude these remarks with one more examples, which is connected with Indian History as well as Grammar. Arrian says, that the *Pandæan* country was denominated after *Pandæa*, the daughter of Hercules, being the country which he governed, and he adds, that Hercules was particularly venerated by the *Suraseni*, the people on the *Jobares*, whose chief cities were *Mathura* and *Cleisoboras*. There is some inaccuracy and perplexity in this account; and the Greek, after the fashion of his country, has converted some Indian hero or demi-god into Hercules; but with very moderate allowances in some of the cases only, and also some consideration for erroneous transcription, which in classical works, as far as regards foreign terms is still more extensive than is generally suspected, we have no difficulty in recognizing both persons and places. *Mathura* is still Mathura, or Muttra on the *Jobares*, probably *Jomanes*, for *Yamuna*, or Jumna. *Kleisoboras* cannot be identified, unless we conceive it some corruption of the Greek mode of representing *Krishnapura*, the city of Krishna, which would apply to several places in this direction. The whole was the territory of the *Pándavas*, or *Pandœi*, the sons of *Pándu*, by his wife *Prithá*, who was the daughter of *Sura*, or "the hero," king of the people, called in Sanscrit *Surasena*, and in Greek *Suraseni*, the people who were a host (*sêna*) of heroes. These examples might very easily be multiplied, but we know not what further confirmation can be needed, to show that, when Alexander invaded India, persons and places bore genuine Sanscrit appellatives, some of which were connected with ancient traditions, and were long prior to that event. Their existence, however, as contemporary instances, is equally fatal to the theory of their subsequent origin, and proves the impossibility of the general construction of the Sanscrit language being stolen from the Greek Grammar. That Greek owes anything to Sanscrit is equally improbable, and has never been conjectured. The common origin of both, as well as of Latin and German, from some primitive tongue, as conjectured by Sir Wm. Jones, Colebrooke, Schlegel, and Bopp, is much the most satisfactory mode of accounting for the resemblances, in radicals and derivatives, which so remarkably characterize the family.

HATCHED EGGS.

The people of Cochin-China have a very singular fancy in regard to eggs. Mr. Craufurd, after describing part of an entertainment at the house of a person of high rank, says: "One of the Cochin-Chinese dainties served up on this occasion ought not to be omitted; it consisted of three bowls of hatched eggs. When we expressed some surprise at the appearance of this portion of the repast, one of our Cochin-Chinese attendants observed with much *naiveté*, that hatched eggs formed a delicacy beyond the reach of the poor, and only adapted for persons of distinction. On inquiry we, in fact, found that they cost some thirty per cent. more in the market than fresh ones. It seems they always form a distinguished part of every great entertainment; and it is the practice, when invitations are given out, to set the hens to hatch. The fête takes place about the tenth or twelfth day from this period—the eggs being then considered as ripe, and exactly in the state most agreeable to the palate of a Cochin-Chinese epicure."

Defalcation in the Registry at Madras.

The papers laid before the House of Commons respecting the office of Registrar of the Supreme Court of Judicature at Madras,* enable us to draw up for the information of our readers a compendious statement of the very deplorable transaction to which they relate, and which will probably occupy the attention of Parliament early in the ensuing session.

In pursuance of an Act passed in the 39th and 40th of the late King, c. 79, the Recorder's Court at Fort St. George was erected into a Supreme Court of Judicature for the settlement and its dependent territories, by a Royal Charter, dated 26th December 1800, which was promulgated at Madras on the 4th September 1801, when the functions of the Recorder's Court ceased, the Recorder, Sir Thomas Strange, being appointed Chief Justice of the Supreme Court; Henry Gwillim, Esq., and Benjamin Sullivan, Esq., were appointed Puisne Justices. The Court was invested with an ecclesiastical jurisdiction (in addition to the ordinary powers of a Court of Law and Equity), and thereby had authority to grant letters of Administration of the effects of persons dying within the limits of the Court. The appointment of its ministerial officers, including the Registrar, was vested in the Supreme Court by the same authority, *videlicet*, the Statute and the letters Patent.

The 21st section of the Act before quoted, after stating that great inconveniences had arisen from the practice of granting letters of Administration in India, in cases where the next of kin or crediters of the deceased do not apply for the same, to persons calling themselves friends of the deceased, enacts as follows: That after the 1st day of March 1801 when any British subject should die intestate within either of the Presidencies, or the territories subordinate thereto, and, upon the return of the citation to be issued from the proper Ecclesiastical Court, no next of kin or creditor should appear and make out their claim to the administration of the effects of the intestate to the satisfaction of the Court, the Registrar of such Court shall apply for, and such Court is directed to grant letters *ad colligenda*, or of administration, by virtue whereof such Registrar shall collect the assets of the deceased, and shall bring them for safe custody into such Court, and account for them regularly, in like manner as is now by law provided in cases where assets are vested in the hands of any officer of the Court under or by virtue of the equitable jurisdiction of any such Court.

By a subsequent Act, 55 Geo. III, c. 84, some doubts existing under the preceding Act, in regard to the administration of Estates, were removed, and it was further enacted (Sec. 5) that in all cases where the Registrar became administrator under the aforesaid Act, besides filing an inventory and account current, he should enter into a book kept by him for that purpose separate and distinct accounts of the Estates, and of the effects which come to his hands, and of all payments on account of the Estates, and of all debts due by or to the same; which book should be kept in the Registrar's Office, and be open to inspection; and that twice in the year he should prepare schedules to be delivered in open Court of the state of the administrations so granted to him, which schedules should be filed of record in the Courts, and be published in the gazettes of the respective Presidencies and in the *London Gazette*.

In order to provide for the safe custody of the money or effects of the suitors in the Court of Fort St. George, the letters Patent ordained that all monies, securities, and effects of suitors, which shall be ordered into Court or to be deposited therein for safe custody, shall be paid into or deposited in the Company's Local Treasury, subject to the orders and directions of the Supreme Court; the Company being responsible for the money and effects so deposited, in the same manner as formerly in respect to money or effects deposited under

* These papers are in two parts, *viz.*, such as relate to the Court of Directors (ordered to be printed 25th June), and such as relate to the Board of Commissioners for the Affairs of India (ordered to be printed, 7th July).

the authority of the Mayor's Court at Madras; and the Directors are authorized to appoint an Accountant-General of the Supreme Court, to carry into effect the orders of the said Court relating to the receipt and payment or delivery of the suitor's money or effects.

At the period when the change took place in the Court of Judicature at Madras, the Registrar of the Court of Recorder was Mr. Gilbert Ricketts, who had arrived at the Presidency in September 1791, as a Cadet, who became a Practitioner in the Mayor's Court in December 1792, and was admitted into the Court of Recorder, as Advocate, Attorney and Proctor, when that Court was constituted by the Charter of Justice of 1798. He was appointed its Prothonotary and Registrar in the year 1800, in succession to George Taylor, who had been Registrar in the Mayor's Court. When the letters Patent creating a new Court of Judicature at Madras were granted by his Majesty, Mr Ricketts was in England, by leave, on account of his health, with permission to resume his office of Prothonotary and Registrar on his return. He applied for and obtained permission from the Court of Directors in February 1801, to return to Madras "to practice in his profession as Prothonotary and Registrar of the Recorder's Court there." Mr. Ricketts reached Madras on the 29th July 1801; and in the *Madras Gazette* of the 5th September 1801 it is announced, that on the previous day, his Majesty's Charter constituting the Supreme Court was read and proclaimed; that the Hon. Sir T. A. Strange took the usual oaths as Chief Justice, and the Hon. Mr. Justice Gwillim and Mr. Justice Sullivan as Puisne Justices; and that the Court then proceeded to the nomination of its officers, when G. Ricketts, Esq., was appointed Prothonotary and Registrar, &c.

The rules prepared by the Judges of the Supreme Court, with tables of fees, were submitted, 2nd September 1802, according to the provisions of the Charter, to the Governor in Council of Fort St. George for allowance, and were approved and confirmed accordingly, on the 24th of the same month. In the list of officers in the Supreme Court, appended to the rules, we find the name of Gilbert Ricketts, Esq., as Registrar and Prothonotary.

It thus appears that the Registrar of the Supreme Court was an officer appointed by the Judges of the Court, and that his functions as Administrator of the Estates of certain persons dying intestate were defined by the Act of Parliament. The Statute does not specifically declare that the Registrar shall give security for the trust so reposed in him: it is enacted that this officer shall collect the assets, and bring them into Court, and "he shall account for them regularly, in like manner as is now by law provided in cases where assets are vested in the hands of any officer of the Court under or by virtue of the equitable jurisdiction of any such Court." The Charter constituting the Supreme Court directs that all persons, to whom letters of administration are committed, shall give security by bond with two sureties; but it expressly excepts the Registrar of the Court taking administration under the 21st section of the 39th and 40th Geo. III, c. 79. The rules laid down by the Judges contain no provision for the security of the monies *in transitu* in the hands of their Registrar, although it certainly was competent for the Judges to make such provision: for, immediately on the discovery of Mr. Ricketts' deficiencies, the Court not only directed that the proceeds of the Estates of deceased persons to which the Registrar administered, as well as all suitors' monies, should be paid into the Company's Treasury, but obliged the then Registrar to enter into a bond with three sureties, in the sum of a lac of pagodas (about £40,000), conditioned faithfully to discharge his trust as Administrator to such Estates of deceased persons to which he may administer, and truly to account for all such sums as may pass through his hands in that capacity in their progress to the Company's Treasury.

It would appear that a neglect of the orders of the Court of Directors, with respect to forwarding the testamentary registers, inventories, and accounts current, from Madras to England, had occurred long anterior to the year 1802. A despatch of the Court of Directors to the Governor in Council, dated 12th

February in that year, contains the following passage: "We are greatly surprised that you have not as yet sent us any of the Wills and Administrations registered at Madras since the end of the year 1793, though we have several times directed you to transmit them regularly. We were informed by your letter of the 15th October 1798, that you waited the arrival of the Recorder to apply to him on the subject, having repeatedly applied to the Mayor's Court without success; he arrived some time in the same month, but we have heard nothing more respecting it. We, therefore, positively direct that you transmit the same to us to the latest period possible by the first ships despatched to England after the receipt of this letter, or that you acquaint us with the circumstance which prevents your so doing."

In explanation of the reasons why the practice of transmitting these necessary documents had fallen into disuse since 1793, Sir Thomas Strange, the new Chief Justice, acquainted the Governor in Council (October 1802) that the Registrar received no salary, and, therefore, that he must be paid for furnishing the copies for the Home Government, as for other specific services, by a fee; and Mr. Ricketts accordingly received a considerable sum from the local Government (sanctioned by the Court of Directors) for copies of these documents from the year 1793: the fee for the future was chargeable on the estates.

In the course of a correspondence between the local Government and the Supreme Court, with respect to a proposition of the Court of Directors, that the Accountant-General of the Supreme Court, instead of receiving a salary, should be paid by a fee or percentage upon all sums which passed through his hands, the Judges, who disclaimed any authority to interfere in regard to an officer not appointed (as the Registrar was) by the Supreme Court, suggested that, as the duties of the office were very trifling, they might be consolidated with some other existing one, and its expense altogether saved; and they submitted a rule or order, which was approved by the Governor in Council, for simplifying the duties of the Accountant-General of the Court. By this rule, when money or securities belonging to any suitor shall be ordered to be paid or deposited in the Company's Treasury, the party, accompanied by the Registrar, is to attend and pay or deliver the same, the Sub-Treasurer delivering a receipt to the Registrar, who is to make and file his Report to the Court, with the receipt annexed: a duplicate thereof to be annexed to a certificate of such payments or deposit to be delivered by the Registrar to the Accountant-General, for entry in a book. All money so paid in to bear an interest of eight per cent., to be paid by the Company. When money or securities are directed by the Supreme Court to be paid or delivered out of the Company's Treasury, the Accountant-General, on production of the order by the Registrar, shall certify to the Sub-Treasurer the amount, and having annexed such certificate with the Sub-Treasurer's receipt in his possession to such order, shall deliver the whole to the Registrar, who shall accompany the party to the Treasurer to receive the amount or contents of the order, upon payment or delivery of which, the receipt of the Sub-Treasurer filed in the Registrar's office shall also be returned, and a report made to the Court, or a Judge at Chambers; and the order and certificate being left with the Sub-Treasurer shall be a sufficient discharge.

A more stringent order of Court (to which we have already alluded) was passed on the 25th November 1817, whereby money or securities ordered to be paid or delivered into Court, shall be deposited by the parties themselves in the Company's Treasury, and received therefrom by the parties to whom the money or securities should be decreed. But as this order of Court was made with reference to the failure of Mr. Ricketts, and to remedy the defect which that occurrence revealed, it is unnecessary to give the details.

Our object in being so full and exact in specifying the regulations applicable to the office of Registrar at Madras is to show, that, whilst the Legislature and the Judges took evident pains to provide for the security of monies awaiting the adjudication of the Court, both overlooked the obvious danger to which the property was exposed in the hands of an officer without any obligation beyond his personal responsibility.

The Supreme Court seems to have been made acquainted with the fact of Mr. Ricketts' misconduct in November 1817. His death (supposed to be by his own hands) took place on the 4th December; he died insolvent.

The Judges lost no time in directing (15th December) an investigation into the accounts of Mr. Ricketts' office, by Commissioners (John Shaw, Esq., the Registrar; George Garrow, Esq., Accountant-General of the Court; Sir Samuel Toller, Advocate-General; Henry Burne, Esq., Barrister-at-Law; and Robert Orme, Esq., the Company's Solicitor), who were to report with all convenient expedition. The enquiries of the Commissioners seem to have been strangely retarded, for their Report was not made till 29th July 1820. This delay of nearly three years is hardly to be accounted for by the illness of the actual Registrar, Mr. John Shaw, who died in September 1819.

The Commissioners reported that the books of the registry were in a confused state, containing various private transactions of Mr. Ricketts blended with such as were official; and from the statement of his clerk, it was evident that monies might have been paid to Mr. Ricketts, in pursuance of orders of the Court, and not entered in the books. They were, however, enabled, by the assistance of the Court's Records, to make out schedules of the deficiencies, which were chiefly on the Ecclesiastical side: the balances due from Mr. Ricketts in the equity, the plea, and the Admiralty Departments, amounted in the aggregate to 1,663 pagodas only. The unaccounted balance on the Ecclesiastical side they found to be 1,23,105 pagodas, or considerably more than £40,000. The details are as follows: from the 4th September 1801, the date of the establishment of the Supreme Court, to the 4th December 1817, the day of Mr. Ricketts' death, there passed through his hands the sum of 17,34,642 pagodas in cash and public securities. He paid on account of commission, law, incidental charges and claims, 5,79,289 pagodas; to legatees and constituted Attorneys 7,91,929 pagodas; into the Company's Treasury 2,41,159 pagodas.

Besides this defalcation of more than £40,000, the private debts of Mr. Ricketts appear to be enormous. In a schedule of the estates of deceased persons at Madras committed to the charge of the Registrar, dated 17th July 1820, is an entry of Mr. Ricketts' estate (the administration of which, as he died intestate, devolved upon his successor in the office by the renunciation of the widow and children), wherein the claims against the estate still unsatisfied (exclusive of the balances he had misappropriated) are set down at 4,61,164 Madras Rupees, or upwards of £45,000, less a sum of about £5,000 in the Company's Treasury.

It is natural to enquire what became of these large sums; how property to such an extent could be dissipated without at least exciting suspicion, more especially as the regular income from the fees of Mr. Ricketts, as Prothonotary and Registrar, must have been large? No answer to this enquiry is, of course, to be found amongst the official records from whence the papers before us have been extracted; but in a cause which came before the Supreme Court in 1820, arising out of the defalcation of Mr. Ricketts, wherein the Registrar of the Court, on behalf of the estate of Mr. Ricketts, filed a bill of discovery against Mr. Ricketts' son-in-law, who had received some property and securities from Mr. Ricketts the day before his death, the pleadings allege, on the part of the Registrar, that Mr. Ricketts had been for a series of years in the constant habit of embezzling or misapplying money received by him on account of the estates of intestates; that he privately and clandestinely carried on pecuniary dealings to a very large extent; and that more particularly during the years 1814, 1815, 1816 and 1817, he remitted very large sums of money to houses of business at Calcutta and elsewhere, in order to purchase on his account East India Company's Bonds, and Government and other Bills upon England, whereby he *realized very large profits*. Sundry other allegations are largely set forth in this Bill,—such as that Mr. Ricketts died indebted to his public and private creditors to the amount of £120,000, although the profits of his office were very large, and he did not live in a style of extravagance,—with the view of supporting a charge that the fruits of his fraud and

embezzlement had been clandestinely set apart for the benefit of his family, and that assets belonging to the estate to a very large amount did somewhere exist: all which allegations are ignored or denied by the defendant in his answer.

It appears from some of the exhibits annexed to the pleadings, that the unhappy individual, who has been the cause of so much loss to innocent persons, was shortly before his death pressed by the Judges of the Court to pay into the Company's Treasury a large sum of money (probably under the order of the 25th November 1817); that he in consequence borrowed to a considerable amount from different persons, in order to comply with the Court's orders; and that he contemplated a retirement from the office of Registrar, in favor of his actual successor, Mr. Shaw, there being a copy, properly attested, of an engagement on the part of Mr. Shaw (dated only two days before Mr. Ricketts' death), as follows:

MADRAS, *December* 2, 1817.

I hereby engage, provided I should succeed Mr. Ricketts, as Registrar of the Supreme Court, to pay to J. D. White, Esq.,* for the use and benefit of Mr. Ricketts (or, in the event of his death, for the benefit of his wife and family), the one-half of the emoluments of the said office, for the term and period of five years from the day of the date of my appointment to the said office: as witness my hand.

(Signed) JOHN SHAW.

The discovery of the frauds of Mr. Ricketts, which came slowly to the knowledge of the parties injured, led to applications to the Company and to the Lords of the Treasury. The peculiar circumstances of the case, however, debar the parties from legal claims for redress on either. The estate of Mr. Ricketts constitutes the only fund upon which the persons thus robbed can come, and this estate is as a drop in the ocean.

In order to be satisfied whether the parties had or had not a claim upon the East India Company, the Court of Directors took counsel's opinion upon the case. Mr. Serjeant Bosanquet is of opinion that the East India Company is not liable, Mr. Ricketts not having been an officer appointed by the Company, and the monies which came to his hands not having been deposited in their Treasury (as directed by the Charter of Justice), or placed under the care of the Accountant-General, who is the Company's officer. He is further of opinion that no one is liable to be called on to indemnify the persons who may have sustained loss in consequence of the deficiency in Mr. Ricketts' accounts, except his personal representatives, in respect of assets which may have come to their hands. The members of the Supreme Court are not responsible, in the learned Serjeant's opinion, for the personal misconduct of their officer, it not being suggested that the appointment of Mr. Ricketts was attended with any arrangement by which profit accrued to those who appointed him, or that his conduct was connived at. "The omission to take security," he adds, "cannot, I think, be imputed to the Court as matter of blame, since the Charter which requires that security should be given by Administrators in general, excepts the Registrar from the necessity of giving such security. Whether Mr. Ricketts ever complied with the directions of the 55th Geo. III, c. 84, Sec. 5, is not stated; but as he died in 1817, the Act had not been very long in operation at the time of his death; and unless the attention of the Court was called to his omission, they cannot be justly charged with the consequences of his neglect."

The Attorney and Solicitor-General, whose opinion was taken by the Lords of the Treasury, concur with Mr. Serjeant Bosanquet in thinking that neither the East India Company, nor any other persons, are liable to make good the losses occasioned by the insolvency of Mr. Ricketts.

* The son-in-law of Mr. Ricketts, and the defendant in the suit.

From the tenor of the correspondence which has taken place with different functionaries respecting this lamentable affair, there seems to prevail a very general impression that the deficiency ought to be made good by the East India Company. The characteristic liberality of that body doubtless suggests many of these applications; but, although we are not willing to throw any obstacles in the way of such an act of benevolence, we must take leave to say that nothing could be less equitable than for the Company to be burthened with this loss. In no respect whatever can the Company be regarded as implicated in the transaction. Parliament, His Majesty's Government, the Judges, are all open to some constructive species of equitable liability. The law deprived the Company of the power possessed by them, under their own regulations, of taking charge of the effects of deceased intestate officers and soldiers in their own service, and from friends of intestates the right of administration, substituting a Registrar without security; that officer belonged, mediately, to His Majesty's Government, as part of the establishment of the King's Court, over which the Company had no control; the Judges had the appointment of the officer, and not a farthing of an intestate's effects could be obtained by him but by their order. If any sum be advanced by the Company to the sufferers by this occurrence, it must be a mere gratuity, for which it will be necessary to have the consent of a Court of Proprietors and of the Board of Control; but it would be far more just for a contribution to be made by the community at large, in a Parliamentary vote, than by a small portion of it, the proprietors of East India stock.

We subjoin a statement of the balances due to the estates administered by Mr. Ricketts, extracted from the account drawn up by the Commissioners of Inquiry at Madras.

Statement of the Balances of the Estates of sundry Persons deceased, administered by Mr. Ricketts, late Registrar of the Supreme Court at Madras, between the 4th September 1801 *and the 4th December* 1817, *which Balances had not been paid into the Company's Treasury on the 29th July* 1820; *as per Books of Account Current.*

Estates.	Receipts.			Balances due from Mr. Ricketts.		
	Pag.	f.	c.	Pag.	f.	c.
Lieut. Robert Lawson ...	186	8	0	4	0	77
Capt. William Crakat ...	257	41	0	0	8	0
John Moss ...	29,941	7	35	4,297	29	56
James Dallas ...	7	16	0	6	44	36
Dr. John Abernethie ...	3,609	15	52	157	4	30
Lieut. H. J. Maddison ...	1,384	36	31	12	23	30
Lieut. George Young ...	69	28	32	65	21	59
Lieut. Reginald Milburn ...	1,258	15	44	100	6	21
John Henry Crucifix ...	4,449	18	42	173	3	70
Lieut. Charles Griffiths ...	675	19	21	67	0	62
Lieut. John Fagan ...	399	22	75	60	17	14
Capt. Hans H. Stibolt ...	90	9	60	47	6	30
Lieut. Montgomery Coune ...	505	0	0	69	37	70
Lieut. Charles John Rigaud ...	759	25	0	15	0	0
William Bell ...	2,991	27	51	2,007	17	41
Cadet William Charles Dunn ...	40	32	0	5	28	72
Dr. M. Thompson ...	30	30	40	26	14	18
Dr. Andrew H. Sparke ...	186	37	40	47	22	40
Lieut. William Smith ...	1,080	0	0	979	5	0
Hector Shaw ...	9,147	2	7	51	29	20
Dr. James Barter ...	9,765	29	44	251	14	52

Statement of the Balances of the Estates of sundry Persons, &c.—(continued.)

Estates.	Receipts.			Balances due from Mr. Ricketts.		
	Pag.	f.	c.	Pag.	f.	c.
				47	31	70
Capt. Thomas Baynes ...	8,290	1	1	62	18	40
Major Charles Armstrong ...	1,18,610	43	31	2	9	27
Lieut. Henry William Wade ...	593	4	10	25	12	48
Capt. J. Sinclair ...	662	21	73	55	8	27
Lieut.-Col. Peter Dallas ...	4,257	25	15	522	25	63
Capt. Richard Miller ...	629	8	78	64	16	29
Mrs. Anna Lee ...	120	35	20	47	44	1
Lieut. David Buchan ...	6,463	15	42	82	13	13
Dr. Anthony Taylor ...	4,284	29	51	392	34	27
Mark Everson ...	476	38	20	42	18	0
Capt. Thomas J. Palmer ...	108	6	78	220	38	30
Lieut. Robert Seymour ...	296	16	4	1,266	0	6
Cornet Alexander Fotheringham ...	1,397	27	35	867	17	7
Capt. Edward Micklejohn ...	982	15	7	23	29	55
Ensign Charles Brown ...	25	19	32	238	35	49
W. Fleet Larkins ...	437	20	20	182	6	5
Cornet H. C. Woodward ...	562	11	45	31	44	38
Thomas Farlane ...	1,133	27	25	77	13	3
Lieut. George Lane ...	243	44	30	1	0	63
William Hope ...	4,08,101	34	70	22	37	44
Edward Campbell ...	10,696	33	1	146	23	27
Cornet Robert Mortimer ...	247	14	28	105	40	35
Lieut. Edward Newton ...	445	13	38	302	19	70
David Prout ...	381	35	41	1,080	2	55
Capt. Thomas Vincent ...	1,316	33	59	40	19	38
Dr. James Mann ...	107	29	25	155	34	2
Lieut. J. Forbes Cushney ...	229	15	33	152	11	68
George H. Jessop ...	666	29	44	150	9	45
Lieut. Robert Hopper	258	18	54	220	34	45
John Byng ...	27,909	10	3	0	14	60
Capt. Lieut. Walter Shairp ...	617	23	75	47	34	59
Lieut. J. Addison ...	88	16	37	644	27	30
Capt. William Bennett ...	770	25	66	106	14	41
Lieut.-Col. John Long ...	31,082	36	62	24	31	23
Dr. Robert Goldie ...	26	25	3	5,424	21	23
Joseph Greenhill ...	11,511	25	20	2,314	10	21
David Young ...	26,116	38	39	217	14	47
Capt. Robert Horning ...	422	2	26	90	29	68
Lawrence Jamison ...	29,268	15	13	368	43	25
Lieut. Alexander McLeod (17th N.I.)	593	17	34	145	34	37
Lieut. Samuel Yates ...	261	27	57	968	6	11
Lieut. John Beard ...	1,087	29	17	706	27	46
Conductor James Mather ...	1,270	21	39	172	34	0
Capt. C. W. Craigie ...	247	1	14	250	10	46
Capt. John Robertson ...	327	42	67	574	21	47
C. F. Gomoude ...	807	39	11	848	17	37
Capt. Francis James ...	1,037	32	57	81	23	42
Lieut. Thomas Joie ...	150	44	50	77	36	36
Lieut. Philip Graves ...	81	40	58	242	8	60
Conductor John Johnson ...	418	32	16	282	13	38
Lieut. Ralph Gore ...	392	10	71	388	23	41
Lieut. E. R. Smyth ...	1,012	1	57			

Statement of the Balances of the Estates of sundry Persons, &c.—(continued.)

Estates.	Receipts.			Balances due from Mr. Ricketts.		
	Pag.	f.	c.	Pag.	f.	c.
Cornet Samuel Croft ...	432	11	12	348	38	78
Lieut. R. McAlpine ...	91	1	61	85	24	74
William Banks ...	47	23	31	45	6	38
Conductor Thomas J. Browne ...	100	38	12	95	36	20
William Robert Irwin ...	1,319	15	10	644	0	45
William Tolme ...	456	23	18	362	5	21
John Smith ...	1,151	19	58	1,029	15	50
Hugh Dove ...	2,142	43	60	1,939	2	26
Capt. Lieut. Robert Beauchamp ...	3,145	15	44	33	19	19
Lieut.-Col. W. Shaw ...	64	23	21	5	34	29
John Bartles (Private) ...	103	12	6	46	21	15
Lieut. W. Dyneley ...	149	20	50	72	6	58
Capt. Benjamin Gaud ...	4,093	9	69	3,722	5	49
Robert Douglas	36,377	8	38	*1,637	30	6
Capt. Thomas Jenkins ...	810	31	56	709	10	70
Capt. Lieut. John Briggs ...	560	44	32	460	17	54
Lieut. J. M. Chadwick ...	64	36	69	61	26	2
John Jones ...	1,240	39	5	41	26	30
Lieut. W. D. Baillie ...	627	10	10	535	40	50
Major George Custance ...	2,146	12	7	1,980	28	50
John Nicholson Watts ...	1,731	26	43	1,484	27	52
Lieut. George Field, Junior ...	202	26	55	134	39	69
Lieut. Francis Green ...	1,220	43	1	1,099	26	9
Lieut.-Col. W. Dowse ...	21,099	24	58	161	42	37
Lieut. Thomas Noble ...	199	15	2	51	40	15
Capt. John Butler ...	1,020	37	26	906	21	37
Major James Jones ...	4,849	16	40	4,246	44	52
Lieut. W. J. Darby ...	1,260	31	62	1,138	25	33
J. Hodgkinson ...	65	34	28	5	29	71
John Grant ...	568	2	68	250	37	37
Cornet George Barker ...	307	43	41	236	10	67
Lieut. A. Farquharson ...	797	30	44	701	21	2
Lieut. T. Goodrich ...	773	3	22	678	4	8
Mrs. Keza Mills ...	74	21	65	12	23	18
Lieut. Ellatson Hope Sober ...	10,283	22	64	1,227	4	2
Frederick Gahagan ...	72,278	43	9	9	1	15
Angers McPhie ...	2,054	23	3	623	34	77
James Connor Fitton ...	154	21	66	146	17	59
Lieut. George Monk Hunt ...	2,121	6	8	352	35	69
Charles Sinclair ...	17,211	39	78	8,989	23	9
Archibald Douglas ...	32,545	41	64	10,085	26	31
George William Gillio ...	5,045	28	34	2,470	17	50
Lieut.-Col. Thomas Gurnell ...	1,032	23	58	891	5	4
Lieut. James Stewart ...	471	26	62	57	31	70
Lieut.-Col. John Palmer Keasberry.	29,523	12	70	14,665	9	28
Alexander Mathewson ...	91,573	35	58	1,451	25	17
Capt. John Kennett ...	2,093	28	72	622	25	9
Capt. James Tawrett ...	17,690	23	36	500	14	34

* Of this sum 1,000 Pagodas is a legacy bequeathed to Mrs. Dick; and 637-30-6 retained and due for the maintenance of an old white Pegu poney till he dies.

Statement of the Balances of the Estates of sundry Persons, &c.—(continued.)

Estates.	Receipts.			Balances due from Mr. Rieketts.		
	Pag.	f.	c.	Pag.	f.	c.
Capt. James Young ...	2,046	31	74	163	25	47
Lieut. Hugh Douglas ...	296	40	23	1	10	30
James Rankin ...	373	40	21	15	13	61
Lieut. James Barnes ...	247	32	6	60	18	0
Lieut. William C. Bruce ...	1,030	20	61	764	1	34
Charles Dick ...	447	29	4	346	7	19
Capt. T. T. Stevenson ...	813	0	69	714	4	16
Lieut. William Varty ...	349	4	65	272	14	46
Daniel Cann ...	183	44	15	174	13	19
Stephen Flin ...	37	37	64	35	42	53
Col. Edward O'Reilly ...	*7,996	1	75	7,048	44	37
George Hay ...	246	22	40	186	7	70
Capt. Pinford King ...	530	3	24	447	10	71
Lieut. S. Meddowcroft ...	203	27	36	137	4	45
Lieut. G. W. Eccles ...	391	1	66	315	7	19
Capt. W. Smith (country sea service).	66	3	10	62	34	38
Lieut.-Col. Archibald Campbell ...	1,948	1	43	1,796	4	61
John Purser ...	6,524	38	48	5,229	32	76
Richard Collins ...	1,697	34	1	576	17	5
Major Edmund Perry Long ...	25,651	19	20	565	32	56
John Myers ...	1,520	43	18	81	43	22
Capt. John G. Bellingham ...	4,121	6	26	898	16	6
Major-General Edward Collins ...	20,358	24	5	562	41	79
Francis Jourdan ...	9,829	39	61	6,474	3	53
Total...	17,34,642	4	28	1,23,105	37	32

The Balances due to Mr. Ricketts as Administrator amount to Pagodas 839-12-50.

Besides the aforegoing balances due from him, there is the sum of Pagodas 11,047-38-12, belonging to the estate of W. Mainwaring, for the disposal of which we are referred to a paper not included in the return.

An Arab Song.

Haste onward! haste onward! my jet black steed,
We must journey by night and by day;
Thy master must hazard his life on thy speed,
Away to the desert! away!

Fly on, then, as swift as the meteor-like star,
That shoots through the blue arch of heaven:
Fly on like the death-dealing arrow of war,
By this arm through the battle-cloud driven.

My foemen are armed from the head to the heel,
Their horses are fleet as the wind:
But I see their bright sabres and corslets of steel,
Far, far in the distance behind.

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* Exclusive of a Government Promissory note for Pagodas 9,815-37-77, found amongst the papers of Mr. Ricketts.

Through the burning of noon, through the chill of the eve,
Unwearied they still have pursued;
But they knew not the wonders thy strength could achieve,
Their chase of revenge to elude.

Thou hast saved me!—proud courser, now rest from thy toil,
For here we may safely repose;
And I'll deck thy arched neck with the glittering spoil
Triumphantly borne from my foes.

ROSA.

THE STORY OF NITAMBAVATI.

The following story, translated from the Sanscrit, and which appears as one of the extracts from the Dasakumara MSS. in the *Quarterly Oriental Magazine* of Calcutta, will illustrate the manners of ancient Hindustan, and the character of the Buddhas of that age. The relator, Mitragupta, tells the story as an example of his maxim, that ingenuity overcomes difficulties.

In Suraséna is a city called Mathura, where dwelt a youth of family who was addicted to loose pleasures and vicious society, and, being a lad of spirit, he was so often entangled in broils that he was called Kalaha Kataka. One day he saw in a painter's possession the picture of a female with whose charms he became violently enamoured. After some solicitation he prevailed on the painter to tell him who the original was, and having learnt that she was the wife of Anantakirtti, a merchant of Ujayin, and her name Nitambavati, set off in the disguise of a mendicant for that city. Having got access to the house, under pretence of soliciting alms, he obtained a sight of the lady, and found her still more fascinating than her picture. With a view to effect his projects, he solicited and obtained the care of the cemetery, and with the clothes of the dead, he attached to his interests a female Sramanika or Buddha devotee; this woman he employed to convey a message from him to Nitambavati, inviting her to come and see him, to which she sent back an angry and indignant reply. He was not discouraged, but desired his messenger to return to the merchant's wife, and say to her, as from herself: "persons like us, who are fully acquainted with the insufficiency of life, and only desirous of final emancipation, cannot be suspected of entertaining any purpose adverse to the reputation of a woman of respectability. The message I lately conveyed to you, I only intended to try your merit, as I was afraid such youth and beauty could scarcely be satisfied with a man so advanced in years as your husband. I was mistaken, and the result has so much pleased me, that I am anxious to confer upon you a proof of my esteem. I should wish to see you a mother, but the planet under which your husband was born has hitherto opposed it. This evil influence, however, may be counteracted if you will be content to assist. Accompany me to a grove at night where I will bring you a Seer versed in incantations; you must put your foot in his hand whilst he conveys into it his charms; then, as if angry, kick your husband on the breast, when the evil influence will be expelled, and you will be blessed with progeny, and your husband will venerate you as a goddess; there is nothing to be afraid of." Nitambavati with some little difficulty consented, and, being apprized of her intentions, the false saint awaited her at the appointed place. She came as was directed, and put her foot into his hand; he pretended to rub it, muttering imaginary charms all the time, until he had taken off her golden anklet, when making a sudden cut at her thigh with a knife, which he had covertly prepared, he inflicted a gash in the upper part of it, and then quickly withdrew. Nitambavati, full of pain and terror, reviling herself for her own folly, and ready to kill the Sramanika for having exposed her to such peril, returned home, and privately dressing her wound, kept her bed for some days. The rogue, in the meantime, offered the anklet to Anantakirtti for sale; he knew it to be his wife's and enquired how the vendor had come by it; he refused to

tell; the merchant threatened him with punishment, on which Kalaha Kataka professed himself ready to communicate the truth to the guild (or committee of merchants). He was accordingly taken before them, when he desired the merchant to send for his wife's anklets. She replied, she had lost one of them; it was large and had slipped off, but she forwarded the other. The anklet in the possession of the supposed mendicant being compared with this was found to correspond, and there remained no doubt of their owner. The ascetic then being questioned as to the circumstances under which he gained possession of it, replied thus: "You are aware, gentlemen, that I was appointed to take charge of the graves of the deceased. As some people wished to deprive me of my fees, by burning the bodies by night, I kept watch at all hours. Last night I saw a dark complexioned female dragging the half-burnt fragments of a dead body from the funeral pile, when, to punish her horrible attempt, I made a cut at her with my knife, and wounded one of her thighs, as she turned to escape; she ran off, however, dropping one of her anklets as she fled, and I thus became possessed of it."

The account thus given inspired all the auditors with horror. Nitambavati was unanimously pronounced a Sakini, or witch. She was turned out of his house by her husband, and rejected with abhorrence by all the citizens; in this distress she repaired to the cemetery, where she was in the act of putting a period to her life, when she was prevented by her lover; he threw himself at her feet, and told her that unable to live without her, he had adopted this contrivance to obtain her person, and entreated her to rely upon the fervour and faithfulness of his regard; his entreaties and protestations were at last successful, combined with the consciousness of her helpless situation, and Nitambavati rewarded his ingenuity with her affection: therefore, I say, that ingenuity accomplishes the greatest difficulties.

Brass Gun at Bilsah.

A correspondent in a Calcutta newspaper gives an account of a large gun at Bilsah, larger than the Bhurtpore gun. It is of brass and of exquisite workmanship. It was made in the reign of Shah Jehangir, and bears inscriptions recording its weight and cost. Its dimensions are as follow:

	Ft.	In.
Length of gun	18	10
Circumference at muzzle	6	10
Do. at breach	7	8
Do. of trunnions	2	8
Calibre	0	11

My Father's Name.

In early youth I left my home,
Compelled by adverse fate to roam
Through many a long and tedious year,
Far from the land I held so dear.
The perils of the ocean past,
I reached the distant shore at last;
I stood on India's burning strand,
A stranger in a stranger's land!
But oh! not long I stood alone,
For unknown friends, with kindly tone,
And words of cordial welcome, came
To greet me in my Father's name.

How oft since that eventful hour,
My heart has owned the magic power
Of filial love and filial pride,
My young and doubtful steps to guide
Through paths of life as yet untried!
The thought of him, who'd gone before me,
Rose like a charmed buckler o'er me:
In every scene, of good or ill,
I felt its sacred influence still,
And fought my honest way to fame,
Protected by my Father's name!

And when in future years I see
My children clinging to my knee,
And in each sweetly-smiling face,
Some well-remembered feature trace;
Parental love will then combine
With this so cherished thought of mine;
And doubly will my bosom burn,
For them this glorious meed to earn,
That dying I may leave to them
A richer gift than gold or gem;
That they may all as proudly claim
The honors of a Father's name!

ALFRED.

LANGSYNE.*

Langsyne! how doth the word come back
With magic meaning to the heart,
As memory roams the sunny track,
From which Hope's dreams were loth to part!
No joy like by-past joy appears;
For what is gone we peak and pine,
Were life spun out a thousand years,
It could not match Langsyne!

Langsyne!—the days of childhood warm,
When, tottering by a mother's knee,
Each sight and sound had power to charm,
And hope was high and thought was free.
Langsyne!—the merry school-boy days—
How sweetly then life's sun did shine!
Oh! for the glorious pranks and plays,
The raptures of Langsyne!

Langsyne!—yes, in the sound, I hear
The rustling of the summer-grove;
And view those angel-features near
Which first awoke the heart to love.
How sweet it is, in pensive mood,
At windless midnight to recline,
And fill the mental solitude
With spectres from Langsyne!

Langsyne!—ah! where are they who shared
With us its pleasures bright and blithe?
Kindly with some hath fortune fared;
And some have bowed beneath the scythe

* From Ackermann's *Forget Me Not*, for 1829.

Of Death; whilst others, scattered far
O'er foreign lands, at fate repine,
Oft wandering forth, 'neath twilight's star,
To muse on dear Langsyne!

Langsyne!—the heart can never be
Again so full of guileless truth;
Langsyne!—the eyes no more shall see,
Ah no!—the rainbow hopes of youth.
Langsyne! with thee resides a spell
To raise the spirit and refine,
Farewell!—there can be no farewell
To thee, loved, lost Langsyne!

SLAVERY IN INDIA.

It will probably be recollected that, in adverting to the subject of Slavery in the East,* we expressed our regret that the official papers moved for in the House of Commons (comprehending copies of the correspondence between the Court of Directors and the British Government in India, touching slaves), and presented in the Session of 1827, were not ordered to be printed. During the last Session, however, this order was made by the House, and these interesting papers have recently issued from the press. They compose a folio volume of nearly 1,000 pages, and consist of documents of various kinds, arranged in chronological order merely. An attempt to digest such a mass of documents into a narrative, or to reduce them into any symmetrical shape, is hopeless; yet, as their contents are extremely curious, and the subject is one of great interest, we shall endeavour, by subjecting them to a kind of distillatory process, to extract what is most valuable.

The earliest paper in the collection is dated 1772, wherein the Committee of Circuit appointed to consider of a better system of administering justice in the Bengal Provinces, speak with approbation of a plan for the suppression of dacoity, by condemning the families of dacoits to slavery. "The ideas of slavery," say the Committee, "borrowed from our American Colonies, will make every modification of it appear, in the eyes of our countrymen in England, a horrible evil; but it is far otherwise in this country; here slaves are treated as the children of the families to which they belong, and often acquire a much happier state by their slavery than they could have hoped for by the enjoyment of liberty: so that, in effect, the apparent rigour thus exercised on the children of convicted robbers will be no more than a change of condition, by which they will be no sufferers, though it will operate as a warning to others, and is the only means which we can imagine capable of dissipating these desperate and abandoned societies, which subsist on the distress of the general community."

If we may judge from a subsequent Minute and Regulation of the Bengal Government (1774), this proposal was not listened to; for therein not only is the stealing of children, or selling any person as a slave (without a regular deed) forbidden; but it is proposed to abolish slavery altogether, after the first generation then living, owing to "the great increase of late years of this savage commerce, and in order to prevent hasty strides towards depopulation." Further inquiry, however, seems to have convinced the Bengal Government that there were districts where slavery was in general usage, and the abolition of which might impede cultivation. The Government observe that the opinions of the most creditable of the Mussulman and Hindu inhabitants condemn the usage of selling slaves, as repugnant to the particular precepts both of the *Koran* and *Shaster*.

* Vide supra page 789.

An extract from a charge delivered by Sir William Jones to the grand jury of Calcutta, June 1785, attests the existence and extent of slavery, and even a slave trade, in that city. The learned Judge, whilst he condemns absolute unconditional slavery, seems to justify a modified domestic slavery: "I consider slaves as servants under a contract, express or implied, and made either by themselves, or by such persons as are authorized by nature or law to contract for them, until they attain a due age to cancel or confirm any compact that may be disadvantageous to them. I have slaves whom I rescued from death or misery, but consider them as other servants, and shall constantly tell them so when they are old enough to comprehend the difference of the terms." The learned Judge confesses, however, that this power was greatly abused; that the condition of slaves within the jurisdiction of the Court, and amongst European Christians, was "beyond imagination deplorable." He adds (after excepting his own countrymen from the stigma): "hardly a man or a woman exists in a corner of this populous town who hath not at least one slave child, either purchased at a trifling price, or saved, perhaps, from a death that might have been fortunate, for a life that seldom fails of being miserable. Many of you, I presume, have seen large boats filled with such children, coming down the river for open sale at Calcutta; nor can you be ignorant that most of them were stolen from their parents, or bought, perhaps, for a measure of rice in a time of scarcity, and that the sale itself is a defiance of this Government, by violating one of its positive orders, which was made some years ago, after a consultation of the most reputable Hindus in Calcutta, who condemned such a traffic as repugnant to their *Sastra*"

A subsequent document (1785), namely, a communication from the Collector of Dacca, confirms the truth of Sir William's statement in respect to the traffic in children. It states that the low caste Portuguese at Dacca had taken advantage of the distress occasioned by a scarcity of grain, to purchase vast numbers of children from their parents; these children were shipped as slaves to Calcutta, Chinsurah, and other foreign settlements. Some hundreds had been so sent; they were from the age of two to six years. The boats at Calcutta were ordered to be seized, the children to be returned to their parents, and the trade to be suppressed. Lord Cornwallis, in noticing this fact to the Court of Directors, declares his intention of prosecuting any persons carrying on a trade in slaves. He adds, in his despatch: "there are many obstacles in the way against abolishing slavery entirely in the Company's dominions, as the number of slaves is considerable, and the practice is sanctioned both by the Mahomedan and Hindu laws. I have, however, a plan under consideration, which I hope to be able to execute without doing much injury to the private interests, or offering great violence to the feelings of the natives, and which has for its object the abolition of the practice under certain limitations, and the establishing some rules and regulations to alleviate, as much as may be possible, the misery of those unfortunate people during the time they may be retained in that wretched situation." No further notice of this plan, it appears, exists upon the Records of the Bengal Government.

Lord Cornwallis had shortly occasion to fulfil his threat of prosecution. Peter Horrebow, a Dane by birth, commander of a ship in the Bengal country trade, carried off 150 natives, mostly children, from the vicinity of Chandernagore, whom he conveyed to Ceylon, where he sold them as slaves. He was prosecuted in the Supreme Court of Calcutta, in July 1789, convicted, and sentenced to three months' imprisonment, and a fine of 500 rupees. Upon this transaction being known at Chandernagore, M. de Montigny, the French Governor of that Settlement, issued a proclamation prohibiting the purchasing or transporting natives as slaves.

Several other transactions of a similar kind, wherein children had been kidnapped and sold as slaves in the Bengal Provinces, are recorded in subsequent documents.

A curious incident, connected with slavery under the Mahomedan law, occurred at Gya, in 1790. Two native Mahomedans having been convicted

of the murder of another, were sentenced to make a pecuniary compensation to the widow and brothers of the deceased. One of the prisoners, being unable to make such satisfaction, offered, in lieu thereof, his only son, as a slave for life, to the widow, who accepted the offer, which was confirmed by the Nawab's Government. The Magistrate was, however, directed to suspend the execution of the Nawab's sentence, until the British Government could interfere and prevail upon the Nawab to annul it, and compel a pecuniary compensation.

After the departure of M. de Montigny, the Governor of Chandernagore, the traffic in slaves seems to have revived in the French Settlements; complaints were made to the Bengal Government that this infamous traffic was carried on between Dacca and Chandernagore. In 1791, an attempt was made by certain Frenchmen to establish a regular trade in slaves from Bengal to Pondicherry, chiefly natives of the Andamans. They attempted, likewise, to kidnap some natives of Bengal, and it appears that thirty of these unfortunate creatures were drowned in an endeavour to smuggle them on board a French vessel at Kedgeree. The proceedings of the Frenchmen towards the Andamanese, which doubtless exasperated, if it did not originally engender, the hostility which these people entertain towards strangers, are thus related, in a letter from the well known Captain F. Light, Superintendent of Prince of Wales' Island, dated 1st April 1791 :—

"M. St. Croix informed me that having been searching round the Andamans for birds' nests, he entered a large bay, and had landed several times *without the natives offering to interrupt him, though he went up to their huts.* On seeing a canoe, with four or five people, near a small Island, he resolved to attempt to get possession of them, to effect which he sent some people armed on shore upon the Island, to prevent their landing; and in his boat he went after the canoe, and soon came up with her. The man in the canoe, upon their attempting to take him out, made a stout resistance, and was not secured until he was wounded and knocked down, when, with a woman with child and two boys, who were also in the canoe, he was carried on board M. St. Croix's vessel. The next day, a large party of the natives came off in boats to attempt the rescue of their countrymen. M. St. Croix informed me that he killed two with his own fusee, but what further destruction was made amongst them he did not mention: he lamented that his people were poltroons, for had they been men of spirit he could have caught a great number of them; that he had a cook who knew a little of their talk, and by his means he could at any time inveigle them on board; that his intention was to get a large vessel and return to the Andamans, where he made no doubt of being able to procure a cargo of Caffrees, that would sell exceedingly well at the French Islands."

Endeavours were made to subject the Frenchmen who visited Calcutta to prosecution; but it was found that the existing state of the law did not permit it.

The next transaction we shall notice is a very atrocious one: a native of Bengal, the illegitimate son of one Cammedy, who appears to have been a European resident in India, was sold for a slave under the following circumstances:—It appears from the statement of the father, and the admissions of the other party, that Captain Carr, of the ship *Barwell*, in the year 1777, requested him, who was an old shipmate of the Captain's, to let his son John go to England with him, and he would take care of him and bring him safe back. Mr. Cammedy, having no distrust, agreed to let his son go in the *Barwell*. When the vessel reached St. Helena, however, Captain Carr landed the boy and left him on the Island with his brother, the Rev. Robartes Carr, the Chaplain, as *a slave*. When Captain Carr returned to Calcutta, he told the father of the boy that he had left him with his brother at St. Helena, who would take him to England, and bring him back to India. Captain Carr died in England in December 1787. At the close of 1781, the Rev. Mr. Carr having entered the Ecclesiastical service of the East India Company, quitted St.

Helena for Bengal; but instead of taking John with him, sold him at St. Helena for £50. The boy contrived to make his situation known to his father, and to the Governor of St. Helena, by whom the fact was disclosed to the Bengal Government, who called upon the Rev. Mr. Carr for an explanation. This person admitted that he had sold the boy, as stated; but added, in so doing he had followed the usage of the Island, verily believing the boy to be a slave, having been left as such on the Island by Captain Carr, who had touched there subsequently, when the boy had not claimed his freedom. He, however, offered to pay back the purchase money, trusting to receive "such abatement as ten years' service as an increased age usually requires in the re-selling of slaves." The Bengal Government intimated to the Rev. Mr. Carr that they expected a draft for £50 should be sent to their Secretary, for the redemption of the boy, and intimated that his conduct would be a subject of future consideration. The Court of Directors, when the case was brought before them, observe: "Could we with certainty have fixed the criminality of such conduct upon the Rev. Mr. Carr, we should instantly have dismissed him from our service, as utterly unworthy of being any longer continued therein. But there appears an evident contradiction in the representation of the father of this person (the slave), relative to the original cause of his son's captivity. In one instance he accuses a Mr. Butler with having behaved in this cruel manner, asserting that he had not his order to sell his son. In the other, Captain Carr, late of the *Barwell*, is solely charged with the fact: and the Rev. Mr. Carr has unequivocally declared that his brother, Captain Carr, when he touched at St. Helena in 1777, left the person before-mentioned with him as a slave, and that he considered and verily believed him to be such."

In consequence of this discovery, a rigid investigation was directed in order to discover if any similar cases had occurred; and a draft of a bond was prepared, which is now executed by persons taking native servants from India, to secure such servants against being sold as slaves during the passage to Europe.

Several cases of prosecution against natives for kidnapping and enslaving children appear among the papers; also cases of gross cruelty committed upon the persons of slaves, the perpetrators of which, in some instances, were convicted and punished.

In 1811, a Regulation was passed by the Government of Bengal for preventing the importation of slaves from foreign countries, as a traffic "inconsistent with the dictates of humanity and with the principles upon which the administration of the country is conducted;" and against the sale of such slaves in the territories dependent on the Presidency of Fort William. This Regulation was in 1812 extended to the assigned territory by the resident at Delhi, the great mart for the internal slave trade. The Resident observed, in reply to the objections of the British Government to a total unqualified prohibition of the sale of slaves, that "the natives of this country are undeniably greatly addicted to the purchase of slaves, especially of the female sex; some because slaves are kept at a less expense than other servants; others for the sake of the privacy of the apartments of their wives: others for the gratification of their own vicious propensities; others for the purpose of public prostitution. They will go to any expense, and run any risk to procure slaves. If there be any way left open for the purchase of slaves, slaves will be imported, notwithstanding the Regulation to the contrary, and the propensity can only, I fear, be effectually checked by a decided and total abolition of the sale."

A traffic in children existed in 1811 to a great extent on the Nepaul Frontiers. It appears that vast numbers of these innocent beings, some mere infants, were conveyed from the hills, by wretches who carried on the trade, for sale in the plains and the interior. The great proportion of the slaves thus procured were females. Kidnapping was a fertile source of supply; but many were sold by their parents or relatives, and instances occurred of wives being sold by their husbands. The children of debtors were also seized by their creditors and sold to satisfy their demands. It is a singular fact that these

enormities were brought under the notice of the British Government by that of Nepaul; an officer of the latter claimed the aid of the agent of the Governor-General in the Ceded and conquered Provinces, in order to put down this traffic. Numbers were, accordingly seized and sent back; some, however, were incapable of telling where their parents resided; and others, who had attained a mature age, evinced a decided disinclination to return to their homes, alleging that their relatives, having sold them, would not allow them again to associate with their families.

The operation of the Regulation of 1811, to which we have already referred, under the active supervision of the local Magistrates and public officers, tended to check, and in some districts (especially on the borders of Nepaul) entirely suppress, the importation of slaves, previous to the Slave Trade Felony Act 51, George III, c. 23, which was scarcely thought to apply to the interior of India, or to the introduction of slaves by land.

A large portion of the succeeding papers refer to subjects, now of less interest, namely, the application of the slave trading acts to the circumstances of Java and the Eastern Islands. Several seizures appear to have been made of vessels belonging to native traders to whom the acts did not apply. Steps seem to have been taken to emancipate slaves on these Islands, who were public property, and to place the remainder under such regulations as would ensure their proper treatment.

In 1815, when part of the Ghoorkha territory came into our possession, it was found that there existed a regular traffic in children of great extent, and the Government levied, amongst the Sayer Duties, a tax of two rupees and a half on each child sold as a slave. This tax and the traffic were both abolished.

A transaction of a very odious character is recorded under the years 1819 and 1820. A Mr. William Browne induced thirty-five natives of Bengal, male and female, to accompany him to Sydney, New South Wales. When they arrived at the colony, these poor people were used with great harshness and cruelty, and at length the Government took up their case, and after instituting an inquiry into the circumstances, removed them from their master, and conveyed them back to Calcutta. Browne refused, when required, to defray the expense of their support when removed from him, or their passage money to Calcutta; the Colonial Government sued him in the Court at Sydney, but owing to some informality, a verdict was given for the defendant, whereby the Government was saddled with the whole of the disbursements, nearly £400, besides heavy costs. Upon representing the case to the Governor in Council of Bengal, the latter consented to take upon himself the loss, as the sum was disbursed for the relief of the Company's subjects, which the Court at Home approved, adding: "We have perused, with strong feelings of indignation, the details of the sufferings endured by the unfortunate natives in question, from the brutal course of conduct pursued towards them by their late master, Mr. William Browne and his family." Owing to this transaction, the embarkation of natives for New South Wales is now forbidden, until adequate security is given for their good treatment.

The subject of domestic slavery in India came before the Bengal Government in 1816 and 1817, in a prominent manner, owing to a representation from Mr. Richardson, Judge and Magistrate of Zillah Bundlecund, to the Court of Nizamut Adawlut,* the object of which was, not only to check and reform abuses in the then existing practice of slavery, but to abolish it altogether. The representation of Mr. Richardson is little more than a tissue of enthusiastic and rhapsodical invectives against slavery and slave-holders: it contains few facts. He states that slaves constitute the greatest part of the cultivators in some districts of the Company's dominions, and that their treatment is severe: "a rag of the coarsest texture, scarcely sufficient to cover their nakedness, and a scanty allowance of the most cheap and unpalatable

* At the head of which were the two enlightened individuals, H. T. Colebrooke, Esq., and the late J. H. Harington, Esq.

food, is their uniform portion." He admits that if slavery were abolished, some persons would perish in times of scarcity; but as these would be the infirm and superfluous, not the industrious, he thinks the benefit would counterbalance the evil. "Many," he observes, "whom the first alarm of scarcity or famine terrifies into bondage, would assuredly find various modes of subsistence; and though there might not be more, nor so many souls existing on the return of plenty, yet there would be more free men living, who are undoubtedly the most industrious and useful subjects a State can have, and would, by a more speedy increase, more than compensate." There is something very unpalatable in this doctrine.

The Judges, on considering Mr. Richardson's letter, resolved to interrogate the Muftees and Pundits of the Court, with a view of judging whether any modification of the Mahomedan or Hindu laws of slavery appeared requisite or expedient.

The first question proposed by the Court is, what description of slaves are authorized by the Mahomedan or Hindu laws respectively?

The two Muftees state in reply, that "no man can be a subject of property except an infidel taken in the act of hostilities against the faith." This is the original source of slavery amongst the Mahomedans, which cannot be created, in the first instance, by purchase, donation, or heritage. A prisoner taken as before described, and enslaved, becomes legal property, and may be transferred by gift, sale, or inheritance, and his posterity after him. The offspring of a female slave, by any other than her own lord and master, is called Khanehzadeh, *i. e.* "born in the family," or domestic slaves; but if the children be the *avowed offspring* of the owner, they are free, and the mother also at the death of her master. The practice of free persons selling their offspring is pronounced illegal, being contrary to the simple rule above laid down. It is also illegal for a free man to sell his own person, either in time of famine, or if oppressed by debt. The trading in negroes is held unlawful, unless they have been made prisoners by Mussulman troops.

The answer of the two Pundits declares that there are fifteen sources of slavery amongst the Hindus, *viz.*, birth, purchase, gift, inheritance, maintenance in time of famine, a pledge, debt, capture in war, wager, voluntary act, apostacy, stipulation, offer for the sake of food, or to become the husband of a slave girl, and self-sold.

The second question is: what legal powers are the owners of slaves allowed to exercise upon the persons of their slaves, particularly of their female slaves?

The Muftees, in reply, say, that the rightful proprietor of slaves has a claim to their service to the extent of their power and ability, and may employ them in various trades and offices, or hire them out to service.

The Pundits say that the owner may require from his slaves the performance of *impure* work, the details of which they enumerate.

The third question proposed is: What offences, upon the persons of the slaves, and particularly of female slaves, committed by their owners or by others, are legally punishable, and in what manner?

The Muftees reply that, if a master oppress his slave, by employing him in any duty beyond his power and ability, the Hakim, or ruling power, may chastise him; or if a master orders his slave to do an illegal act, a master is punishable for chastising his slave excessively.

The Pundits answer, that a master has no right to command his slave to perform any other duties than those before specified, or authority to punish his slave further than by beating him with a thin stick, or binding him with a rope, if guilty of fault or disobedience; or, if deserving severer punishment, he may pull his hair, or expose him on an ass: if the master should exceed this discretionary power, he is liable to pay a thousand puns of cowries, about fifteen rupees.

The last question is the following: are slaves entitled to emancipation upon any and what maltreatment, and may the Courts of justice adjudge their emancipation upon proof of such maltreatment; in particular, may such judgment be passed upon proof that a female slave has, during her minority, been prostituted by her master or mistress; or that any attempt of violence has been made upon her by her owner?

From the opinion of the Muftees, it appears that maltreatment of slaves, though punishable in the master, does not authorize the manumission of the slave. The Hakim, however, has the right to investigate the original ground of possession in the slave, and to deprive the unjust possessor, by immediately emancipating the slave.

The Pundits deliver the same opinion, as to Hindu slaves, in different terms. Maltreatment does not affect the bondage of the individual, unless it shall appear that the cause of servitude was not sanctioned by the law.

Mr. Richardson submitted some observations, in the style of his first letter, upon the opinions of the native authorities, together with the draft of a regulation for the object he proposed. The subject appears to have slept till the year 1814, when the Court of Nizamut Adawlut (which had been prevented by the difficulty of the subject and by pressure of other business from giving it earlier attention) remarked on the proposed regulation, that the sale of children, though forbidden by the Mussulman law, was sanctioned by that of the Hindus; and if entirely abrogated, without provision for those who would perish in time of famine, more serious consequences would follow than any now experienced. The Court, in proof of their opinion, refer to a statement of the Superintendent of Police in the Upper Provinces, whence it appears that in 1813, in consequence of a misconstruction of the Regulation of 1811 (which it was supposed absolutely prohibited the sale or purchase of slaves under any circumstances whatsoever), vast numbers perished in the district of Agra: this district, he says, "furnished a dreadful example of the effects of the prohibition alluded to, in the spectacle it presented of thousands of starving children, abandoned by their parents, or expiring in their arms from hunger, whose lives might have been saved had their parents been suffered to dispose of them to the wealthier part of the community." The Court suggest that a permission to persons, in such cases, to dispose of their own or their children's services for a limited period only, might obviate the injurious effects of prohibiting the sale of slaves; and they recommend that a provision should be made for the judicial emancipation of slaves, on proof of cruel treatment. These suggestions were approved by the Government.

The subject of the slave trade, and the applicability to India of the Act of 51, Geo. III, c. 23, came before the Supreme Government of Bengal in 1816 and 1817, on the occasion of applications from subjects and Governments of neighbouring States, in amity with the British, for the restoration of slaves who had taken refuge in the Company's territories. Opinions and practices seem to have varied greatly in respect to the Act in question, some of the law authorities conceiving that it virtually abolished slavery throughout British India, inasmuch as if any person, European or native, subject or not, within the British territory, should assist in the restoration of a runaway slave, he would be liable to transportation under the Statute. "The object of the Legislature," says Mr. Macklin, the Advocate-General of Bombay, "was indisputably to put an end to *slavery*, in any shape, within the sphere of British jurisdiction."

The Bengal Government, however, do not concur in this view of the Statute. They observe that "none of the provisions of the Acts of Parliament passed for the abolition of the *slave trade* in any manner affect, or profess to affect, the relation between master and slave, wherever that relation may exist by law; whatever, therefore, was law according to the Mahomedan and Hindu Codes (for those over whom they extend) on the subject of domestic slavery, before the passing of the Act 51, Geo. III, c. 23, continues to be the law still,

more especially as these Codes have been distinctly recognized and ordered to be observed by Parliament." The Regulation of 1811, they further remark, has had the effect of preventing the importation of slaves by land in the territories subject to Bengal, and similar provisions were soon after made for the same purpose within those subordinate to Madras and Bombay.

The Regulation of 1811 seems, however, to have been misunderstood, and the misunderstanding is the subject of many papers in the collection. Some functionaries acted upon the regulation as if it forbade the import of slaves altogether; others as if it merely prohibited their import for sale, a construction supported by Circular Orders of the Court of Nizámut Adawlut in 1812. One of the Judges of the Court of Circuit submitted, in 1815, the inconveniences arising from these contrary interpretations of the regulation to the Supreme Government. The Governor-General in Council, in reply, is of opinion that the circular orders narrowed the proper construction of the regulation; and that the intent of the enactment was to prohibit the importation of slaves altogether, and not merely the importation of slaves for the purpose of being sold, given away, or otherwise disposed of. This is the obvious meaning of the regulation, which does not mention the sale of slaves, except in the title. Yet it is a fact apparent enough in these papers, and which it is astonishing that the Bengal Government overlooked on this occasion, that at the period when the regulation was promulgated, and applied to the slave trade in the territory about Delhi, the Governor-General in Council distinctly declared that, for weighty reasons, "the views of Government have been limited to the prohibition of the further importation of slaves *for sale* into the territories of the Honorable Company, and that the Regulation X of 1811, is confined to this object."*

The awkward effects of the latter interpretation appeared in a statement made by the Commissioner of Rungpore, in 1825, who requested to know whether the regulation was applicable to the importation of slaves into Bengal from Assam, observing that a great number of the inhabitants of the former country being at present in a state of absolute starvation, they are happy to part with their children for a trifling sum, or even *gratis*, to any one who will undertake to provide for their mutual wants; and adding: "as the law at present stands, almost every Asiatic foreigner of respectability, entering our territories with his family by land, is subject, on his arrival, to fine and six months' imprisonment, there being scarcely any such person who has not in his train one or more domestic slaves, and of them (supposing on account of ignorance the penalty be remitted) he is nevertheless liable to be deprived, without compensation, and without a possibility of guarding, by any degree of prudence, against an evil that could not have been contemplated, either with reference to the avowed existence of internal slavery in the British dominions, or to the universal practice of other Asiatic States."

A circumstance detailed in these papers, under the years 1815 and 1816, demonstrates at once the ill effects of slavery upon the state of society, and the aptitude of the natives of India to practice deceit and perjury for the sake of revenge. Colonel Routledge, commanding in Bundlecund, in 1815, was applied to by a native woman to recover a female slave of her's, detained by a shopkeeper in the station bazaar at Kytah. The woman could not or did not produce the deed which showed her title to the slave, and as the British law discountenanced slavery, Colonel Routledge appears to have neglected her complaint. She accordingly, by the aid of several other persons, brought forward a charge against the Colonel of defrauding her of a valuable emerald, and of treating her besides with great barbarity. So artfully had she laid her plot, that it was not till after three examinations into the case, including a long and tedious investigation by the Magistrate of Bundlecund, that Colonel Routledge escaped the effects of this false accusation of cruelty and extortion. Two individuals

* Letter from the Governor-General in Council to the Court of Directors, 15th June 1813, p. 101; Despatch to Resident at Delhi, 13th November 1812, p. 103.

were subsequently convicted of forcibly obtaining a green glass drop from the woman, which was the supposed emerald.

The earliest notice respecting slavery and its incidents, amongst the Madras papers, bears date in the year 1787. A native of Hamburgh, named Bolt, had murdered his Caffree slave girl, by beating her with such severity as to disjoin one of the vertebræ of the loins, and otherwise mortally wound her. The murder was committed at Bimlipatam, which was not in the territories of the English East India Company. He was, however, seized by the British Resident and sent in custody to the Dutch Governor, who declined taking cognizance of the matter, alleging that the offender was not a native of the Netherlands, nor in the Dutch Company's service, and that the crime was not committed within their jurisdiction. Anxious to prevent the escape of this wretch, the subject was brought by the Madras Government before the Governor-General in Council at Fort William. After mature consideration, and taking the opinion of the Judges of the Supreme Court at Calcutta, who were of opinion that Bolt was not triable under the English laws, Lord Cornwallis was constrained to order him to be released from confinement.

In the early part of the year 1790, the Madras Government discovered that a number of children had been brought to the Presidency by sea from the Northern Settlements for sale as slaves. One person by whom this traffic was carried on was an Englishman, named Andrew Perry. It was alleged that he had kidnapped the children and carried them off from the neighbourhood of Ganjam: some of them had died in the transit. His own account of the transaction was this: he stated that on his arrival at Ganjam, in October 1789, he found a dreadful famine was raging at Juggernauthpooram, and was prevailed upon by the parents of some starving chidren to purchase them, that both might be saved. His design, he says, in common with others, who had made similar purchases, was to carry the children to Madras, whither he was bound, and to part with them to such persons as would reimburse him the expenses he had incurred on their account; and he affirmed he was totally ignorant that he offended against the laws. Some of Perry's crew deposed to facts which contradicted his declarations, and showed that compulsion had been employed towards the children, and that the transaction was purely *mercantile*; but the Government, being satisfied that Perrry had not been aware of the proclamation issued, upon the first intimation that such a traffic existed (and which forbade, under severe penalties, any person residing in, or being subject to the Presidency, from being concerned in purchasing or selling natives as slaves), waived a prosecution in this case.

The traffic in slaves from the Northern Circars by the French and Dutch forms the subjects of a long series of papers, dated in 1792, 1793 and 1794. As in the preceding case, the traders took advantage of the pressure of famine, which made the wretched inhabitants equally anxious with the purchasers for the continuance of the traffic, which tended to check the endeavours of the Madras Government to extinguish the slave trade in its territories.

The vexatious obstructions which the British Authorities met with on the part of the French subordinate functionaries, induced the Madras Government to submit the matter to the Governor-General in Council, by whom a correspondence was opened with the French Governor of Pondicherry (Colonel De Frene), who avowed his "indignation at the just subjects of complaint," and professed his wish to stop the traffic, but, at the same time, acknowledged his inability to do so. He, however, authorized the British Government to seize any offenders of the French nation and send them to Pondicherry. Armed with this authority, the British officers took possession of and embarked no less than 565 young natives, at Bimlipatam alone, whom it was intended to export as slaves.

The Dutch chiefs were not so hearty in their co-operation as the French; they not only complained of the interference of the British officers, but

attempted awkwardly to palliate, and even justify, a trade in slaves. The chief and Council of the Dutch establishment at Pulicat, in a letter to the Governor in Council at Madras, declare the subject itself to be "frivolous and insignificant," and unworthy of being treated with such seriousness as the English paid to it. "A slave trade," they say, "is now commonly practised and not easily to be prevented, because proceeding from such melancholy visitations as grievous famine. As to the prohibition of the British Government," they continue, "although we have not been made acquainted with it, yet we do acknowledge that it is of a nature salutary and good to resist the disorder of making free men, slaves; but the laws of Hindustan allow that parents may sell their children and others, in case of necessity, or hire themselves out as slaves for a time," &c. In another letter from the Dutch Chief, it is said: "I beg leave, gentlemen, to observe, that the prohibition of your Government would be more efficacious, in case they did provide the natives all over the country with victuals, for the obtaining of which, a number of natives choose slavery rather than a certain death; and, indeed, I cannot see that their choice is much to be blamed. The emphatical expressions used in your letter, *viz.*, that 'to countenance such a trade much debased the character of a nation,' do not flatter much the Governments in Europe, your own nation amongst the rest, which grants exclusive privileges to provide certain parts of the West Indies with slaves: or is human nature less to be commiserated there than in the East?" The Dutch Government contented themselves with laying a tax on the transfer of every slave, and interdicting the kidnapping of children for exportation.

The Governor in Council of Madras (Sir Charles Oakley), in reply to the Dutch remonstrance, remarked as follows: "we are sorry you should think this subject too insignificant to deserve so much of our attention; and you will permit us to say, that we cannot agree with you in the reasoning you adduce in favor of this trade. The laws of the country do not allow any such practise as the purchase of slaves for exportation. Under the pressure of famine, even, they only say that 'whoever, having received his victuals from a person during the time of such calamity, hath become his slave, on giving two head of cattle to the provider, may become free from his servitude.' With regard to the relief afforded by this practice, it must be considered at best as feeble, partial, and of the most miserable kind; it may prolong the existence of wretchedness for some time, but not without aggravating that misery which it affects to remove. The only relief, we apprehend, that can be applied with any success, is that which endeavours by every possible means to introduce food into the country, and to regulate its distribution so as to extend the benefit to all classes of the inhabitants. This relief we have given to the utmost extent of our means."

The strenuous exertions of the British residents were insufficient to put a stop to the shameful system of traffic pursued by the French traders, almost under the eye of their Government at Pondicherry. The following passage in a letter from Mr. Yeats, the Resident at Ingeram, referring to the practices of the French traders at Yanam, will afford a sample of these proceedings: "As the season of departure approached, every means were deemed justifiable to complete the number of slaves required for the vessels: the long famine which has prevailed in this country had hitherto enabled the French to procure any number of slaves without proceeding to acts of violence; but rice being now in some degree of plenty, they could not be had on the same easy terms, or in such numbers, as they formerly were; less cautious measures than had hitherto been pursued became necessary to procure them, and were openly practised. Not only such beggars as were to be found in Yanam were picked up, but country people, who had come there to purchase rice, were either forcibly carried or decoyed by their emissaries to places of confinement." The two vessels referred to carried off no less than 900 natives into slavery. "The cruelty of tearing these people from their families," adds Mr. Yeats, "is not a little aggravated by the reflection that M. de Mars, the owner of

one of the vessels, was only a few years past chief of the Settlement from whence they were transported."

The allegations of Mr. Yeats were supported by the declarations, in writing, of five inhabitants of the vicinity of Ingeram, one of which we subjoin :

Bundada Vencataroyaloo, inhabitant of Yanam, says he is a banyan, and was formerly a merchant employed by the French East India Company in the provision of their investment, but has for some time past resided at Vizianagarum and other places in the north ; that he returned to Yanam about ten days ago, and found that the poor of the adjacent countries had come to this part to benefit by the charity distributed by the English Company ; that M. de Mars, M. La Blanche and M. Ellardine, at that time employed people to purchase or take by violence not only the poor who were begging in the streets, but also such of the inhabitants of Yanam and strangers frequenting the place as they could conveniently lay hold on, whom they confined and sent on board of ships in Coringa Bay, to be exported as slaves ; that they also sent people to some of the neighbouring villages, to propose work to tailors, coolies, &c., who, being brought to Yanam, were confined till an opportunity offered of sending them by night to the ships ; that some of those who were refractory were gagged, and a stupifying liquor was given to others, who were sent off in that condition ; that a Brahmin boy belonging to the village of Autere, in the Mugultore district, was seized in Yanam, when not far distant from his parents ; that a Brahmin girl was also seized, but he knows not to what village she belonged ; that a woman and boy of the dancing caste were decoyed from Nellapille to Yanam, and sent off to the ships, but that M. Sonnerat (the French Chief at Yanam), at the intercession of their friends, sent an order to the Captain, who released them ; that upon their return they reported that the vessel they had been in had on board of her many slaves, among whom were some family women, whom they knew to be such by their toys and dress, and some Brahmins ; but the French preparing to send off some boats with slaves on the 13th, was the reason of the inhabitants assembling ; that they applied to M. Sonnerat, who refused to give them any redress, and that they then went to the English Resident, by whose means some few were released.

These statements, which are to a certain extent corróborated by the declarations and acts of the Frenchmen concerned, afford a pretty fair criterion of the character of the revolutionists of France, who at that period were beginning to be the eager assertors of liberty and equality.

Mr. Yeats remonstrated with M. Sonnerat on the shameful scenes passing before him ; he states, that on passing through his settlement, he was appalled by the cries of the people, who were execrating the *citizens* of Yanam for having stolen 300 of their friends, and were about to embark them as slaves, and that a cargo of children was at that moment on board a vessel in Coringa roads. M. Sonnerat, in reply, denies or evades some of the statements of Mr. Yeats, re-criminates upon the English, and finally offers to send a French officer, in company with Mr. Scobie, on the part of the English Government, to require the French Captains to re-land any natives they may have on board. The two officers accordingly proceeded to the vessels, with an order from the French Chief, "Au nom de la Nation, de la Loi, et du Roi," to deliver up the people. A written declaration, under the hands of the English and French officers, states that they had communicated M. Sonnerat's order to the Captains of two French vessels, who refused to comply therewith, or to make any answer thereto, and compelled them to retire. Application was promptly made by Mr. Yeats to the British Military Commandant at Samulcottah, for a detachment of troops to enforce the order ; but in the meantime the ships sailed, with "a very considerable number" of natives on board. "The French Chief's conduct," says Major Wynch, the officer applied to, "appears to be very reprehensible indeed ; had he executed his authority as Chief, he no doubt could have prevented the vessels sailing with the inhabitants on board."

The Governor of Pondicherry (M. De Fresne) having confessed that his authority was insufficient to check these outrages, at which, it is but just to him to say, he felt chagrined, the Government of Madras applied for the directions of the Supreme Government as to the steps it would be proper to take to redress the grievance by their own exertions; a matter of some delicacy, since it involved, or might involve, national considerations of importance. The Governor-General in Council (Lord Cornwallis) thereupon wrote to the Governor of Pondicherry, and also to the Governor-General of French India, at the Isle of France, calling upon them to put down this scandalous traffic, to restore such persons as had been sold into slavery to their friends, and to call the offenders to a severe account; his Lordship also intimated to them, that if any of their nation should be detected in carrying on this infamous traffic by the Company's servants in the Northern Circars, they would be arrested and sent to Pondicherry. In order to give effect to the determination to put down the trade in slaves on this coast, a detachment of Revenue sepoys, under a British Officer, was stationed at Coringa, whilst another guard of sepoys was appointed to reside at Bimlipatam, with the same view.

Meanwhile, it appears that the two vessels which had sailed in defiance of the orders of the French Chief at Yanam, proceeded to the place of their destination, the Isle of France, and there quietly disposed of their cargoes; and Mr. Yeats announced to the Madras Government, that one of them (the *Mars*, Captain La Blanche) meant to return to Yanam for the same purpose, and inquired whether he was to arrest the Commander.

Whilst these transactions were going on, an importation, in the most barefaced manner, was made into Madras, partly by land and partly by sea, of sixty-two boys and girls, the youngest five years old, the eldest not exceeding seventeen (most of them eleven and under), as slaves. They were seized by the Town Major, and claimed by some Cholia Merchants, who alleged that in the course of a trading voyage to the northward, where they witnessed the distress of the people through famine, they were induced to accept the children, who were offered by their parents, in order that they might be rescued from certain destruction; that the children were not brought to Madras for sale, but solely with a view of maintaining them: they even offered to give them up on condition that their boats and seamen were released. The Council, however, ordered the vessels to be confiscated and sold by public outcry, and their produce to be applied to the maintenance of the children thus rescued from slavery; and they further resolved, that, "in order to deter others from engaging in this improper pursuit, the boat-owners be publicly flogged; and the justice is requested to cause this order to be enforced." Such was then the summary jurisdiction of the Council!

It will be recollected that M. Sonnerat, in the course of his attempt at self-justification, re-criminated upon the English. He not only alleged, in general terms, that Englishmen engaged in this traffic, but distinctly affirmed that three English vessels were, at the time he wrote, about to sail to the Isle of France with a number of slaves, and that he had taken twelve slaves from an English Captain the preceding month. Application was thereupon made to M. Sonnerat to state the names of the parties, in order that they might be brought to condign punishment; the French Chief, however, declined furnishing this information, without assigning any motive for his refusal, though pressed a second time by the Chief and Council of Masulipatam, who avow that they gave no credit to the statement!

It would appear that the British Military Force stationed to prevent the trade succeeded in the object.

The matter contained in the voluminous papers relating to these transactions affords a practical comment upon the character of French Government in India. At a subsequent period (1803), when the French and Dutch power in that country was extinct, one of the Madras Collectors, referring to the period when children were stolen, and full-grown persons carried off by force for sale

to the traders of these nations, observes that if they ever return it will be revived, unless the most active and vigilant exertions are made to prevent it. The conduct of the French traders on the Coast of Africa gives a melancholy countenance to this opinion.

A transaction belonging to the aforegoing class of cases, though developed by the Government of Penang, should be recorded here: it marks in a very striking manner the dreadful character of a slave trade, wheresoever carried on.

In 1793, Mr. F. Light, the Governor of Prince of Wales' Island, reported to the Madras Government the piratical seizure of a French Brig by the Malays of Pedir, under the following circumstances. The vessel in question, the *Jean Bass*, Captain Gaudron, sailed from Bengal for Coringa with a cargo of rice; meeting with bad weather, Captain Gaudron put into Ganjam, and there sold a part of his rice. He proceeded to Bimlipatam, where he disposed of the remainder, receiving in return 180 natives of the place, as slaves, who were clandestinely embarked by the purchasers of the rice, two Dutch or French residents at Bimlipatam. The vessel sailed immediately for the Isle of France; but provisions failing, and the sufferings of the wretched beings who constituted the cargo becoming thereby intolerable, the Captain visited the Nicobar Islands, Acheen, and lastly, Pedir, to procure a supply of rice. According to the statements of some of the survivors, the people of Pedir, a great many of whom were natives of the Coromandel Coast, hearing of the sufferings of their countrymen, who had been thus injuriously treated, resolved to take revenge on the French Captain and crew. Under the guidance of a renegado, a native of France, who had become a Mahomedan and taken the name of Abdullah, they effected their object. Abdullah insinuated himself into the good opinion of the French Captain, became his interpreter, persuaded him to sell the few guns he had on board, by the offer of a high price, and then took him on shore on pretence of receiving the rice he had bargained for. Abdullah led the deluded man to a house where a large party of Malays were assembled, who fell upon him, and mortally wounded him with their creeses. They made prisoners of the boat's crew, and a party of them, with Abdullah at their head, went on board the Brig, killed the Mate, and took possession of the vessel: the rest of the crew, having no arms to defend themselves, were killed or disabled, or forced to jump overboard. The slaves were sold by the Pedir Chiefs and distributed along the coast; the vessel's stores were sold by Abdullah to a Captain Macalister and a Captain Caird,* who happened to come into the port with their vessels at that time: the vessel was sold by the Pedir Raja to the Noqueda of a Surat ship, who purchased it in the name, and, as he says, at the recommendation of Captain Wass, his Commander.† The Noqueda hoisted English colors upon her, and proposed to proceed with a cargo of rice to Muscat, when a Company's cruiser, sent by Mr. Light on this service, took possession of her, and received from the Surat ship five of the French crew and the renegado Abdullah, who, however, had been secreted by Captain Wass, and was discovered by accident. The vessel was delivered up to the French Government at Pondicherry, as well as the renegado, whose French name was Laurent Severin, and who was ordered upon trial there; the two merchants at Bimlipatam (one of whom had been a Surgeon in the English Company's service, and enjoyed a pension from them,) were imprisoned; and all the survivors of this transaction appear to have had justice done them, but the poor slaves, though, indeed, to their undeserved sufferings may be attributed, as a retribution, the catastrophe which befel the authors of their woes.

This affair excited, in an unusual degree, the attention of the French and Dutch Authorities in India, both of whom testified their concern thereat; and the Dutch Government at Pulicat, inspired apparently with a new spirit, re-

* The want of scruple on the part of those Captains, who appear to have been English, induced the Court of Directors subsequently to direct a strict inquiry to be made about them; justly observing that no plea could justify the purchase under such circumstances.

† Captain Wass's conduct was made the subject of an inquiry at Bombay.

solved that strenuous measures should be taken to prevent a repetition of such occurrences, and to punish all kidnapping and trading in slaves.

Under the year 1801 we find two letters from Mr. J. G. Ravenshaw, then Collector in the Southern Division of Canara, respecting a servile agricultural class, denominated Daerds, referring chiefly to the policy of allowing the enlistment of them in the Company's Military Service. The nature of slavery in Southern India, where it seems to have existed from very remote times, and to have become extensively incorporated with the institutions of the people, has been much misunderstood and misrepresented. Information from practical observers, calculated to rectify our notions upon the subject, is, therefore, valuable.

Mr. Ravenshaw states that the Daerds constitute by far the greatest part of the slaves employed in agriculture in that portion of the province; they then amounted to 52,000 men, women and children. They differ from each in many respects, and their customs are peculiar, there being few of that caste in any other part of India. They are distinguished into three classes; the Moondaul, Mogare, and Mavey Daerds. The two former abstain from eating beef; the latter will not kill the animal, but will eat it when dead. A Moondaul and a Mogare will eat together, though it is not common; they never intermarry by consent; but if a Moondaul abducts a Mogare woman, the offence is expiated by paying a fine, and providing a repast to the Mogares, whereupon the lady is considered to have changed sects. Neither associate with the Maveys. Among the Mogares, property descends from father to son; in the Moondaul and Mavey sects, the property descends from uncle to nephew; a father gives up his children to their uncle.

In respect to service, when the Moondaul marries, his owner, or landlord, gives him a small sum to pay the expense of the ceremony, and the Daerd brings his wife home, and both are bound to serve the husband's owner as long as the husband lives: both husband and wife receive from the owner an allowance of cloth and rice. The children of the marriage belong to the father's brother, who may consent to their living with their father till grown up; if then their father's owner gives them money to marry, they become during life the servants of him and his heirs. If the uncle does not agree to this, he takes them, and his owner pays them for the work they do. In the event of the husband's death, his master has no claim to the widow and children; they devolve to the children's uncle, and are bound to serve his master. A Moondaul Daerd receives no daily allowance for himself and family during his master's harvest, but in lieu thereof, gets an eleventh part of as much grain as is cut, thrashed, and stacked by the whole of them. They are never sold, though they sometimes mortgage themselves; if a man who has no owner is distressed for money, he will borrow of some person, whom he agrees to serve till he repays the amount; owners may also mortgage them in the same way.

The Mogare Daerds are bought and sold, and thence they and their male issue are bound to serve their master and his heirs for ever. Females remain with their fathers till marriage, when they become the property of the husband's master. The Mogares receive the same daily allowance of rice and cloth as the Moondauls; but instead of the *mogu*, or annual allowance, made to the latter, the Mogares are entitled to a small piece of land, on which there are a cocoanut tree and a jack tree, which property is considered an equivalent. This sect are sometimes mortgaged as well as sold.

The Mavey Daerds may be purchased: if a person buys a man and woman of this sect and pays the expense of their marriage, they and their male issue are the servants of him and his heirs for ever. If the man dies and the woman re-marries, her issue by this second marriage belongs to her owner, by reason of his having purchased her; but he has no claim on the husband. In other cases, these people bind themselves to serve those who pay their marriage expenses, and the same rules are observed with regard to them as in the case

of the Moondauls. Many of these sects are bought and sold with an Estate, as appurtenances thereto; they enjoy the same privileges as those of the same sects who are purchased without an Estate. The landlord, however, can neither sell nor mortgage them, nor can they, without the owner's consent, mortgage themselves or children.

In any one of the aforegoing cases, an owner is bound to give daily subsistence to as many of the family of his Daerds as he employs: he may lend them out to other persons; but Daerds cannot, without their owner's consent, work for another, and are bound to return when required.

By these and other descriptions of servile castes, Mr. Ravenshaw remarks, nearly the whole cultivation of Canara is carried on; an Estate, without a property in some of the people, would be of little value, because day-laborers are not to be procured. At the same time, he draws a broad and just line of distinction between these "conditional servants" and slaves properly so called. The Daerds who are bought and sold, and whose condition comes nearest to the definition of slavery, differ from slaves proper in the following respects: in the first place their service is conditional; if a master fails to give them the stipulated allowance of cloth, rice, &c., the Daerd is no longer bound to serve him, and can recover the balances of allowance due to him and to his children. Secondly, a master cannot traffic with them, or transport them to any place beyond the province of Canara; they can even refuse to be sold out of the *manganny* in which they were born, to which their attachment is rooted. Even the Mavey Daerds, who are linked to the Estate, although they cannot quit it, if their owner fails to give them their regular allowance, can sue for their right, and recover damages. The other descriptions of Daerds are "conditional servants on the male side for life," and have no power to leave their master's service so long as he feeds and clothes them according to usage. Mr. Ravenshaw is of opinion that, so far from this species of servitude being objectionable, it is productive of very important political, as well as moral good, and is indispensable to the existence of agricultural industry in Canara.

Nearly one-third of this ponderous volume is filled with documents relating to an occurrence in North Malabar, extending from 1811 to 1814, wherein Mr. Murdock Brown was suspected of, and indeed expressly charged with, being concerned in the purchase of kidnapped children. The particulars of this affair are curious, and the documents respecting it throw considerable light upon the history of Indian slavery. We must condense the facts within a reasonable compass, but in doing so, it will be our endeavour to make the digest a faithful one, and to expose no individual connected with the affair to unjust censure. Perhaps it would have been better, had it been practicable, to have selected these papers, omitting such, especially those relating to the conduct of Lieutenant Brown, as have no direct reference to the subject of slavery in India. The office of selection in these cases is, however, delicate and invidious, and the purposes of justice are more effectually served by too much being produced, than by omissions, which would leave it to be surmised that something is improperly withheld.

Mr. Thomas Hervey Baber, Judge and Magistrate of Zillah North Malabar, having been induced to believe, from information, that an extensive traffic in children, even of high caste, was going forward from Travancore into Malabar, took steps to discover the parties who had been engaged therein. In the course of his investigations, he was informed that free-born persons were then detained as slaves on the plantation of Mr. Murdock Brown, at Anjaracandy, or Randaterra. The circumstances and situation of this gentleman it is necessary previously to explain.

In the year 1798, the Bombay Government commenced a plantation at Anjaracandy, with a view of raising pepper, coffee, cinnamon or cassia and other articles, on account of the Company, and they appointed Mr. Brown, Overseer of the plantation, at a certain salary. An application, dated 5th

May 1798, from Mr. Brown to the President and Commissioners of Malabar (then under the Bombay Government), states that in consequence of the backwardness of the Tahsildar of the district in furnishing laborers for the plantation, he was reduced to great difficulties, and had been obliged to bring people from Mahé to clear the ground for the coffee and pepper nurseries; and it further states that he (Mr. Brown) "had purchased, according to the custom of the country, about forty-five Pooliar men, women and children, whom he had found very useful." The President and Commissioners of the Province observe, in reply, with reference to this purchase of slaves, that there was extant a proclamation, in 1793, from the late Malabar Commissioners, prohibiting the sale of slaves by Europeans and others, and that such a mode of procuring laborers was open to serious objections; they, therefore decline sanctioning further purchases of Pooliars till the sentiments of Government were known. Mr. Brown, in a subsequent letter, justifies the course he had adopted by observing, that Pooliars, and certain other castes, are born slaves, and that the law of Malabar authorized their transfer by sale from one person to another, which was as common as that of a bond: "the Pooliar," he remarks, "being born in a state of bondage, must remain so, as well as his posterity, for I never heard of any example of manumission, neither do I believe that, agreeable to the Hindu system, it is in the power of those to whom they belong, in any way to alter their relative station in society." This caste being therefore condemned, without alternative, to cultivate the earth for the benefit of others, he considered that by transferring their labor to the Company from those who were willing to dispose of them, he was likely to better their situation, and to render a very essential service to his employers, by assembling on the plantation laborers who would be for ever fixed there, and who, by being taught and constantly employed, each in his separate branch, would do more labor, and perform it better, than double the number of daily hired men. No change, except for the better, was made in the condition of those men, who, instead of being paid as Pooliars, received the same pay as other workmen, and experienced many indulgences which other workmen did not enjoy.

It would appear that these reasons were satisfactory to the Bombay Government, for in July its authority was given to Mr. Brown to purchase "Pooliars, Betwas, and other castes of the natives, who by their own laws were in a state of bondage, for the labors of the Company's plantation of Randaterra." There appears an order from the Commissioners of Malabar, dated 20th October 1798, to the Company's Assistant at Choughaut, directing him to grant the necessary legal aid to the Darogha at that place, in transferring any number of those persons, required by Mr. Brown, to the Company's plantation, provided it be done agreeably to the known laws and customs of Malabar relative to them. Under this questionable policy, a large number of these unfortunate persons were placed upon the Company's plantation in the years 1799 and 1800.

In the original conditions by which Mr. Brown was appointed Overseer of this plantation, the plan of which he had suggested, it was stipulated that should the Court of Directors at any time disapprove of the arrangement, or of the concern being carried on at their expense, the whole was to be made over to Mr. Brown, who was to reimburse the Company for all prior expenses incurred on account of the plantation, except his own salary. This stipulation Mr. Brown was called upon to fulfil in 1802-3. He then became owner of the plantation, and the works were carried on at his expense. The sums due to the Company were to have been repaid by him by instalments: it appears that when the affair, to which we shall presently allude, took place, those sums had not been reimbursed, though this fact is immaterial to the question now under consideration.

The practice of purchasing Pooliars and other servile castes for the plantation was continued openly, after the authority of the Local Government was obtained: the Judges of the Provincial Court of Circuit declare, that it was "a matter of notoriety, that whilst the concern was conducted on account

of the Company, Mr. Brown was authorized to purchase slaves for carrying on the works, such as by the customs and practice of the country were considered as liable to transfer and sale; and it was in the recollection of the Judges that a considerable number of bondsmen of an officer of the Raja of Koormanad, whose property was confiscated on account of his having gone into rebellion against Government, were about the year 1800-1, transferred to Mr. Brown's charge, to be employed on the plantation." Mr. Brown himself admitted that he continued, from time to time, and after he became owner of the concern, according to his means and to the facility of procuring them, to increase the number of the Pooliar bondsmen on his plantation: but he declares that they were not considered by him as slaves, nor treated otherwise than his other laborers; and that their condition had been greatly ameliorated.

The information received by Mr. Baber stated, that one of the parties concerned in the traffic of children from Travancore was Wallapagata Assen Ally, a native of Mahé, who was a mercantile agent of Mr. Brown; and that some of the free-caste children, who had been purchased by this man, and forced to degrade themselves by eating with Pooliars, &c., were then employed upon Mr. Brown's plantation. The Magistrate communicated the information he had received to Mr. Brown, and deputed some officers to examine the whole of the slaves upon the plantation. The result of this enquiry was that the officers brought away seventy-six men, women and children, all of whom declared they had been stolen or forcibly carried away by Moplas and others, from South Malabar, Cochin and Travancore, and transported to Mr. Brown's plantation at Anjaracandy; six of the children were stated to be free-born, and had been within the preceding six months stolen from their friends at Travancore, and sent by Wallapagata Assen Ally to Mr. Brown at Anjaracandy. Mr. Baber called upon Mr. Brown to give him some explanation upon the subject of these persons, in order to enable him to bring the offending parties to punishment; but Mr. Brown, alleging that he had been subjected to this visitation improperly, and that he had the sanction of Government for purchasing slaves, protested against the Magistrate's interference, and intimated his intention of appealing to the Government.

It is necessary here to observe, that at this period (1811) the Province of Malabar had been transferred from the Bombay to the Madras Government, and that a considerable degree of animosity appears to have subsisted between the Civil servants of the two Presidencies, employed in the Province under the directions of the Madras Government. A Minute of the latter, in 1813, refers to this "distempered feeling," and to "the acrimonious and re-criminating correspondence with which the Records of the Government, for several years past, abound." There are, moreover, allusions, in the papers relating to the affair before us, to a feeling of decided hostility between Mr. Baber and Mr. Brown anterior to this affair. This circumstance accounts for much angry discussion in the course of the correspondence between the parties, and palliates, in some measure, the alleged indecorous behaviour of Mr. Brown towards the officers deputed by the Magistrate.

Mr. Brown laid his complaint, in the first instance, before the Provincial Court of Circuit, praying their interference in protecting his property. That Court required from the Magistrate a specific statement of all the proceedings, and of the grounds on which he detained the slaves taken from the complainant. Mr. Baber accordingly laid before the Court the depositions he had taken from the slaves themselves, and the nature of the information he had received.

Meanwhile Mr. Brown, apparently with reluctance, at length stated to Mr. Baber that the six children referred to, and two more who had escaped the observation of the Magistrate's Deputies, had been placed upon the plantation by Wallapagata Assen Ally. Of the fact of their being kidnapped, or forcibly taken from their friends, Mr. Brown declared he had no knowledge. The other slaves were returned to Mr. Brown, though twelve of them declared they had been stolen from their owners, and transported to Anjaracandy against their will.

The substance of Mr. Brown's complaint to the Provincial Court, and afterwards to the Madras Government, related to the seizure of the Pooliars, and to the great injury the plantation sustained from the absence of persons taught with great care one of the chief branches of cultivation there. The subject of the eight children is seldom alluded to: Mr. Brown maintaining that he knew them only as servants of Assen Ally, though employed by him as laborers. Upon the examination of this man by the Magistrate, he deposed that he was sent to Allepy by Mr. Brown, respecting some pepper to be exported to Bombay; that wanting a few children, he purchased, by the intervention of the Cutwal, twenty-five, some of whom he sent to Mr. Brown, but the inhabitants liberated eleven, and seized him (the deponent) and confined him; that Mr. Brown met him there and gave him a letter to "the gentleman," in consequence of which (it would appear, though not so stated) he was liberated. Upon being interrogated, he stated that some of the children were purchased by the deponent for Mr. Brown (as some of the deeds of sale showed), who told him he wanted ten or fifteen; that they were purchased with Mr. Brown's money; and he makes a distinction between those so purchased, and sent to Mr. Brown (six of whom were identified by him as the same found on the plantation), and those bought with his own money and placed on the Estate by his (deponent's) desire. He denies any knowledge of the children being made to eat Pooliars' food, in order to work a forfeiture of caste; but this defect seems to be supplied by the evidence of one of the slaves, who says he was put amongst Pooliars by the Wallia Achin (the name given to Mr. Brown), and forced to eat the Pooliars' food. It is right to observe that these depositions are somewhat vague and suspicious; the facts we have stated are not deposed to in clear language; and of the deponents, one is an acknowledged criminal, and the other (the slave) the party opposed to Mr. Brown. Moreover, besides the purchasing of free-born children, there was a charge made against Mr. Brown of having Pooliars on his premises who had been stolen from their owners, and we are not sure that the cases are sufficiently distinct in the papers.

A colorable confirmation of Assen Ally's statement appears in a communication from Captain Munro, the Resident at Travancore, enclosing a note he had received from Mr. Brown, at the period of Assen Ally's seizure at Alleppy, soliciting the Resident's protection for him, alleging that Assen Ally had the permission of the Cutwal to make the purchases of children, and consequently, if there was any guilt in the transaction, it must attach to the Cutwal and to the sellers, not to a stranger ignorant of the law,—"as, if," observes Captain Munro, "the circumstance of a person being a stranger in a country, and receiving co-operation from an inferior officer of a Government, could justify him in committing a most flagrant outrage against its laws, and against the most obvious principles of humanity and justice."

It appears that Assen Ally was punished in the native Court at Travancore by a fine of 1,500 rupees for purchasing nine of the children (who were returned to their native place), over and above the penalty he was still subject to for other acts of a similar kind: the transportation of slaves from Travancore having been always considered to be a breach of the laws of the country.

The Provincial Court of Circuit, taking cognizance of Mr. Brown's complaint, declared that the Magistrate had acted "totally illegal" in removing the slaves from Mr. Brown's premises, and ordered him to return the whole of the individuals (to Travancore, children excepted) to Mr. Brown, including in their sentence the Pooliars who had made oath they were stolen from their owners, the Judges of the Court observing that they did not even perceive, on the grounds of expediency, any valid reason for the further detention of the latter in the absence of any person claiming them.

Mr. Baber has recorded some severe and pointed remarks, in his letter to the Madras Government, upon the course pursued by the Provincial Court of Circuit, wherein he states, that "there is a local and powerful obstacle to

deter individuals from prosecuting Mr. Brown, or any of that party, before the Provincial Court."

By the exertions of Mr. Baber, prosecutors appear to have been found for carrying on the suit against some of the stolen Pooliar slaves, which, however, fell to the ground, through technical difficulties and exceptions to the evidence. Mr. Brown, by his Vakil, or Attorney in Court, disclaimed any right to the Pooliars, alleging that they had been brought to his plantations by an individual, and placed amongst his Pooliars, without any knowledge on his part that they had been stolen.

When this subject came officially before the Government of Madras, it not merely intimated its intention of instructing the Company's law officers to defend Mr. Baber, in the suit threatened by Mr. Brown for the recovery of damages for the loss of his bondsmen's labor, in the Supreme Court (the Sudder Adawlut having declared the inability of the Company's Courts to entertain it); but distinctly expressed its approbation of his conduct, directing him to continue his enquiries respecting any similar cases. The Advocate-General of Madras (Mr. Anstruther), to whom the matter was referred on several occasions for his legal opinion, states that the offence of Mr. Brown, if it could be established in evidence that he was acquainted with and encouraged the practise of kidnapping children, was indictable; and that even his traffic in slaves was contrary to the Statute 51, Geo. III, c. 23. He adds, however, that as the penal consequences of this Act did not attach in India till 1st January 1812, it will be great injustice to bring him to trial for violating the law many months before it could be reasonably supposed he knew of its existence; and that the former offence did not appear to be brought home to him by direct proof, though the circumstances appeared highly suspicious. Mr. Baber, he conceives, was fully justified in the measures he had adopted.

The occurrence arising out of these transactions, to which we shall presently refer, brought the subject in 1813 again before the consideration of the Advocate-General and the Government. The former, on that occasion, expressed himself more explicitly than before, and as his opinion may be considered unexceptionable, and was evidently adopted by the Government, we shall quote his sentiments regarding the respective conduct of Mr. Baber and Mr. Brown.

With respect to the former, he says: "the conduct of Mr. Baber, in the whole investigation as to the slaves, appeared to me at the time to be highly praiseworthy. I have referred to the papers again upon the present reference to me, and am more and more confirmed in the opinion which I at first formed. I see every mark of a strong feeling of compassion for the children who had been stolen from their parents, and a determination to restore them to liberty, zealously pursued in spite of very extraordinary opposition, without any symptom of that personal rancour which is strongly charged against Mr. Baber. It is not in the power of man to know with certainty, and, in general, it is no part of our duty to enquire, what secret motives may be concealed in the hearts of others. It is sufficient if the conduct be such as pure and good motives would naturally dictate."

The Advocate-General's opinion of Mr. Brown's conduct, though long, we insert in his own words, not merely to prevent misconception, but as it exhibits a summary of the charge against that gentleman.

Mr. Brown appears upon these papers in a very suspicious light. It is now not disputed that eight of the slaves found upon his Estate had been the free children of free parents, stolen recently, and puchased by his agents for the very purpose of being sent to his Estate as slaves. The possessor of stolen goods may often be innocent and ignorant of the theft; yet he is expected to show how and from whom he received them before he is cleared of suspicion. But the receiver of stolen children, sufficiently old to state the injury done to them in placing them in slavery, scarcely can be ignorant of the crime. The

children state that they refused to eat with the slaves, it being inconsistent with their rules of caste: they say that Mr. Brown and his son made them eat with the slaves. It is scarcely possible that, in that dispute, the children should not have stated who they were, and how they had been stolen from their families; and from that time, at least, Mr. Brown was bound to have enquired into the truth of their statements. Instead of doing so, he at first attempted to evade the enquiry instituted by the Magistrate, and appealed to a superior authority, claiming as his "property" the whole seventy-six persons carried away from his grounds. On being informed distinctly of the statements of six free children to the Magistrate (the other two not being then discovered), and being earnestly called upon to give every information in his power as to the authors of the theft, as well as to produce his own vouchers in support of his claims upon them, he again declines entering into the investigation, as unwarranted, speaks of the seizure of these persons as being not more legal than the seizure of any other part of his property, and appeals again from the Magistrate to the Circuit Court, for the avowed purpose of stopping the investigation. Upon the failure of these attempts, and finding that the Court of Circuit and Appeal would not interfere as to these six children, he sent a third letter, disclaiming all property or interest in the six children, and pretending that they had been sent to work on his plantation by another person, their owner. This extraordinary disclaimer of all title to those children, whom he had only seven days before persevered in claiming as his property, is immediately afterwards contradicted by this pretended owner of the children, who declares that he had been sent as Mr. Brown's agent to Alleppy to pay for some pepper and to buy slaves; and that these six children had been bought with Mr. Brown's money, under his orders, and sent to him. I see no ground to suppose that the agent could have any possible interest in making this statement; if it were not true, he was contradicting his employer, without any tendency to discharge himself; for he does not go on to say that he had orders to buy stolen children, but, on the contrary, denies all knowledge that they were stolen. He had no motive of malignity from any quarrel with his master, or from being dismissed by him, for he was sent to the Magistrate by Mr. Brown, with a letter to state who he was, and appears to have been still in his employ. His declaration is also supported by Mr. Brown's first statement to the Magistrate, of his having purchased some slaves very lately, and by his claims, in two successive letters, of the whole number of slaves carried off the plantation, as his property. These statements are inconsistent with his own subsequent declaration of the six children being sent, as the property of the Native agent, to work on the plantation; and I, therefore, think it clear that the latter declaration of Mr. Brown is false, and that the contrary statement of the native is, to this extent, the truth.

But the extent to which Mr. Brown appears to have carried these dealings, and the very extraordinary support which he appears to have received in them, seem to require some decisive check. If he has for years been in the habit of receiving as slaves persons stolen, whether from their families or from former masters, perhaps, avoiding to enquire as to their former state, but more probably knowing it, it may be fit for serious consideration, whether he should be left in a situation in which he can continue such practices, the Government having full power to remove from the country all persons who conduct themselves improperly in it.

We have been constrained to pursue this topic to such a length because it could not be overlooked, and a narrative too much condensed and epitomized might have occasioned misapprehension. We now proceed shortly to state an occurrence to which this enquiry gave rise.

Lieutenant F. C. Brown, of His Majesty's 80th Regiment, son of Mr. Murdock Brown, having learned, upon his arrival at Tellicherry, that a report was in general circulation, that his father "had sent an authorized agent to Travancore to kidnap children, and that children had been kidnapped," and being ignorant (as he declares) of the official proceedings on this subject, found it to

be stated, on enquiry, that Mr. Baber (whom Lieutenant B. describes as the professed enemy and persecutor of his father) had carried to Cannanore papers connected with the proceedings, and showed them to various persons. He accordingly attributed the origin of this report to Mr. Baber, thereupon proceeded to his house, and, at an interview, demanded that he should give him (Lieutenant B.) a written disavowal of having circulated the report. Mr. Baber denied that such report was originated by him, but declined giving a written disavowal. Whereupon Lieutenant Brown deputed Mr. A. Douglas, of the Civil Service, to wait upon Mr. Baber with a hostile message; which Mr. Baber refused to attend to, on the ground that he was not responsible to Lieutenant Brown for acts done in the discharge of his official duty. A similar message from Lieutenant Brown by Mr. Thomas Gahagan, also a Civil Servant of the Company, was treated in a similar manner by Mr. Baber; and in consequence of some offensive remarks upon Mr. Douglas, imputed to Mr. Baber, Mr. Gahagan waited upon the latter in Mr. Douglas's name to demand personal satisfaction. Meantime, Lieutenant Brown proceeded to *post* Mr. Baber publicly as "a liar and a coward." Mr. Baber immediately took steps to bring the matter before the Government, besides swearing the peace against the respective parties.

The three persons were required to explain their conduct, and upon a full investigation, the Government resolved to remove from Tellicherry the gentlemen who had taken part against Mr. Baber, namely, Lieutenant Brown, Messrs. Douglas, Gahagan and Harrison; and an official letter was written to Mr. Baber, stating that the Governor in Council continued to approve highly of his conduct, and considered the case proper to be the subject of a criminal prosecution; but as the immediate cause assigned for the quarrel was not an act of Mr. Baber necessarily in his public character, the Government thought it proper, as well as more expedient, that the prosecution should be carried on by himself.

(*To be continued.*)

COCHINEAL.

A writer in the *Government Gazette* says:—I have searched in vain for any good reason why the cochineal insect (the real *coccus cacti*) should not be as successfully introduced (if it be not so already) into this country, which is the nursery for some of the most valuable dyes employed in our Home manufactures, as in Guatemala or Mexico. Perhaps a suggestion of this nature induced the Directors of the East India Company to send out, about the year 1788, some of the true nopal plants to Madras, where, under the care of Dr. Anderson, they flourished; and some from this new plantation were sent to Bengal, where they have since increased so much, as to be common in almost every garden about the environs of Calcutta. In order to promote the success of this undertaking, a Committee of the Directors reported as their opinion, that measures should be taken to procure from America a quantity of the cochineal insect, with a view to introduce it on the Coast of Coromandel. Whether the real insect was ever brought to India I have not learned; nor am I acquainted with the facts, whether the insect which we have here is an aboriginal of this climate, or brought hither, like the nopal, to be prematurely abandoned to its fate; where, instead of adding to the brilliancy of our eastern manufactures, it is left unheeded and choked up, to waste its scarlet blood in propagating the degenerating species.

There are objections opposed to the facility of introducing the cultivation of the cochineal, on an extensive plan, for commercial purposes; inasmuch as the species of plant upon which the cochineal (which I shall call East Indian) here alone thrives is beset with prickles, which render their being gathered a matter of mere labor. The cochineal which I have reared in this country is the wild sort, called by the Mexicans grana sylvestra, and differs from the real or domesticated kind both in size and appearance; though in fact they are, in

every sense of the word, the same insect, differing in those points merely from the effect produced by care and suitable nourishment, and I am borne out in this conviction by the same opinion entertained by Mr. Thiery de Menonville, who in the year 1777, undertook a voyage to Mexico, at the expense of the French Government, for the purpose of procuring some of the real coccus cacti, intended to be introduced into the French West India Colonies; and in which, after considerable difficulty, he succeeded at Guasaca, whence he carried them to St. Domingo, and was busily engaged in forming a plantation both of the real and wild cochineal, having, soon after his return, found the latter on the Island living on a prickly cactus. But, unfortunately, before any definite result could be ascertained from these experiments, Mr. T. de Menonville died. The most interesting extract from the observations of Mr. T. de Menonville is that wherein he asserts that the wild cochineal, or grana sylvestra (although, in its primitive state, only half the size of the real or domesticated) yet, after being reared on either the *cactus cochinellifer*, or Castilian nopal, not only increases to nearly the size of the domestic, but that it loses, in a great degree, that downy covering which is the characteristic of the former.

From my own observations on the insects which I have reared in India, and of which I have at present some in all their different stages of forwardness, as also a quantity cured, I should be inclined to believe that the quality of the East Indian cochineal would, in a very short time, with care and attention, approach the real Mexican, as the color of the former is equal to the best imported from South America. It will, perhaps, be said, that all this has been tried already in Bengal, and that the trial has failed; but it ought also to be distinctly stated from what apparent cause the failure proceeded? And I would wait for some explanation on this head before I claim any further attention to a subject of no small importance to the commercial interests throughout India, and in the meantime stand prepared to advance proof that the grana sylvestra of India is capable of being cultivated to advantage; and I live in hope to see the day when general attention will be turned to the successful culture of this valuable insect, as effectually as now appears to be the case in Guatemala.

It is clear, that since the Society in Calcutta has introduced the system of rewarding agricultural industry, that our vegetables and fruits have improved in quality, so as, in many instances, to compete with our home productions. Might we not, therefore, reasonably suppose, that some little spur given to local inactivity would incite a disposition to improve upon an insect that does already exist, and for the propagation of whose species the climate is but too bountifully inclined.

SELECTIONS FROM THE ASIATIC JOURNAL.

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History of Mahomet.*

Mahomet, or Mohammed, as the Orientals pronounce his name, was born at Mecca towards the end of the year of our Lord 569. By birth he was of the tribe of Koraish, the noblest in Arabia, and he traced his ancestry to Ishmael, the son of Abraham.† At this period, a great part of Arabia was subject to a foreign yoke; all the north of Arabia Petræa, as well as Syria, Palestine and Egypt, was under the authority of the Emperors of Constantinople; the coasts of the Persian Gulf, and the countries watered by the Tigris and the Euphrates, obeyed the laws of the Chosroes of Persia; and a portion of the shores of the Red Sea, to the southward of Mecca, belonged to the kings of Abyssinia. Mecca alone and the country in the interior had preserved their independence. Save some temporary invasions, this region enjoyed a certain degree of repose; its tranquillity was disturbed only by the turbulence which is natural to a nomade people.

Mecca was considered the chief city of Arabia: the memory of Ishmael and of Abraham, and especially the distinction of containing without its walls the *Caaba*, caused it to be regarded by the Arabs as a holy place. But their minds had been tainted by the influence of the people around them. The Provinces subject to the Romans and the Abyssinians were almost wholly inhabited by Christians and Jews; the religion of the Sabeans and of the Magi prevailed in the Persian Provinces; the remainder followed in general the worship of idols. Mecca, in particular, and most of the tribes, having deserted the faith of Abraham and of Ishmael, had plunged into all the errors of paganism. In the interior of the Caaba were statues of Abraham and Ishmael holding seven arrows, with which the idolaters pretended to foretell future events. On the outside were ranged 360 statues, each presiding over one day in the year: some represented Angels, others planets and stars. Every one had its peculiar form of worship, its votaries and sacrifices. A similar superstition prevailed amongst the neighbouring tribes. Each village, each family chose its own divinity. Some adored idols; others the sun and the heavenly bodies. A few, adopting the notions of the Manichæans, believed in two principles, a good and a bad; the latter, owing to the dread of his malevolence, was the chief object of devotion. Human victims were immolated at the shrine of these deities of wood and stone; and such a pitch of excess had this barbarous custom reached, that children, and especially females, were sacrificed, upon the plea that the parents could not support them.‡

Mahomet himself was born an idolater: for many generations his ancestors had followed no other worship. His father's name was Abdallah, his mother's Amina; both were poor. Mahomet lost them at an early age, and his whole

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* Abridged from an extended biographical account of the Arabian Prophet, by M. Reinaud, in his *Description des Monumens Mussulmans*, derived from authentic sources and recent researches in oriental authorities.

† See the *Annals* of Aboulfeda.

‡ Pococke, *Spec. Hist. Arab.*, p. 323; Marracci, *Comment. de l'Alcor.*, p. 784.

patrimony consisted of five camels and an Ethiopian slave. Happily for him, his grandfather held a distinguished rank at Mecca, and took upon him the care of his education : when he died, his uncle, Abou Taleb, filled his place.*

Mahomet passed his early years in the country, where he acquired a strong and vigorous constitution. From a very tender age, he discovered an active, intelligent and reflecting mind. When his companions besought him to join their youthful sports, he replied that man was not formed for trifles.

At the age of thirteen, he accompanied his uncle to Syria. It was then the custom with the people of Mecca, even those of the highest rank, to addict themselves to commerce, and they carried to Bassora, Damascus and other parts of Syria, the dates, perfumes and aromatics of Arabia Felix and India, returning with corn, dry raisins, stuffs and other productions of the Roman empire.

A war breaking out between Mecca and some neighbouring tribes, Mahomet passed his military noviciate under his uncle, Abou Taleb, who commanded the forces of Mecca.

His poverty was the sole obstacle to his exaltation : a rich widow of Mecca, named Cadigia, determined to remove it. She began by appointing Mahomet to manage her commercial affairs, which were very extensive ; she soon after married him. Her age was then forty-two ; Mahomet's was twenty-five. History has recorded the splendour of the nuptials ; two camels were served up for the guests ; the slaves of Cadigia danced to the sound of tambours, and all Mecca was dazzled at the magnificence of the happy pair.†

From this moment the condition of Mahomet altered ; he found himself in the first rank of the citizens of Mecca, yet his change of fortune produced no revolution in his sentiments. His uncle, Abou Taleb, who had been kind to him in his youth, was then in want ; Mahomet relieved him, and took upon him the education of his family.‡

There is every reason to believe that at this very period he conceived the grand scheme, which he soon after began to put in execution. Travel had enlightened his mind ; he must have been powerfully struck with what he observed amongst the Jews and Christians ; they alone, throughout all Arabia, had kept themselves pure from the barbarous practices of idolatry, acknowledging one God, to whom they addressed their prayers. Having applied himself to the study of the Old and New Testaments, Mahomet manifested at first considerable partiality towards the Jews and Christians. Not content with admitting their holy books as the basis of his religion, he borrowed, at the beginning, some of their rites.

Unfortunately, history is silent regarding this primary portion of the life of Mahomet. The only facts recorded of the fifteen years which succeeded his marriage, are the births of his children, of whom, notwithstanding the advanced age of Cadigia, he had eight, four sons and four daughters : the former died early.

It is known, however, that Mahomet manifested a great inclination for retirement : every year, during the month of Ramadan, he withdrew to a cave on Mount Hira, near Mecca, where he declared that he employed himself in meditating on heavenly topics. He at length disclosed his pretended mission. One day, according to his own statement, whilst he was secluded in the cave, the Angel Gabriel appeared to him, and communicating the instructions he had brought from heaven, saluted him with the title of " Apostle of God." Mahomet returned home immediately, and imparted the occurrence to Cadigia, who, flattered at the distinction of being the wife of a prophet, believed instantly, and thus became the first proselyte. Her example was followed by Ali, the son of Abou Taleb, and by Abou Bekr, who had known Mahomet from his infancy. The new religion soon reckoned Osman and other indivi-

* Aboulfeda.

† Copious details are given in the Arabic Chronicle of Tabari. ‡ Aboulfeda.

duals, who became illustrious in succeeding years, amongst the number of its votaries. All of them received the appellation of *Mussulmans*, from an Arabic word, which signifies "to put one's self into the hands of God."

Mahomet fixed their creed and fanned their zeal by the revelations which he pretended to receive, from time to time, from heaven. According to him, whenever he was embarassed, the Angel Gabriel appeared to him from God expressly to solve his doubts. As he knew not how to read, at least at first, the Angel brought his instructions in writing, and read them to him. Mahomet repeated them, and afterwards revealed what he had learned to his disciples. Hence is the origin of the term *coran*, which in Arabic means "reading," and is pronounced, with the article, *al-coran*, which implies, emphatically, "the reading."

The new religion, however, was yet taught only in secret. Mahomet had been alarmed by the resistance of some of his friends to whom he had mentioned it, and who had rejected it with horror. At length, after three years of concealment, he determined to make it public. He began with such of his own relations as had hitherto persisted in idol-worship; he invited them, to the number of about forty, to a feast, at which he served up a roasted lamb; but at the very moment when he was about to explain himself, the party broke up, and he was obliged to defer the execution of his project.* The next time Mahomet was more fortunate. He pointed out to his guests with great energy the vice of idolatry; he impressed upon them the folly of expecting anything from mere images, incapable of hearing; by a natural transition, he expatiated upon the advantages of the new worship, spoke with enthusiasm of the only God, the creator of heaven and earth, who rewarded the good and punished the wicked. At length, finding that no person present seemed disposed to reply, he exclaimed with a burst of ardour: "is there any one amongst you who will become my Vizier and Lieutenant, as Aaron was to Moses?" At these words Ali, who was then a youth, scarcely twelve years of age, exclaimed: "Yes, O Apostle of God; I will be your Vizier and Lieutenant." Mahomet, overjoyed, embraced him tenderly, saying: "this is my brother and my Lieutenant; henceforward obey him." But these expressions provoked the persons present, who, turning towards Abou Taleb, Ali's father, at that time the Chief Magistrate of Mecca, observed, in a tone of sarcasm: "So, you must hereafter obey your son!"†

This experiment obliged Mahomet to change his measures, and he then applied himself to the common people of Mecca; he visited incessantly the public places and scenes of resort, inveighing against idols, and endeavouring to make proselytes. His declamations at first excited only surprise; but zeal for an ancient religion soon began to kindle; the innovator was viewed with malevolent eyes, and an opposition was formed against him. In vain had he recourse to prayers and to remonstrances; in vain did he warn his countrymen of the examples recorded in the Bible, in which the terrible vengeance of God had been drawn down by the crimes of the nations which had preceded them: they were deaf, in a great measure, to his advice, and even threatened violence to the few who joined him. At length, the most zealous of Mahomet's disciples were obliged to retire from Mecca; most of them, to the number of nearly a hundred, embarked on the Red Sea, and took refuge in Abyssinia, where they awaited a favorable change of circumstances. Mahomet himself was no wise dejected; when Abou Taleb advised him to renounce his scheme, he replied that if the sun was put on his right hand and the moon on his left, he would not recede.‡

The new religion continued to make some progress: Hamza, Mahomet's uncle, and Omar, who was subsequently Caliph, shortly became proselytes; the former was remarkable for his bravery, and had been attracted by the persecutions directed against his nephew; the latter was touched with a passage

* Aboulfeda. † *Ibid.* ‡ *Ibid.*

of the *Al-coran*, which he happened to hear read.* In process of time, Mahomet extended his mission beyond Mecca and even Arabia; his success induced him to proclaim himself an envoy from God to the black and to the brown, in short to all the nations of the earth. The principal obligation he imposed upon his proselytes, was to believe in one God, and in himself as his Apostle, as well as to purify with water and to change the habit. The increase of his power exasperated public animosity against him; the two parties never met without quarrels; all connection and intercourse between the family of Mahomet and the people of Mecca ceased. He was insulted whenever he appeared in public, even when he ate or prayed.

On the death of his uncle, Abou Taleb, who, although he remained an idolater, protected him, Mahomet considered himself to be no longer safe at Mecca, and withdrew to Tayef, two or three days' journey distant. He made choice of this town because the inhabitants were reckoned the bravest in Arabia, and he hoped by their means to triumph over his antagonists. The people of Tayef, however, were as unmanageable as those of Mecca; one of them answered his application thus: "If, as you pretend, you are sent from God, you are too strong for me to contend with; if, on the contrary, you are an impostor, you are not worthy of a reply." He was beset even by the mob, and forced to return to Mecca.†

Mahomet now determined to dissimulate. He concealed himself for some time, holding intercourse with his friends alone, except during the ceremonies of the pilgrimage, when all the tribes of Arabia flocked to the Caaba, together with caravans of merchants. A sort of truce then prevailed; the safety of the pilgrims requiring that all private dissensions should be suspended. Mahomet took advantage of this occasion, to insinuate his doctrine amongst the strangers composing this vast assemblage. He took them apart, and repeating to them some chapter of the *Al-coran*, said "I am the Apostle of God; the book which I read to you is an evidence of the truth of my mission. The Lord commands you to reject that which is unworthy of him, and to serve him and him alone. He wills, moreover, that you should believe in me and obey me." Such speeches as these, delivered in an energetical manner, seldom failed to produce their effect.

Meanwhile, there arrived at Mecca certain idolaters of Medina. This city, situated to the north of Mecca, was then inhabited by idolaters and by Jews of the tribe of Levi. A contest had taken place between the two people, and the Jews had been subdued and subjected to harsh servitude. In the excess of their sufferings, they could not help exclaiming: "O that the period of the Messiah would arrive, that we might fly to him and obtain deliverance from this tyranny!"‡ The idolaters of Medina, on reaching Mecca, and hearing of the new prophet, said to one another: "Who knows that this may not be the prophet of whom the Jews speak? Let us seek him, and secure him in our own interests." The persecution which Mahomet experienced from his countrymen furnished a motive which fixed them in this resolution. There had always existed an implacable animosity between Medina and Mecca; they were rivals in the trade of the caravans, and the spirit of rivalry had more than once excited a sanguinary war between them.§ These idolaters, therefore, sought out Mahomet, who preached to them the unity of God; enjoining them, at the same time, to observe temperance, and to shun the vile gratifications to which they were addicted. They were immediately converted, and such was the fervour of their zeal, that when they returned to Medina, they devoted themselves to the propagation of the new faith, and, in a short time, there was scarcely a house in the city which did not contain Mussulmans.‖

This success inspired Mahomet with an overweening confidence. Hitherto he had confessed his inability to perform miracles. In vain his adversaries

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* Aboulfeda. † *Ibid.* ‡ Arab Chronicle of Tabari.
§ Aboulfeda. ‖ *Ibid.*

urged him upon this point, remarking: "You perpetually refer to the examples of Abraham, Moses, and Jesus; why do you not work miracles, as they did, and then we will believe in you? Behold that hill," added they, pointing to a mound of red earth in the vicinity of Mecca, "change that into gold, and we will acknowledge ourselves vanquished." When Mahomet found he had a powerful party out of Mecca, he no longer scrupled to claim perfect equality with the ancient Patriarchs and Prophets, and determined to accomplish a miracle which should transcend whatsoever the memory of man had known or imagined: he pretended to have ascended one night to the seventh heaven, to have stood before the throne of God, and to have enjoyed a conversation with the Most High. This statement appeared so utterly absurd, that his own disciples reproached him with imposture; and but for the determined zeal of Abou Bekr, who declared that the Apostle of God could never lie, it would have given the death-blow to the new religion.

Islamism continued to spread in the interior of Arabia. The third year of Mahomet's Mission, another caravan of Medinese came and embraced his cause. Mahomet then released his disciples from the constraint which he had hitherto imposed upon them. When he recommended patience, he used to say, "Forgive your enemies till God comes with his Commandment." He now said: "Mussulmans may fight against those who wrong them: God is able to send them aid." He went further; considering himself as the chief of a new society, he exacted an oath of fidelity; his disciples swore to defend him as they would defend their wives and children; and in order to inflame their courage, he declared that all who fell in his cause would enter paradise.

When intelligence of this act of audacity reached the ears of the Magistrates of Mecca, they were struck with horror. Apprehensive of a Civil War in the city, they decreed the death of the innovator; but Mahomet, who foresaw the danger, withdrew himself from their grasp. Some time previously, he had lost his wife Cadigia and most of his children; and, although he had married again, no tie bound him to his native place. Accordingly, he caused his disciples to depart clandestinely to Medina, whither he proceeded a few days after. This event is denominated *Hegira*, from an Arabic word which signifies "flight," and it has since been employed as an epocha by all Mussulman nations. It occurred in the year 622 of our era; Mahomet was then about fifty-three, and had taught his doctrine for thirteen years; Heraclius reigned at Constantinople, and Persia was ruled by Chosroes Parvez.

Mahomet was received in triumph at Medina. He took immediate steps to establish his authority in that city, and to give certain forms to the Mussulman worship, which have scarcely undergone any change. His first object was to build a mosque in which he might offer prayers with the people; he set an example to others, by working with his own hands, observing, "whosoever shall labor at this edifice, will build for life eternal." It was constructed of bricks and the wood of the palm-tree.* He built also a house for himself, and his companions did the like. At the same time the rite of ablution was established, as well as the public observance of the fast of Ramadan, and the alms required by the faith; in short, Islamism developed itself by degrees, whilst it spread over a considerable portion of the earth.

Medina had hitherto borne the name of Yatreb; it was known only by some plantations of palm-trees and by its trade with the caravans. It now began to attract public attention; the circumstance of its containing within its walls the prophet of the Arabs, produced a change of its name to that of *Medinet al-Nabi*, "the city of the prophet," or simply *Medinet*, "the city."

Upon his arrival at Medina, Mahomet had arrogated the whole authority, spiritual and temporal. All who became Mussulmans were compelled to swear fealty to him. His disciples looked upon him at once as king and pontiff. In order to unite the different classes of his subjects, those who had accompanied

* Ebn Kotayba. Aboulfeda.

him from Mecca and those whom he had gained at Medina, he introduced a kind of Confraternity, in which each Meccan joined a Medinese. They treated each other as brothers; all were on the same footing; there existed no distinction between them, except the name of *Mohagerians*, or "fugitives," and *Ansarians*, or "defenders."

Mahomet at first displayed great moderation: the Jews of Medina, who followed agriculture and the rearing of cattle, were treated with great gentleness by him, and were allowed the free exercise of their religion. He even tolerated the idolaters who persisted in the worship of false gods. All his views tended towards the establishment of his power, and vengeance on his enemies at Mecca. No sooner was he in a condition to take arms, than he marched with his partizans against the territory of Mecca.

At the period referred to, as well as at present, that portion of Arabia which had retained its independence was partitioned amongst a number of tribes actuated by mutual jealousy, and almost incessantly at war with each other. From this cause, and from the nature of the country, predatory habits became familiar to the Arabs, and were not regarded as dishonorable, especially by one who, although pretending to be invested with the character of prophet, was agitated by the most furious passions. Hence proceeded all those consequences which necessarily happen, when sectarians are impelled at once by a thirst of vengeance, a desire for pillage, and fanatical zeal.

Mahomet distributed his partizans on all the roads, where they carried off cattle, cut down trees, and plundered caravans: he sometimes remained a whole month near one of the wells in the desert, awaiting his prey. The booty gained by his soldiers in the end attracted to his standard all the vagabonds in the vicinity: if they conquered they were enriched with spoil; if they fell, paradise was ensured to them.

It has been already mentioned, that there were periods when there prevailed a general suspension of arms throughout Arabia: this occurred at the time of the pilgrimage to Mecca and in other months. The points were then taken from lances, and whosoever had lost a father or a brother was obliged to suspend his revenge. Necessity had suggested these periods of general repose, or the human race might have been exterminated in this country. A custom somewhat analagous existed in Europe in the middle ages, which was termed *the Truce of God*. The Arabs, in like manner, called these periods *holy months*. Such was the impatience of Mahomet, that a caravan from Mecca having been plundered by his soldiers during one of these months, he sought to excuse them by alleging that, if it was a sin to prosecute hostilities during this period, the Meccans had committed a still more heinous offence, in resisting the will of God, and expelling his own prophet.*

It being reported that a rich caravan of his enemies was about to return from Syria, consisting of 1,000 camels and laden with the most precious wares of the country, Mahomet conceived the design of capturing it. The Meccans despatched 950 men to protect it; Mahomet, with 313 men placed himself upon the road they must pass, taking up a position near a well called Bedr, not far from the Coast of the Red Sea. The escort from Mecca, on reaching this place, found their advance obstructed, and a conflict became inevitable. At first, Mahomet discovered great perturbation. He had constructed a wooden cabin, in which he remained with Abou Bekr. During the battle, he smote his breast, ejaculating: "O my God, if thou permittest thy servants to perish, thou wilt have no worshippers left on the earth."† He was so agitated, that he let his mantle fall from his shoulders, and absolutely lost his reason for a moment. At length he took courage, and pretending to have seen an apparition of the Angel Gabriel, he cried out: "Rejoice! God sends us aid!" At the same time he mounted on horseback, and taking up a handful of sand, he threw it in the faces of his enemies, saying "May their countenances be

* *Al-coran*, sur. 11, v. 217. † Aboulfeda.

confounded !" His soldiers thereupon made a desperate effort; the Meccans fled, and the battle was gained.

This victory made a wonderful impression upon the Mussulmans; they considered themselves thenceforward invincible. But Mahomet, who took every opportunity to recall them to the idea of the Deity, sensible how easily, by this means, he might lead them where he would, endeavoured to quell their pride by declaring that their victory was not the work of man but of God; that, during the battle, he had beheld a legion of Angels, led by Gabriel, who made a frightful carnage amongst the enemy: and that when he threw the dust into the faces of the idolaters, it was not he that did it, but God had hurled the dust with his own hand.*

The Meccans, meanwhile, fled in great disorder; some of their warriors were killed, others had been made prisoners; the caravan, deprived of succour, had fallen into the hands of the victors. Mahomet ordered all his prisoners to be brought before him, their hands bound behind them, and he cut off the heads of those who distinguished themselves by their animosity to him: the rest paid a heavy ransom for their liberty. Amongst the number of the latter was his own uncle, Abbas, whose descendants subsequently reigned at Bagdad.

Upon this occasion Mahomet introduced a rule for the division of booty, which had never hitherto been fixed, and this uncertainty had often led to bloody quarrels. To prevent these serious disputes, Mahomet pretended he had received a divine revelation, and the question was eventually thus decided:— A fifth part of the booty was set aside for God and his prophet; another fifth was reserved for the relations of the prophet, for orphans, and the poor; all the rest was given up to the army, horsemen receiving double the proportion of a foot soldier. It is said that upon this occasion, some of the men having complained of the smallness of the sum which fell to their lot, Mahomet generously increased it from his own share.

The army returned in triumph to Medina, and the name of Mahomet was more than ever celebrated throughout the neighbouring countries. This was towards the middle of the second year of the Hegira; the remaining part of it was consumed in petty warfare: the most remarkable event of this period was the expulsion of the Jews from Medina.

For some time, Mahomet had felt some annoyance at the presence of Jews in the very centre of his territories. As long as he entertained a hope of drawing them to his own religion, he had acquiesced; but their aversion to the new faith increasing every day, he found himself in an awkward dilemma. He could not employ against them the same arguments as against the idolaters. The Jews told him they believed in one God as well as he, and that they could, moreover, adduce in their behalf an almost uninterrupted series of Patriarchs and Prophets. Mahomet, at length, took advantage of a dispute which occurred in Medina to get rid of them. He ordered that the Jews should either embrace Islamism or prepare for death. In vain they argued that they resided in Medina by virtue of a treaty, which it would be sacrilege to violate; all the relaxation they could obtain was permission to quit the city. They accordingly departed, to the number of 700, and took up their abode in the adjoining countries. One, who appeared bolder than the rest, was stabbed.

Meanwhile, the people of Mecca became impatient to wipe away the affront they had received; and in the third year of the Hegira (A.D. 624-625) they collected, in concert with their allies, an army of 3,000 foot soldiers, which advanced towards Medina, under Abou Sofian, whose son, named Moawiyah, became afterwards Caliph. The army was accompanied by women, whose sons, or brothers, or husbands, had fallen at the battle of Bedr: they were

* See the *Al-coran*, sur. viii, v. 16, where the Almighty is represented as so stating the fact to Mahomet himself?

mounted upon camels with tambours in their hands, and endeavoured by their cries and the discordant sounds they produced to excite the fury of the combatants.*

At the approach of this formidable body, Mahomet collected his forces and advanced to meet the enemy. His army amounted to 700 men only; but they considered themselves, in consequence of their past success, to be invincible. The action took place a short distance from Medina, in the vicinity of Mount Ohud. At the first shock the idolaters fled; but the Mussulmans imprudently rushing in pursuit of them, the Mecca Cavalry threw them into confusion, and in a moment a general route took place. A considerable number lost their lives; the prophet himself was dismounted; he had his face bruised, several of his teeth were knocked out,† and his body was scarified with wounds. Omar and Abou Bekr were also wounded. So great was the disorder, that it seemed irremediable. Mahomet, nevertheless, preserved the utmost composure; whilst his wounds were being dressed, he exclaimed: "Oh, how can they hope to prosper who thus deface with blood the countenance of their prophet?" A Meccan advancing to attack him, he seized a spear from one of his own party and struck him down at his feet.

Conceiving their honor to be redeemed, the Meccans at length retired; but not till they had perpetrated, the women especially, acts of the utmost barbarity upon the dead bodies of their foes. The wife of Abou Sofian, having discovered amongst the slain the corpse of Hamza, Mahomet's uncle, she cut off his nose and ears, which she stuck by way of ornament in her girdle, and cutting open his belly, she tore out his entrails with her teeth.‡

Mahomet was extremely chagrined at this serious reverse; he lamented particularly the loss of Hamza, who was a zealous partizan. Resolving to destroy all hopes in his own party of a reconciliation between them and the Meccans, he stigmatized, as a crime, the allowing seventy prisoners, taken in the former battle, to be ransomed. Since just seventy Mussulmans had lost their life in the present conflict, he declared that the misfortune was a punishment from heaven for their criminal indulgence towards idolaters.§ The two parties now resumed their mutual attacks with new energy: each strove to outvie the other in barbarity. Mahomet regarded it as a maxim never to suffer a wrong to go unpunished; if the enemy carried off a flock, he devastated a province: the idolaters adopted a similar course. These disorders became so universal, that nearly the whole of Arabia exhibited but one vast scene of murder and pillage. Every writer who refers to these unhappy times, relates particulars which make us shudder: as all these authors are Mussulmans, they intimate that these were the unavoidable effects of the obstinacy of the idolaters.

Mahomet and his principal companions, after they took up their abode at Medina, continued to trade with caravans. Their agents travelled into Syria, and as far as Constantinople. These caravans were often plundered by the hostile Arabs; a certain female, who was so celebrated for her predatory enterprizes that her name became proverbial, at length fell into the power of the Mussulmans, who fastened her by the heels to two enraged camels, which tore her in pieces.

The idolaters often carried off the flocks of Mahomet at the very gates of Medina. Sometimes they pretended a desire to embrace Islamism, and requested the prophet to send them some of his disciples to instruct them; if he complied, they slew these Mussulmans or sold them to the Meccans, who sacrificed them to the manes of their relations who were killed at the battle of Bedr. It is related of a woman at Mecca, that she thus disposed of a Mussulman, whose skull she converted into a cup, which she used at banquets.‖

* Aboulfeda. † One of them is still preserved in the Seraglio at Constantinople.

‡ Aboulfeda. § See an allusion to this in the *Al-coran*, sur. viii, v. 70.

‖ Aboulfeda. Maracci, *Prodromus*, Part II, p. 40, No. 25.

Mahomet, by degrees, made himself absolute master of Medina and of the whole country; he had, however, another attack to sustain. The Jews succeeded in prevailing upon Mecca and its allies again to take up arms; and 10,000 idolaters advanced towards Medina breathing vengeance and slaughter, and swearing, according to the Arab style, "to let fly together, and as from a single bow, all their arrows against the common enemy."* Mahomet had been taught prudence by his late disaster, and he resolved to await the Meccans at Medina. Terror prevailed amongst his partizans; those of the Medinese, especially, who had persisted in idolatry, affected to represent the danger as greater than it really was. He, nevertheless, displayed his accustomed courage. An army of 3,000 Mussulmans assembled round his standard; he encircled the city with ditches and entrenchments. In vain did the idolaters strive to force a passage: all who approached were destroyed. Discord soon spread in their ranks. A furious storm overturned their tents, and threw the camp into disorder. In about twenty days they raised the siege, and each returned to his own country. Mahomet, seeing them depart, exclaimed: "They have lately been the assailants: we will now go in search of them."

Previously, however, he determined to be revenged of the Jews, who were the authors of this war. Without giving his people time to complete their preparations, he marched the same day against the tribe called the children of Koravda. Having found them shut up, to the number of 700, in a strong castle, he forced them to open the gates, and made arrangements for putting them to death. The Jews had recourse to the mediation of one of Mahomet's companions, named Moadh, formerly their friend, who, however, having been previously wounded at the attack of Medina, from that moment thought only of revenge, and concluded his nightly prayer with these words: "Grant me, O God, the happiness, before I die, of witnessing the shedding of the blood of the Koraydites!" When he understood that the lives of these Jews were in his hands, he ordered them to be brought to the camp, and sentenced the men to death, the women and children to slavery. "A heavenly sentence!" exclaimed Mahomet, in an excess of joy, "a sentence which came from the seventh heaven!" and he commanded it to be carried into immediate execution.

The booty, on this occasion, was immense. Mahomet reserved to himself the arms and horses for the constantly increasing band of his proselytes; he even purchased others with part of his own share of the booty.

There still remained a Jew named Salam, who was much dreaded by reason of the hatred he bore to the prophet. Five Mussulmans, by Mahomet's order, entered his house, on the pretext of seeking hospitality, and assassinated him.

Mahomet, being thus freed from his enemies, became the most powerful prince in Arabia. The Meccans were henceforward too weak to molest him; and his prophetical character gave him a double ascendancy. Fearing no serious attack, he indulged more exalted views. Treason and assassination were less frequently recurred to; but, at the same time, his other passions began to acquire a mastery over him. He was at this period fifty-eight years old; he had many wives, and added daily to their number; yet his appetite for sensual indulgence was insatiable.

Mahomet had in his service a slave named Zaid, of whom he was extremely fond, and to whom he had given his liberty;† he had even adopted him as his son. Zaid was married to a woman of great beauty, named Zeynab. Upon the return of the expedition against the Koraydite Jews, Mahomet, having accidentally beheld Zeynab negligently attired, was struck with her charms, and could not help saying: "Truly, God turneth hearts as he willeth." The meaning of these expressions did not escape Zeynab, who communicated them to her husband. The latter, in order to gratify the prophet, repudiated his

* Aboulfeda.

† Zaid acquired his freedom by becoming a Mussulman; hence every slave who embraces Islamism, after his example, recovers his liberty.

wife. But it had hitherto been the custom in Arabia to consider marriages between individuals and the wives of their freed-men, or of their adopted sons, as incestuous and as abominations. Mahomet consequently felt some scruple; but at length, unable to control his passions, he married Zeynab, and in order to prevent scandal, published the following revelation, which he pretended was brought him by the Angel Gabriel: "The command of God must be fulfilled; the prophet hath not sinned in doing that which God ordained; he hath only followed the example of those who have preceded him."* The nuptials were celebrated with unprecedented splendour.

At the beginning of the 6th year of the Hegira (A.D. 627-628), Mahomet made some incursions upon the provinces adjoining Medina. His soldiers traversed North Arabia, appearing almost at the same time upon the shores of the Red Sea, near the coasts of the Persian Gulf, and as far as the environs of the Dead Sea. By these expeditions Mahomet enriched his coffers with plunder, and kept his warriors in exercise. He at length set about the accomplishment of a project which he had long meditated, namely, the subjection of Mecca, his native place. His heart was still sore at the recollection of the insults he had received there, and he was impatient to re-appear upon that scene with the lustre of his newly acquired power. Apprehensive of alienating the minds of the Arabians, who cherished a profound respect for this ancient sanctuary, he sought to clothe his enterprize with a religious character. He publicly declared his sorrow at being denied, for many years, in common with his companions, the privilege of performing the holy rites of pilgrimage: "Mecca," said he to his people, "is entitled to the respect of the human race; the Caaba has been sanctified by the presence of Abraham and Ishmael; it is the duty of Mussulmans to go thither and render homage to the everlasting." At the same time, he ordered them to make preparations, assuring them, by way of encouragement, that he had seen in a vision Mussulmans tranquilly performing this pious office.

His disciples obeyed the summons with the utmost ardour, especially those who, like Mahomet, were of Mecca, and, having been expelled thence by force, were eager to return thither in triumph. Fourteen hundred warriors armed with sabre and lance, began their march, preceded by seventy camels, designed for the sacrifice of the pilgrimage, and decorated with festoons and garlands. A multitude of nomade Arabs followed confusedly in their train. But when the Mussulmans approached Mecca, they found every entrance closed. The idolaters occupied the heights and defiles, threatening to proceed to the last extremities. Mahomet, who was desirous of entering the place without bloodshed, was obliged to agree to an arrangement, by which it was stipulated that the prophet should not enter the city this year, but might return the ensuing year; and that all Mussulmans should have liberty to visit the Caaba, provided they came unarmed. This treaty gave great umbrage to the prophet's companions, who, relying on the vision, had deemed themselves already in Mecca; they at first refused to retire, and Mahomet was compelled to make a demonstration of departing alone.

This arrangement, however, was of no little service to Mahomet. Although he was excluded from Mecca this year, he was certain of entering it the next, and he avoided the risk which he would have incurred by using violence. Moreover, some of the conditions of the treaty, which seemed to have been intended to prejudice him, turned out to his advantage. It had been agreed that if any Meccans who had quitted the city to embrace Islamism wished to return to their native place, they should be allowed to do so; on the other hand it was stipulated, that if any Meccan presumed thenceforth to leave the city in order to become a Mussulman, Mahomet should not only not receive him, but should deliver him up as a fugitive. Scarce a single Meccan who had followed Mahomet returned to Mecca; but hardly had the treaty been signed before upwards of 300 idolaters, including many women, left the city and came

* *Al-coran* sur. xxxiii, v. 36.

over to the prophet. Mahomet, it is true, conformably to his pledge, refused to receive them; but the fugitives having commenced the plunder of the suburbs of Mecca, and committed a variety of enormities, the Magistrates themselves were constrained, as a measure of prudence, to entreat Mahomet to take them away with him.*

On his return to Medina, Mahomet thought he might now treat with the most exalted potentates upon a footing of equality. Even this step he sanctified, as it were, with a religious character; he avowed his motive to be a desire to invite kings and other dignitaries to embrace his creed. It was on this occasion that, in order to give more weight and authority to his applications, he first used a seal of silver, on which were these words: "Mahomet, the Apostle of God."

The first sovereign he addressed was Chosroes Parvez, king of Persia, to whom he wrote a letter beginning thus: "In the name of God, clement and merciful! Mahomet, son of Abdallah, Apostle of God, to Chosroes, king of Persia, greeting." The king, beginning to read the letter, was so provoked at seeing the name of a man, whom he looked upon as a slave, placed before his own, that, without proceeding further, he tore it in pieces. Mahomet, on hearing this, exclaimed: "may his kingdom be, in like manner, torn asunder!"

He next wrote to Heraclius, Emperor of Constantinople. The letter commenced in a similar strain as the former; then were inserted some passages from the *Al-coran*, preceded by these words: "Peace be upon him who followeth the right way! I invite thee to embrace Islamism." Heraclius was then in his Syrian Provinces, busied in the war he was engaged in with Persia. He received the messenger with honor, and placed the letter upon the coverlid of his couch; but he did not comply with the invitation.

Mahomet, not discouraged, wrote to the king of Abyssinia;† and to the Governor of Egypt for the Romans. The latter was an Egyptian by birth, named Makaukes. He sent some presents to Mahomet, including two young girls of exquisite beauty, an alabaster cup, a white mule, a white ass, some honey and fine linen robes, with a sum of money. Mahomet wrote successively to the Princes and Lords of Arabia and the adjacent countries, amongst whom were Christians, Jews, and idolaters. Some of them became Mussulmans; others consented to pay tribute, and others treated his messengers with contempt.

Meanwhile, Mahomet completed the subjection of certain tribes which had hitherto maintained their independence: the most powerful was that of the Jews established at Khaibar. This was the name of a fortress built upon a lofty mountain, six days' journey from Medina, in a direction east and north. The number of the Jews who inhabited it was increased by the accession of most of their brethren, who had been expelled by Mahomet from the neighbourhood of Medina; their chief enjoyed the title of king. They hastened to make preparations for defence at the first report of the danger which threatened them, and laying waste all the low country, they shut themselves up in the fortress.

Mahomet, however, arrived more promptly than they expected him. His army amounted to 1,400 foot and 200 horses. After occupying some small forts scattered throughout the country, he directed against Khaibar all the most formidable means of annoyance which the art of war was at that period familiar with, using there, for the first time, battering rams and other machines employed in sieges. As soon as the breach was practicable, the Mussulmans mounted it; but the Jews, who expected no quarter, offered a fierce resistance. In vain did the prophet place himself at the head of the combatants; in vain Abou Bekr and Omar, in succession, took the standard of the army: all their

* History of Mahomet in Arabic; a MS. in the Bibliotheque du Roi.

† Probably some vassal of the king of Abyssinia, on the Western Coast of the Red Sea.

efforts were repulsed.* Mahomet, unmoved, thereupon said: "tomorrow I will give the standard to a man who loves God and his prophet, and who is beloved of both; he will advance to the city and will not turn back." He spoke of Ali, his cousin and son-in-law, who then labored under a disorder in the eyes. The following morning Mahomet sent for him, and spitting into his eyes, exclaimed: "Go; you are cured." He at the same time girded him with the terrible two-edged sword, called *dulfakar*, or "the clever;" and then, placing the colors in his hand, told him to march against the fortress.

Ali at first encountered no obstacle; but when he reached the ramparts, he beheld a giant approach him named Marhab, renowned for his exploits; he had a double cuirass and a double turban. As soon as he saw Ali, he said to him, "I am Marhab, armed at all points, and known by the prowess of my arm."—"And I," retorted Ali, "am he whose mother, in bringing him into the world, called *Hyder*, or 'the strong lion,' and I will take measure of thee with my sword."† At these words the two warriors approached each other; but Ali, more expert or more fortunate, clove his adversary's head. The Jews instantly fled; Ali and his party pursued them warmly; the whole army quickly advanced, and the place was taken. It is pretended that, in the heat of the action, Ali having dropped his buckler, seized the gate of the castle, which eight men could scarcely have moved, and used it as a shield.‡

On the fall of Khaibar, the whole country submitted. Mahomet left the Jews in possession of their land, reserving to himself half the produce, stipulating that he should be at liberty to expel them whenever he thought proper, provided he gave them other land in exchange. After his death, Omar exercised this power; not tolerating any other religion in Arabia than the Mussulman, he sent the Jews to cultivate lands in the neighbourhood of the Jordan.§ The booty was immense: one moiety of it was set apart for the expenses of the pilgrimage which the army was shortly to make; the other was distributed amongst the soldiers.

Mahomet would have had ample reason to exult at the issue of this expedition, if it had not, in fact, originated his death. In one of the forts which fell into his hands was a sister of Marhab, named Zeynab. This woman, burning with a desire to revenge the fate of her brother, conceived the design of poisoning some mutton which she knew would be placed before the prophet. On swallowing the first mouthful, Mahomet felt indications of poison, and pushing the dish away, he exclaimed: This sheep informs me he is poisoned!" But the venom had already penetrated to his bowels, and the effects of it were felt during the remainder of his life.

It is asserted that Mahomet, at the first transport, summoned Zeynab into his presence, and said: "Wretch! what have I done to thee that thou shouldst use me thus?" She replied in a firm tone: "Some have endeavoured to make me believe you were a prophet of God: I put poison before you, convinced that if you were really a prophet you would discover it in time; and if not, that we might be delivered from your tyranny." Authors do not agree as to the mode in which she was treated by Mahomet.

The army at length began its march for Medina. As the season of the pilgrimage had not arrived, Mahomet renewed his incursions into the adjoining provinces. In the midst of these transactions, an occurrence took place which made some noise.

It has been already mentioned that the Governor of Egypt sent a present of two beautiful damsels to Mahomet; one of them, named Maria, who was a Christian, inspired him with love. He dreaded, however, the effects of jealousy in his wives, more especially as he had denounced the crime of fornication

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* Aboulfeda. † *Ibid.* ‡ *Ibid.*

§ *Ibid.* Modern travellers, however, have found relics of the Jews at Khaibar, as well as in other parts of Arabia.

in the *Al-coran*. Passion, nevertheless, got the better of prudence; Hafsa, one of his wives, the daughter of Omar, detected the guilty pair in her house (each of the prophet's wives having a separate house built for her); and in spite of Mahomet's entreaty to keep the transaction secret, the incensed Hafsa revealed it to the other wives, and the scandal became generally known. Mahomet repudiated Hafsa, and detaching himself from the rest, kept up an intercourse with Maria alone. He, at the same time, reported that the following saying had come to him from heaven: "Wherefore, O prophet, under pretext of pleasing thy wives, dost thou abstain from what God permitteth thee? God is good and merciful."*

Apprehensive of the resentment of his fathers-in-law, Abou Bekr and Omar, Mahomet consented to take back his wives; but in order to obviate a like inconvenience, he reserved to himself the right of having as many women as he pleased; and he told his wives, in the *Al-coran*:† "If you resist the prophet, know that the Lord hath declared in his favor. If he pleases, he may repudiate you, and the Lord will provide him with better wives, good Mussulmans, faithful, obedient, devout and pious women, who will perform the offices of fast and pilgrimage."

The birth of a son by Maria, filled Mahomet with an excess of delight. He gave him the name of Ibrahim; but the child dying in little more than a twelvemonth, Mahomet acquired the disgraceful nickname of *Abtar*, or "the man without a tail."

Great preparations were made previous to the period of the pilgrimage; seventy camels were provided for sacrifice; the Mussulmans who attended the prophet the preceding year, reinforced by many others, were ready to follow him again; and at length a vast multitude commenced the march to Mecca. On the approach of the Mussulmans, the idolaters, in order not to witness the insult offered to their divinities, secluded themselves in their houses, or retired to the neighbouring hills. Mahomet experienced no obstacle to his entry; he was mounted upon a handsome camel, and one of his warriors preceding him, cried out: "Make way, make way, O children of unbelievers! Behold the prophet who triumphs over you; with one blow of his club he is able to crush you."‡ The Mussulmans performed their devotions at the Caaba and the other holy places; the ceremonies lasted for four days, and terminated by the sacrifice of victims; at the conclusion of which, Mahomet returned to Medina.

The prophet's cause derived a mighty advantage from this expedition; the admission of Mussulmans to the Caaba, so sacred in the eyes of the Arabs, induced a multitude of idolaters to join them, who had been withheld by their prejudices in favor of the holy places at Mecca. Even the peculiar guardian of the idols of the Caaba renounced idolatry and became a Mussulman. Many of these proselytes, especially the Meccans, had only their personal interest in view; they perceived their countrymen were divided, and that Mahomet was gaining the ascendancy, and they were unwilling to be the last to submit to him. Amongst this number was Caled, son of Waled, and Amru, the son of Alas. Caled was reputed to be the bravest of the Arabs, and it was he who threw the Mussulmans into disorder at the battle of Ohod. Amru, on the other hand, was distinguished by prudence in council. Mahomet received both with unusual honor. He told Caled that he knew long ago that a man of such talent could not fail to become, in the end, a convert to truth; to Amru, who, not content with making the ordinary profession of the faith, which consisted in using the words, *There is no other God but God, and Mahomet is the envoy of God*, requested a special absolution and remission of his sins; he replied: "Your profession of faith has effaced all." Caled and Amru highly distinguished themselves in the sequel: the former received from

* See the *Al-coran*, sur. lxvi, v. 1, *et seq.*

† See the *Al-coran*, sur. lxvi, v. 1, *et seq.*

‡ Arabic MSS. in the Bibliotheque du Roi.

Mahomet, for his exploits, the title of "sword of God," and subsequently conquered Syria; the latter subjugated Palestine and Egypt.

Whilst he suspended till a fit occasion, the execution of his project of rendering himself absolute master of Mecca, Mahomet employed the time in revenging some insults he had received. The principal of these expeditions was directed against the Romans.

Amongst the deputations sent by Mahomet to exalted personages, with the ostensible view of inviting them to embrace his religion, one was despatched to the Roman Governor of Bosra; but the envoy was murdered on the way by the inhabitants of the city of Muta, situated to the southward of the Dead Sea. Mahomet sent an army of three thousand chosen men to avenge the act; the standard of command was given to Zaid, the prophet's freed-man. On his approach to Muta, Zaid learned that the Romans, in concert with certain tribes of Christian Arabs, had collected a great force; some Arab writers exaggerate the number extravagantly by representing it at 100,000. Some of the Mussulmans advised a retreat, or that the army should await a reinforcement; but Abdallah, one of the subordinate commanders, exclaimed, "What risk do we incur? If we gain the victory, we acquire booty and glory: if we fall, we shall be admitted to the delights of paradise." An advance was, therefore, determined on, and the two armies were soon in sight of each other.

At the first collision, Zaid fell with the standard, which was immediately taken by Giafar, who assumed the command and continued the combat. Having his right hand cut off, he held the standard in his left, and losing that likewise, he held it closely pressed to his body, until he fell pierced with wounds. Abdallah next took the standard and command, and he was also killed. Caled was then named commander, and led on the troops till night put a stop to the conflict. The next day, Caled, embarrassed by the numbers of the enemy, had recourse to stratagem. He divided his force into small bodies, which he caused to perform sundry evolutions, which gave them the appearance of being very numerous. The artifice succeeded; the enemy was intimidated and retired, and Caled returned with his army to Medina.

The subjugation of Mecca ensued soon after this event, which mightily elevated the courage of the Mussulmans. It had been stipulated in the treaty that there should be peace between the two contracting parties and their allies. This year, a contention having occurred between some of Mahomet's allies and those of the Meccans, and the latter having taken part with their friends, Mahomet considered the treaty as broken, and commenced his preparations. In vain the Meccans employed every expedient to appease him; in vain did Abu Sofian, chief of the idolaters, take a journey to Medina with the same view, and strive to employ the influence of his daughter, one of the prophet's wives, who declined interfering at the instance of a worshipper of false gods: all hope of reconciliation vanished.

Mahomet commenced his march at the head of 10,000 men. In order to inspire the greater terror, he announced that for the space of three days the Caaba should be divested of its privilege of sanctuary, and that whosoever was taken with arms in hand should be slaughtered without mercy. At the same time, in order to prevent the effusion of blood, he desired his Generals to adopt the gentlest measures, and to spare the peaceable multitude. His instructions, however, were not observed. Scarcely had Caled entered the city, than, meeting with some resistance, he laid violent hands upon all he met with. Mahomet was much concerned at this; he contented himself with sentencing to death a few only who had shown themselves his determined enemies. All who manifested any compunction received a pardon. The mass of the people, who were in some alarm, he pacified by assurances of protection.

In the midst of the tumult of arms, Mahomet's entry into Mecca bore a religious character. He was attired in the dress of a pilgrim, and repeated, as

he advanced, in a solemn tone, a passage of the *Al-coran*.* His first act was to visit the Caaba and to pray to the Deity in the holy places. He next proceeded to abolish every trace of the ancient worship of his countrymen, by destroying the idols which surrounded the Caaba. These idols were of wood, stone, bronze, and even glass; part were shapeless masses; the rest were in the forms of angels and men. The largest bore the name of Hobal; it had been brought from Syria, where it was supposed to be endued with the power of calling rain from the sky, and having lost the right hand, it had been replaced with one of gold. This statue was of red stone, and its shape was that of a venerable old man, with a long beard. Mahomet approached each of these divinities in succession, and touching them with the ring he held in his hand, said: "the truth has appeared; let falsehood vanish!" The statues were immediately dashed to pieces, not excepting those of Abraham and Ishmael. He then assembled the people, and addressed them as follows: "There is no other God but the God who has fulfilled all his promises towards his servant, and who has discomfited all his foes. Henceforward you will no longer adore your fathers, Abraham and Ishmael, who were but men like yourselves." He then obliged the Meccans to take an oath of fidelity to him; and he engaged, with equal solemnity, to succour and protect them. The people, impressed with the dignity of his demeanour, exclaimed, "Never was there a Prince who displayed more grandeur and majesty!" Mahomet for the present, tolerated adverse creeds amongst the people; the chiefs alone, Abu Sofian amongst the rest, were compelled to embrace Islamism.

Meanwhile, the soldiers of Mahomet dispersed themselves in the neighbourhood of the city, demolishing idols and reducing the country. As each tribe, and even each village, had its peculiar divinity, this was a work of some days; but the people in scarcely a single instance took arms in defence of their gods. The inhabitants of the town of Tayef, where Mahomet had formerly sought refuge, and who were considered the bravest in Arabia, and one or two other tribes, manifested, indeed, an intention to resist; whereupon the prophet hastened the adjustment of affairs in Mecca, and it is reported that, pressed for time, he retrenched some of the customary prayers, and in lieu of four prostrations he made but two.

After fifteen days of indefatigable labor, he left Mecca, where everything had been put in order, and began his march against the idolatrous tribes to the eastward, situated in a delightful country; there was a tradition that the fertility of the soil was owing to Abraham, at whose intercession the Deity had transported the richest district of Syria to Tayef. Mahomet was attended in this expedition by the 10,000 men he had brought from Medina, and 2,000 Meccans who asked permission to accompany him. The army of the idolaters consisted of not more than 4,000. At the sight of such a small force, the Mussulmans entertained no doubt of success. It is related that one of them, to the great scandal of Mahomet, exclaimed, "With such an army, how can we fail of being victors?" The battle began without delay, but the Mussulmans met with a resistance they little expected. The idolaters were posted upon two eminences at the extremity of a vast plain; the spot was named Honain. The Mussulmans were received with a shower of arrows, and were unable to open a passage. This resolution staggered them; the idolaters from Mecca seized the opportunity to sow dismay among the Mussulmans. "The enchantment is at an end," said one: "the idolaters will, on this occasion, obtain the victory," said another. In short, the adverse army having made a timely attack, the Mussulmans fell into disorder, the route became in an instant universal, and the hills and valleys were crowded with the fugitives.

In the meanwhile, Mahomet, who was busily engaged in watching the battle from an elevated position, when he saw his men fly, began to shout, "hither, hither, Mussulmans! I am the Apostle of God; I am Mahomet, son of Ab-

* See sur. xlviii, v. 1, *et seq.* The passages are still placed upon the colors and standards of the Mussulmans.

dallah!" But nothing could stop their flight, and the enemy was already near him. He had now only a few faithful friends at his side, including Abou Bekr, Omar, Ali, and his uncle Abbas, who was long one of his most zealous disciples. In this emergency he became desperate, and resolved to plunge into the midst of the idolaters, and there court an honorable death. He was prevented, however, and his mule was held back with difficulty by his people. At length, at the powerful voice of Abbas, which re-echoed throughout the field, the fugitives began to halt; the nearest returned—the more distant rejoined them; the fight was renewed; the idolaters, hurried on by their ardour, had disordered their ranks. Mahomet, placing himself at the head of his troops, encouraged them by his voice and gestures. By degrees the idolaters began to recede; whereupon Mahomet had recourse to the same expedient he employed at Bedr; grasping a handful of dust, he threw it in their faces, exclaiming: "may their countenances be confounded!" His soldiers at this made a fresh effort; the idolaters, pressed on every side, gave way; they were pursued at the point of the sword, their ranks were confused, the route became general, and the battle was gained. Allowing the enemy's troops no time to recover, he pursued them in every direction, and laid siege to Tayef. As the place was extremely strong, he was obliged to use extraordinary means. He took into his service 400 Arabs of the country, who were reckoned expert in the art of mining and besieging. He made battering-rams, catapults and other machines equally formidable. But the idolaters declared they would either conquer or bury themselves in the ruins; and Mahomet, after exhausting every expedient which his ingenuity could suggest, was obliged in about three weeks to raise the siege and retire.

Notwithstanding this check, the expedition was advantageous to him. In the course of this war, the Mussulmans had taken about 6,000 idolaters prisoners; and conformably to eastern usage, the captives became the property of those who had taken them. The allies of the Tayefites intimated to Mahomet, that if he would restore their countrymen, they would immediately submit to him and embrace Islamism. Mahomet, overjoyed, assembled his soldiers, and with their consent liberated all these captives. Thus, Tayef was the only place in this part of Arabia which persisted in the worship of idols.

Mahomet, according to custom, ascribed all the honor of this affair to the arm of the Lord. He thus expresses himself in the *Al-coran*: "God hath succoured you on divers occasions, particularly at Honain; he then sent down legions of angels whom ye saw not, and punished the unbelievers."

When he had brought these matters to a conclusion, he re-entered Mecca, where he performed his devotions at the Caaba; after which he returned to Medina. His entry into this city had all the character of a triumph. The people were the more extravagant in their demonstrations of joy at seeing him again, from having entertained a belief that if he once gained possession of the place of his birth, Medina would no longer be the seat of his power. Thus ended the eighth year of the Hegira.

The ninth year (A.D. 630-631) became celebrated for the influx of ambassadors from all parts of Arabia to congratulate him upon his victories, whence it was called *the year of the embassies*. Arabian authors compare their number to that of the dates which drop in autumn; Mahomet refers to the fact in the *Al-coran*.* There was nothing wonderful in this circumstance. Whilst Mecca adhered to the ancient creed of the Arabs, the greater part of the tribes continued to regard that city as a rallying point; being now subjected to the yoke, it was no longer an asylum for idolatry, and it behoved the tribes to submit. Mahomet received the envoys with much dignity; he manifested towards each the attention which was due to him, and Arabia, almost universally, began to look upon him as her master and sovereign.

Circumstances could not be more favorable. In consequence of the troubles

* *Vide* sur. cx, v. 1.

which had agitated the kingdom of Persia, the Arabian Provinces, which had hitherto acknowledged the Persian authority, submitted to his yoke, and the Viceroy of Chosroes became a Mussulman. The ancient possessions of the Kings of Abyssinia shared the same fate: the Romans alone retained their former ascendancy.

Meanwhile, Mahomet neglected nothing which might contribute to consolidate his power. He was accustomed, when a tribe became Mussulman, to exact from it a tax, under the name of alms, amounting to two and a half per cent., levied upon the camels, oxen, sheep and merchandize. The Arabs, habituated to the independence of the desert, sometimes found this burthen too heavy, and revolted; but no time was lost in bringing them to reason. He, at the same time, continued to send out detachments on every side, either to destroy idols, to revenge and outrage, or to acquire booty; the number of the converts daily increased; some of them were Christians. At length, perceiving no enemies around him worthy of his regard, Mahomet resolved to undertake a war against the Romans. He had heard that they were jealous of his growing power, and had taken measures for attacking him, and he wished to anticipate them.

His preparations were on a scale suited to the greatness of the undertaking. Contrary to his custom, he announced his design beforehand. Every man capable of bearing arms was ordered to be in readiness to follow him. As this was in the very midst of summer, when the population were getting ready for harvest, his soldiers showed considerable repugnance, especially the forced converts from idolatry, who manifested a decided reluctance: all indeed began to be tired of these perpetual wars. But Mahomet paid little regard to their remonstrances. To those who objected that the weather was hot, he replied that it would be hotter still in hell; to others he represented that God was able to remunerate them for the loss of their harvest. He was warmly supported, in this emergency, by his chief companions. Abou Bekr gave him all he possessed; Omar surrendered to him half his property; Osman contributed 300 camels and 1,000 pieces of gold, and others in proportion. By these means Mahomet was enabled to collect 20,000 foot and 10,000 horse, probably the strongest force which Arabia had ever raised.*

The Mussulmans had great difficulties to surmount in their march over a burning soil; the camels could find no forage, and many of the soldiers were left upon the road. The army had to traverse the country of the ancient Temoudites.† Mahomet took the opportunity to inculcate upon his troops the fate attending unbelief. He pointed out to them the abandoned caves and deserted dwellings, and threatened them with a like visitation if they fell into the same impiety. When they reached the centre of the valley in which the Temoudites were accustomed to come for water, observing that the Mussulmans, parched with thirst, were rushing forward to drink, he checked them, saying: "Beware of tasting this water, which was used by wicked people; fly this accursed abode; weep over your sins, and fear lest ye experience the same terrible chastisement!" He, at the same time, covered his face with his robe, and spurring his mule, galloped till he was out of the valley.

A little further on was felt the approach of a wind much dreaded by the Arabs, which they call *semoom*, that is "poison." Woe to those who are exposed to its effects! Its pestilential breath destroys animal life, and by its tempestuous violence men and cattle are carried away. So prudent were the measures of Mahomet, that the Mussulmans were preserved from this scourge. By his orders, tents were pitched, and his soldiers were prohibited from leaving them. Two alone fell victims.

The army at length reached the place of its destination. This was a

* Aboulfeda.

† A people of Arabia Petræa, of whom there is an Arabian tradition that in the patriarchal ages they were destroyed for their impiety by the Almighty, whose vengeance they had defied.

country called Tebook, situated midway between Medina and Damascus, not far from the coasts of the Dead Sea. It is a place watered by streams and planted with trees; the caravans halt here to take in a fresh stock of provisions. As no enemy appeared, Mahomet, after refreshing his army, contented himself with subjecting the neighbouring country, and returned to Medina. Amongst the people who recognized his authority at this time, are said to be the Arabs of Ailah, at the extremity of the Red Sea, and those of Gerah and Adraa, in the ancient land of the Moabites.

Meanwhile, the Arabs of Tayef, who were the only tribe, in this part of Arabia, which adhered to the worship of idols, finding themselves incessantly exposed to the attacks of their Mussulman neighbours, offered to embrace Islamism, provided they were allowed the free exercise of their ancient religion for one year, and on condition that they should have a dispensation from prayer. Mahomet replied that the truth admitted no delay, and that religion without prayer was a non entity. These idolaters thereupon submitted to the Moslem religion; and there no longer remained in Arabia any people, embodied as a nation, attached to the practises of paganism. Mahomet then deemed it useless to constrain himself; he proclaimed that those who had not yet deserted idolatry and become Mussulmans should be allowed four months for their conversion, at the end of which period, if unconverted, they should be exterminated. This declaration was read at Mecca in the presence of the people, and it was added that henceforward Mussulmans alone should be admitted to the pilgrimage to Mecca, a rule which subsists to the present day.

It would be fatiguing to follow Mahomet in all the efforts he made to render his name and his religion triumphant. With indefatigable diligence, incited by an insatiable ambition, he spread his emissaries throughout Arabia Felix, Arabia Petræa, on the coasts of the Persian Gulf, and even amongst the nomade tribes in Mesopotamia. On some he imposed his religion, on others the payment of tribute; sometimes he appeared in the character of friend, and offered his powerful mediation.

On the next arrival of the day of pilgrimage, he once more felt a desire to re-visit his native city. This pilgrimage attested the wonderful progress of Islamism. Ninety thousand men, or, as some say, a hundred and forty thousand, prepared to follow the prophet, accompanied by their wives in covered litters and mounted on camels. The number of the victims corresponded to that of the pilgrims: in short, all Arabia seemed in motion. This, being the last, is denominated *the farewell pilgrimage*. The ceremonies observed by Mahomet on this occasion are worthy of mention, because they have since served as a rule or standard.

Previous to his departure, Mahomet bathed his whole body and anointed himself with oil. On his arrival at Mecca, he reverently kissed the black stone in which the compact between God and mankind is supposed to be contained. He then made the customary seven circuits round the Caaba; the three first gently running, the four last walking sedately, in the ordinary pace. Then leaving the city, he ascended the hill of Safa, from whence, turning himself towards the Caaba, he uttered these words in a loud voice: "God is great; there is no other God but God; he has no companions. Power belongs to Him. To Him be praise! He is omnipotent. There is no other God but God." After this, he proceeded to the hill of Merva, where he uttered a prayer. He visited successively all the holy places; when he had finished, he published the following message from heaven: "Miscreants will no longer dare to attack thy religion: fear them no more; to-day have I put the last finish to it."* It is reported that at these words, Abou Bekr, from a painful sense of how much he wanted to reach perfection, burst into tears. The words just quoted are considered by the Mussulmans as the conclusion of the *Al-coran*.

* *Al-coran*, sur. v, v. 4.

Mahomet next performed his sacrifices, and afterwards gave liberty to sixty-three slaves. Previous to returning to Medina, he introduced two important reforms.

First, he abolished the sacred months, as they were called, which constituted the season of general repose before mentioned. Since Mahomet had become sole master of the country, the season ceased; and he abrogated these months, observing that all months were alike good for fighting the enemies of God. The second reform was in the calendar. It appeared that, in primitive times, the Arabian year was regulated by the course of the moon; it consisted of twelve months of twenty-nine or thirty days each, which made in the whole 354 days. A regard to the more regular order of the seasons, led to an attempt to reconcile the lunar with the solar year. As the latter has about eleven days more than the former, the Arabs conceived the idea of adding a thirteenth month every third year. The pilgrimage of Mecca suggested one of the motives for this alteration. From the earliest period, the people of Arabia had been accustomed to visit the Caaba every year, and this assemblage in the sequel attracted merchants and traders. The consequence of conforming to the real lunar year, was that the pilgrimage, which had been fixed from remote antiquity, in the last month of the year, happened sometimes in winter, sometimes in summer, sometimes at seed-time, sometimes in harvest. To remedy this inconvenience, the year was reduced to an approximation to uniformity, and its commencement was so arranged that the last month corresponded to the beginning of spring. Mahomet, who professed himself the restorer of ancient usages, abolished this regulation, so that the period of the pilgrimage again traversed the different seasons of the year.

Mahomet at length returned to Medina. He was then at the very summit of power. No man, no nation in Arabia was in a condition to resist him. He was absolute master of the peninsula, and there is every reason to believe that he would soon have carried his arms beyond its boundaries, had not a violent disorder, which attacked him on his return from Mecca, hurried him to the grave.

Ever since the Khaibar expedition, the prophet had experienced the effects of the poison. On his return from Medina, his sufferings were so great that he thought the veins of his heart were bursting. The disorder manifested itself by a violent head-ache accompanied by fever. He chose as his nurse, Ayesha, whom he loved more than his other wives, and who was the depository of all his thoughts; hoping that, should the excess of his anguish extort from him some indiscreet confession, she would have prudence enough to keep the secret. To procure some relief to his fever, which was continually increasing, large skins of water were thrown over him; but in the midst of his sufferings he did not lose sight of his interested policy.

A short time previous, there had appeared in Arabia two other impostors, who, encouraged by his example, endeavoured to make proselytes. One of them, named Mossailama, took up his residence in the province of Yamama, in the very part where the sect of the Wahabites sprung up at a later period; the other, whose name was Asvad, resided in Yemen, or Arabia Felix. Each of them, during this period of revolution, had acquired a very considerable number of partisans, and imposture like a vast conflagration, seemed to threaten all Arabia. This was attacking Mahomet with his own weapons. He rallied all his partisans in those countries, and took his measures so well, that on the day before his death Asvad was stabbed in his palace. Mossailama fell soon after.

In order to confirm his disciples, Mahomet affected perfect serenity: he spoke incessantly of God and of the life to come. One day, when those around him appeared struck with his sufferings, he observed: "No prophet before me experienced what I feel; but the greater the pain the greater the reward." Another time he said, "The Lord gives his servants the choice of this world or the next; I have preferred the latter, to be near God."

On Thursday, the second day of his disorder, thinking himself a little better, he wished to be present at prayers with the people. He was carried to the mosque, and after having praised God, he spoke thus: "Men, if I have caused any one of you to be beaten unjustly, behold my back, let him treat me as I treated him; if I have soiled the character of any one, let him blast mine; if I have iniquitously exacted money, here is my purse." Hereupon a person present having claimed three drachms, Mahomet gave them to him, saying, "I would far rather have to blush in this world than in that which is to come."* He then enfranchised all his slaves, and communicated to his companions his last wishes. His directions were three in number: first, he commanded them to expel from the peninsula all idolaters and those who professed not Islamism; secondly, he required that all proselytes should be indiscriminately received, without distinction between new and old Mussulmans; and lastly, he recommended prayer. He ended by bestowing a malediction upon the Jews, whose hatred had conducted him to the grave.

On the Friday and following days, Mahomet continued to be conveyed to the mosque. On his return, he discoursed concerning religious matters, and also gave directions regarding the disposal of his remains after he was dead. He blessed those who were present, and charged them with his benediction to the absent: "I take you to witness," added he, "that I bestow it upon all who come after me for ever."

His malady now began to assume a more serious character, and his mind became enfeebled. Upon one occasion, when several persons were about him, he called out for pen and ink to write a new *Al-coran*. "I will write a book," said he, "that will prevent all error after my death." At this a violent tumult arose in the apartment; "have we not an *Al-coran* already?" they asked; "was that book not sufficient for this world and the next?" Disputes ensued, and the clamour grew so loud that it restored Mahomet to his senses; whereupon, he dismissed them, saying, "it is not decorous to quarrel thus in the presence of God's apostle." From this time, access to him was more difficult; what follows is known chiefly from the testimony of Ayesha, who did not quit him till he died.

It is related that Mahomet had by him a vase of water, in which he dipped his hands from time to time, in order to refresh himself, saying: "O my God, fortify me against the terrors of death." The moment before he died, he fainted; then opening his eyes once more, he ejaculated: "O God!—yes—with my fellow-citizen on high" (*i. e.*, the angel Gabriel)—and expired. This was on Monday, the 12th of Rabi the first, or the 8th June 632. His age was about sixty-three.

As soon as his death was reported throughout the city, a prodigious uproar arose. The people asserted that he was not dead, but that, like Moses and Jesus, he had merely gone on a visit to the Almighty. "How should he die," said they, "who must be our witness and mediator at the great day of judgment?" Amongst the most fervent of these was Omar, who traversed the city sword in hand, threatening to slay any one who should dare to assert that the prophet was no more. At length, Abou Bekr succeeded in showing, from divers passages in the *Al-coran*, that Mahomet was subject to the same laws as other mortals, and the uproar at length subsided.

A new subject of dispute immediately followed: who was to succeed him? Mahomet had left no son; and although his cousin and son-in-law, Ali, seemed to unite every claim, several of the prophet's companions were in a condition to contest the sovereignty with him. The Meccans vaunted their noble origin and their affinity with Mahomet; the Medinese boasted of their zeal, and appealed to the fact of their having afforded the prophet an asylum against the violence of his own countrymen. Each party wished the new sovereign to be taken from their number; and often were they on the point of coming to

* Aboulfeda and the *Chronicle* of Tabari.

blows. The discussion lasted three days; it was terminated by Omar suddenly taking Abou Bekr's hand, and swearing fidelity to him. This act was followed by all present, and the dispute ended.

New differences arose regarding the funeral of the prophet. The Meccans required that the body should be transported to Mecca, Mahomet's native place; some proposed its conveyance to Jerusalem, the spot where the prophets of old were buried; others contended that he should be interred in the city in which he died. Of this opinion was Abou Bekr, who remarked that it was the usage in respect to all prophets.

The funeral ceremonies were superintended by Abbas, the uncle of Mahomet. Ali bathed the corpse and helped to embalm it with camphor. All the people, conformably to the directions of the prophet, assembled to pray for him. At the head of the procession was Mahomet's family; next followed his companions, and lastly the mass of the Mussulmans, men, women and children. The utmost order prevailed. His grave was dug under the very couch in which the prophet drew the last gasp. In after times, a mosque was erected on the spot, whither his disciples came on pilgrimage.

Mahomet was naturally lively, affable and equable in temper. He listened patiently to every one, and, according to his biographers, in his social moments he was never the first to rise. His conversation was easy and sprightly; he was even fond of a joke. An old woman having applied to him to intercede with God to obtain her a place in Paradise, he replied that Paradise was not made for old women. The poor creature bursting into tears, he added: "true, old women enter not into Paradise, for God makes them young, beautiful and charming, in short, worthy of their new husband."

The dwelling of Mahomet was plain, unostentatious, and like that of a private person. He had twenty female camels, a hundred sheep and six or seven goats, which furnished milk for his domestic use. The land he possessed provided him with the barley and dates he required. Dates and water were often the only articles of food in his house. For two months together no fire would be lighted there.

On a journey, Mahomet had one of his slaves to ride behind him on the same animal; both ate out of the same dish. At home, he passed his time with each of his wives in succession, or took an unceremonious meal with his friends.' He was not distinguished from other persons by dress, any more than by his mode of living. He at first indulged himself with cotton; thinking cotton too luxurious, he refrained from using it, and dressed in woollen. He mended his own stockings and shoes, repaired his own clothes, lit his own fire, swept his own chamber, and waited upon himself.*

He practised abstinence even to excess, insomuch that sometimes, in order to appease the rage of hunger, he was obliged to press his stomach with a stone.

The greatest part of the barley and dates which Mahomet cultivated, he gave away to the poor. He constantly entertained forty persons at his own cost. He never said "no" to any request preferred to him. Hence it happened to him more than once to be in want of the common necessaries of life. According to his biographers, "God had offered him the keys of the treasures of the earth, and he declined them."

In his domestic character he was kind, easily pleased, and of a disposition which conciliated affection. When the relations of Zaid, his slave, of whom mention has been already made, and whom he enfranchised afterwards, came to redeem him, Zaid refused their offer: "where," said he, "shall I find a father so indulgent, a master so mindful of my interests?"

Mahomet had the least restraint over himself in respect to women, especially towards the close of his life. This inclination, and a fondness for perfumes,

* Aboulfeda.

were, as he confessed, his two predominant passions. As soon as he saw a handsome woman, he put his hand to his forehead and began to arrange his hair. He was not disgusted with a little flattery. Ayesha having once repeated some verses to him in which he was compared to a glittering cloud,* he could not contain his delight, but exclaimed: "O Ayesha, God bless you!" Contrary to the simplicity of his ordinary habits, he imitated the example of his countrymen in painting his eyebrows black, and his finger nails red.

Besides his female slaves, he had no less than twelve wives; nine were alive at his death. This was a palpable violation of his own precept,† which fixed the number at four. He pretended that his prophetical character exempted him from the law. It is apparent, as well from his actions as from certain descriptions in the *Al-coran* that he placed supreme felicity in sensual pleasures. The fact of his indulgence in this particular is not concealed by Mussulman teachers, who allege that the Deity granted him this latitude, as a mark of particular favor. His jealous temperament restrained his wives from the smallest freedom: he would not permit any person to approach them; the interdict appears in the *Al-coran*.‡ This jealousy extended beyond the grave; he prohibited any one of his wives from re-marrying after his death. Some of them were still young, Ayesha, for example, who was scarcely twenty. Nevertheless his commands were fulfilled; they all are reported to have led an irreproachable life.

Mahomet manifested an extraordinary zeal in behalf of his friends: he was fond of serving them with the same ardour with which they served him; this, in his estimation, was the surest method of attaching them to his cause. By a natural consequence, he was on familiar terms with them, took part in all their concerns, and entered into all their views. He was particularly careful to uphold the respectability of those whom he clothed with authority. Upon one occasion, when he despatched an officer from Medina to govern a province, he placed with his own hands the turban on his head, and having assisted him in mounting his horse, attended him some distance on foot, saying: "it is proper that those who are invested with command should be treated with respect; I only conform to the will of God."§

In proportion to his desire to serve his friends, was his implacability towards his enemies. If any one threw obstacles in the way of his projects, he gave free scope to his resentment, and employed steel or poison without scruple. He partook of the vindictive temper of his countrymen in this respect; and, generally speaking, he did not begin to display any magnanimity till the complete establishment of his power placed him above the necessity of resorting to these horrible expedients.

The activity of Mahomet was indefatigable. His mind was constantly at work; he was incessantly employed either in counteracting the designs of his enemies, or in fighting with them. His biographers imply this when they say that even whilst the prophet slept, his heart was engaged on divine revelation.‖ He was most dreaded in war. The Mussulmans reckon twenty-seven expeditions in which he was engaged: whence he came to be called *the prophet of wars and battles*, or *the prophet of the sabre*.

Mahomet was endowed with a perfect knowledge of mankind, and had the art of directing their talents to his own advantage; some were employed in honorable, some in discreditable actions. When any bloody execution was in contemplation, he commonly had recourse to Omar, whom he could restrain, however, when necessary. It was a maxim with him to commit no crimes that were not useful, and above all not to share the odium of them. Once, however, he betrayed his policy. An Arab, who had grievously offended him, implored his pardon. Mahomet, expecting that those who were about him would, by a prompt

* These verses are preserved in the *Hamasa*.

† See the *Al-coran*, sur. iv, v. 3. ‡ *Ibid*, sur. xxxiii, v. 50. § Tabari.

‖ Arab poem of *Borda*, v. 82.

act of assassination, spare him the disgrace of refusing the prayer, suffered the man to speak on. At length, seeing his companions remain passive, he dismissed the petitioner. After he was gone, he said: "as you perceived that I avoided giving him an answer, why did you not rid me of him?" Upon his companions replying that they waited a signal from him, he coldly remarked that it was not for prophets to make signs.

He acquired a knowledge of whatsoever was said or done: men whom he could depend upon, kept him informed of everything. Even his companions were sometimes astonished at this penetration, the credit of which he was accustomed to ascribe to the revelations of the Angel Gabriel. The Mussulmans account for this sagacity of Mahomet by asserting that he had between his shoulders two small eyes as fine as the eye of a needle, with which he could see even through a dress.

Mahomet possessed all the the natural qualifications which are calculated to impose upon the multitude. He had a quick apprehension, a retentive memory, an astonishing presence of mind; the expressions which came from him were such as suited his own peculiar interests. His education had been neglected; in a country where the arts and sciences were uncultivated, he has not even learned what could be taught there. He boasted that he could neither read nor write, and with the view of instituting a comparison between his paucity of instruction and the learning of the prophets who had preceded him, he bestowed upon himself the appellation of the *idiot prophet*. But his genius supplied all deficiencies.

The speeches which his biographers attribute to him, and some passages of the *Al-coran*, prove him to have possessed a clear conception and a natural elocution. The *Al-coran* fixed the Arabic language, and is still regarded in Arabia as an inimitable model of style. Mahomet was accustomed to appeal to it as a matchless piece of eloquence; and endeavoured to deduce from it a proof of the divinity of his mission. He went so far as to assert that it was not within the ability of man, much less of an ignorant individual like himself, to produce such a master-piece of composition; that God alone was capable of the prodigy.*

Mahomet was not untinctured with most of the prejudices of his countrymen. He placed faith in the interpretation of dreams, and was a believer in magic, fancying himself upon one occasion enchanted.

In his conduct, he evidently employed religion as a political expedient to gain his ends. Upon every occasion of his life, he brought forward a communication from heaven; so that the most important crisis of his life may be illustrated by the *Al-coran* alone. The Mussulmans admit this in pointing out at each passage, the event which gave occasion to it. He made no scruple of changing or modifying what he had commanded, following no other rule than his interest or his passions. Mussulman authors recognize in the *Al-coran* two species of precepts, those which are abrogated, and those which abrogate them. By the former they understand certain regulations which have given place to others; by the latter, those which are still in force. A want of attention to this fact has misled Christian writers, who have taken passages at a venture from the *Al-coran*, into strange mistakes.

One rule Mahomet never failed to observe, namely, to give to all his proceedings a religious character. He was fond of speaking of the ancient prophets, whose successor he professed himself, and of quoting their expressions. Having occasion to send some of his companions on an embassy to certain foreign

* With the exception of some splendid passages, the mass of the *Al-coran* is intolerable, except to Mussulmans, destitute of order, connection, and often common sense. It is described by an eloquent and by no means prejudiced writer (Gibbon) as "an endless incoherent rhapsody of fable, precept, and declamation, which seldom excites a sentiment or an idea; which sometimes crawls in the dust and is sometimes lost in the clouds."

potentates, to invite them to embrace Islamism, he mounted a pulpit and addressed them thus: "I expect you will not oppose my wishes, and act towards me as the children of Israel did to Jesus." This kind of language was continually employed by Mahomet, and his companions at length adopted it. His foster-brother, having incurred his animadversion for having presumed to say he was as eloquent as he, and being anxious to obtain his forgiveness, addressed him in the words which the *Al-coran* puts into the mouth of the brothers of the Patriarch Joseph, when they came to ask pardon for their barbarity towards him: "It is God himself who hath exalted thee above us; we are but sinners." Mahomet replied in the words of Joseph to his brethren: "Let there be now no reproach between you and me; God pardoneth you, for God is the most merciful of the merciful."*

The instances, related by some authors, of the extraordinary degree of enthusiasm with which he inspired his companions, are almost incredible. When he purified himself, his disciples would carry off the water in which he had washed the dirt from his body and drink it with reverence; when he spat, they would swallow the saliva; when he cut his hair, they would carefully gather up the smallest fragment. This was not done merely by the vulgar; the example was set them by the chiefs themselves. During the last pilgrimage to Mecca, the prophet having, according to custom, shaved his head, and the hairs being blown away by the wind, Caled, the son of Walid, ran after them, and gathering all he could find, kept them ever after in his turban, looking upon them as the surest guarantee of his success. Hence an idolater of Mecca, who had been witness to the glory of the Cæsars of Constantinople, and of the Chosroes of Persia, was led to observe that no King had ever been so much respected, or had enjoyed a like sway.

Apart from his political interests, the conduct of Mahomet was calculated to inspire respect. He always appeared penetrated with the idea of God, referring everything to virtue and a future life. An idolater of Mecca having offended him, the son of the man, a zealous Mussulman, offered to avenge the prophet in the blood of his own father. Mahomet shrunk back with horror, and re-called the unnatural son to feelings less barbarous. Upon all occasions he never failed to inculcate the great principles of morality.

So completely did he succeed in fascinating the mass of his disciples, that they at length believed him to be wholly exempt from sin: his impeccability, notwithstanding those passages in the *Al-coran*, in which he implores pardon for his sins, has almost become a dogma of the Mussulman creed.

Miracles in abundance are associated with his memory. According to his votaries, he was created before all things, and the world was made for him alone. Prodigies attended his birth: a brilliant light illuminated the East, the fire of the Magi was extinguished, and a violent earthquake shook the earth. He was miraculously born circumcised; at the very instant of his birth, he raised his eyes to heaven and distinctly articulated: "There is no other God but God; I am the Apostle of God." Wherever he appeared, the trees renewed their verdure, the plants blossomed, the very stones saluted him, and Angels shaded him with their wings.†

It is imagined that he still lives in the grave, and that whenever the voice of the crier is heard from the mosque summoning the Mussulmans to prayers, he raises himself in order to join in them. Lastly, it is pretended that he will be the first who, at the day of Judgment, will enter Paradise, and that mankind will be saved only through his mediation.

SLVAERY IN INDIA.

(*Continued from page* 917.)

With reference to the subject with which our last article concluded, we find a statement from Mr. Baber, dated in December 1814, that since the discus-

* *Al-coran* sur. xii, v. 91 and 92. † Chronicle of Tabari. Annals of Aboulfeda. Borda.

sions upon the subject of importing kidnapped free-born children in 1812 and 1813, an entire stop had been put to that inhuman traffic in North Malabar.

The next occurrence mentioned in the Madras papers is an alleged attempt at slave-dealing, by some Frenchmen, between Malabar and the Isle of France. Colonel John Munro, the British Resident at Travancore, discovered in January 1812 that a number of natives, men, women and children, were confined in irons at the Dutch Settlement of Janganacherry, a Port dependent upon Cochin, for the purpose of being transported, as they declared, to the Isle of France as slaves. Janganacherry is described as a place under the immediate superintendence of a Portuguese inhabitant, remote from the civil control of any European authority, and the convenient resort of smugglers and thieves. The Proprietor of the slaves was M. Vally, a resident at Pondicherry; they were found in the house of some of his relations at Janganacherry. The inhabitants of this place, Colonel Munro states, in defiance of the proclamations of Government, persisted in a traffic in slaves "of the same nature as the transactions carried on at Travancore, under the orders of Mr. Murdock Brown."

By direction of the Government, M. Vally was examined by Colonel Fraser, the British Commandant at Pondicherry, when he admitted that the slaves were his property; that such of them as were natives of India he had regularly purchased in Travancore, by permission of the then Resident (Colonel Macaulay) and of the Dewan; that he was not aware of any proclamation on the subject, and that he had never sold any slaves, and had no intention to send the slaves in question out of the country. In a representation to the Madras Government, he reiterates these declarations, adding, that in purchasing these slaves, "he was less guided by views of personal interest than by a mere act of charity, and that most of them were more burthensome than useful to him." In reply to the statements made by the slaves, and by the Superintendent of Bazaars at Quilon, that they were imprisoned in irons, half-starved, almost naked, and in a state of the utmost wretchedness. M. Vally affirms that he was ignorant of these facts, and believed them to be much exaggerated; that he always treated his slaves as a good master ought to do, and never ordered them to be put in irons.

There is one circumstance which is material to a right conclusion in this matter: Colonel Munro states that M. Vally had obtained the permission of the Government to proceed to the Isle of France, but having stated that he could not procure a passage thither from the Malabar Coast, he received a passport from him (Colonel Munro) to proceed with his family to Madras, for the purpose of embarking at that place. M. Vally admits this, but states in explanation, that when he left Travancore he had intended to proceed to the Isle of France, but that circumstances had induced him to alter his intention and to take up his abode at Pondicherry. The result of a subsequent enquiry intended to be made into this subject is not given.

In 1814, an enquiry took place, at the instance of the Bombay Government, on a complaint preferred by a dependent of Mohammed Ali, the present Pacha of Egypt, relative to certain Abyssinian slaves and females from Kutch, who had been seized and taken from some Arab traders in India, in which complaint some of the public servants were charged as accessories.

It appears that in January 1813, Mr. Gillio, the Judge and Magistrate of South Malabar, received information that some Rajpoot women and children had been kidnapped from their country (Kutch) and sent on board two Arab dows, which had then arrived in the Beypoor river. The informant, a boy of twelve or fourteen, who had made his escape from one of the vessels, stated that he and the rest had been brutally treated on board, and that the women and girls had been violated by the noquedah and others. The vessels were accordingly searched, and thirteen individuals of the Rajpoot caste, women, boys and girls, were brought away to the Court. From their depositions, it would appear that they had, most of them at least, embarked on board the dows during the famine at Kutch in 1812, when the poorer classes, being in a state

of actual starvation, were glad to sell themselves or their children to any one who would give them food. Their treatment, however, had been so brutal, that they declared that they would rather die than return to the vessels. The Magistrate thought it not an act of humanity merely, but of duty, to set them at liberty ; and one Ruttun Chund, a Kutch man, and other merchants of apparent respectability, having voluntarily offered to maintain and send them back to their own country, Mr. Gillio delivered them up to Ruttun Chund accordingly. Unknown to the Magistrate, however, the noquedahs of the dows, who were brought up to the office, were subjected to great indignity by Ruttun Chund and others leagued with him, who enticed away four Abyssinian slaves from one of the vessels, and extorted from one of the noquedahs upwards of 2,200 Rupees.

Upon an investigation of the matter by Mr. Pearson, Mr. Gillio's successor, it appeared that the Rajpoots had not been sent back to Kutch, but had been distributed amongst various persons at Calicut and elsewhere, and through the treatment they had experienced had forfeited caste. The Magistrate suggested that the delinquents should be prosecuted, and accordingly Ruttun Chund and three others were tried before the Court of Circuit, on a charge of enslaving the persons referred to, but escaped conviction.

The next subject is one of considerable moment and interest. In the latter part of the year 1814, Mr. Baber, the Magistrate of North Malabar, whose efforts for the amelioration of the servile classes in Southern India have already been largely spoken of, brought some very serious questions before the Government, namely, whether a British Magistrate ought to sanction with his authority the sale of individuals of the slave-tribes, in execution of judicial decrees, or to take cognizance of disputes between persons claiming such slaves, or of complaints by owners against slaves who deserted or refused to work ; also whether Europeans were allowed to become purchasers, and whether, under any circumstances whatever, it would be lawful in the Collector to attach and the Judge to cause the sale of slaves by public auction, in satisfaction of revenue arrears, with or separate from the estate on which they were born. The application of Mr. Baber was referred to the Board of Revenue at Fort St. George ; and in consequence of this and of a further representation by Mr. Baber, in 1818, when he was a Judge of the Circuit Court, some very important evidence was obtained, which diffuses considerable light upon the subject of slavery in this part of India.

The representation of Mr. Baber in December 1818, was founded upon a declaration of the Parbutty of Beypoor, when under examination respecting a charge of conspiracy, that he had, in his official capacity, and in concert with the Sheristadar of Calicut, distrained some Chermars, a slave-class, who had been sold by public auction. Mr. Baber, thereupon, took steps to ascertain whether there was any authority for this practice, and whether slaves were liable to attachment and sale in satisfaction of revenue arrears.

A Minute of the Board of Revenue, dated January 1818, ostensibly with reference to the question of revenue Administration, speaks of the inferior laborers in Southern India in the following terms :

It is not, perhaps, sufficiently known, that throughout the Tamil country, as well as in Malabar and Canara, for the greater part of the laboring classes of the people have, from time immemorial, been in a state of acknowledged bondage, in which they continue to the present time.

In Malabar and Canara, where the land is very generally divided, and occupied as separate and distinct properties, the laborer is the personal slave of the proprietor, and is sold and mortgaged by him, independently of his lands. In the Tamil country, where land is of less value, and belongs more frequently to a community than to an individual, the laborer is understood to be the slave rather of the soil than of its owner, and is seldom sold or mortgaged, except along with the land to which he is attached ; but in Telingana, where it is

difficult now to trace the remains of private property in the land, this class of people are considered free.

It is, certainly, a curious circumstance, that in those Provinces where the severe and arbitrary system of the Mussulman Government was established at the most early and for the longest period where consequently the public assessment on the land is the most high, and private property in the soil the most rare and least valuable, the laborer should also be the most free; while his condition is the most abject in those countries where the ancient institutions of the Hindus have been least disturbed, where the public demand on the soil is the most light, and private property in the land is universal, and of the highest value. It seems probable, however, that in former times slavery may have been as prevalent in the northern, as it now is in the southern and western Provinces; and the same circumstances that reduced the landlord of Telingana to the situation of a landholder, may have tended gradually to weaken the power he possessed over his slaves, until they finally became altogether emancipated from his authority.

There cannot, however, be a doubt, that the slavery prevalent among the lower classes of Hindus, is of a very different and opposite nature from that so strongly and justly reprobated in England, inasmuch as foreign traffic or external commerce in slaves is quite different from domestic slavery. It has been stated by very competent authority, Mr. F. W. Ellis, the Collector of Madras, that in the Tamil country, the Pariahs and Pullers, most of whom are slaves attached to the lands of the Vellaler, as well as the Pulli, who are generally serfs on the lands of the Brahmin Merassidars, sometimes claim meras, or hereditary private property, in the "incidents of their villainage," and that "it is generally allowed to them and their descendants, on proving their former residence in the village, however long they may have been absent from it." On the other hand, the late Magistrate in Malabar, in addressing Government respecting the sale of men, women and children of the Pollar, Cherumakul, Panian, Kanakan, Kalludy, Yocallan and Nacady tribes, submits that, "if the general question of slavery, as recognized by the local usages of Malabar, or by the Hindu and Mahomedan law, is not affected by the laws made to abolish the slave trade, adverting to the wretchedness and diminutive appearance of this description of natives, it still appears to be a subject well worthy the humane consideration of the Right Honorable the Governor in Council, to enact such legislative provisions as will tend to ameliorate their condition, and prevent their being sold out of the talook, or, indeed, off the Estate, the place of their nativity, and above all, from being exposed to sale by public auction, in execution of decrees, or in satisfaction of revenue demands."

The right which the slaves in the Tamil country possess to continue attached to the soil where they are born, which, though not universal, is pretty general among them; their dependence rather on a community than on an individual, and, perhaps, the vicinity of some of them to the Presidency, where a general knowledge prevails, that the spirit of our Government is inimical to bondage, seem all, more or less, to have contributed to render their condition in some degree at least superior to that of their brethren on the other Coast. It is by no means, however, to be understood that this is universally the case. Their treatment necessarily depends principally on the individual character of their owners; and when we reflect on those evils that are inseparable from even the mildest state of slavery, and consider how large a portion of our most industrious subjects are at present totally deprived of a free market for their labor, restricted by inheritance to a mere subsistence, and sold and transferred with the land which they till, policy no less than humanity would appear to dictate the propriety of gradually relieving them from those restrictions, which have reduced them, and must otherwise continue to confine them to a condition scarcely superior to that of the cattle which they follow at the plough.

While such, in the opinion of the Board, ought to be the policy to be pursued with regard to this class of people, it would be obviously unjust to interfere with the private property, which there can be no doubt that the ryots at present

possess in their slaves: and it might be dangerous too suddenly to disturb the long established relations in society subsisting between these two orders. For the present, therefore, it would seem sufficient, with the view to prevent oppression, or abuse of authority, to define by legislative enactments the power which may be lawfully exercised by a ryot over his slaves; but as the revenue records do not afford information sufficiently minute and satisfactory for this purpose, it is resolved to call the particular attention of the Collectors in Canara, Malabar and the Tamil country to this subject, and to desire that they will take an early opportunity to communicate fully their sentiments thereon, for the consideration of the Board.

The Board in consequence procured the opinions of the various Collectors, of which we subjoin an epitome.

Mr. Hargrave, of Salem, says: "I can safely state in the manner referred to in these communications, there is no vestige whatever of slavery in this Collectorate, nor has any such practice obtained from the time the country came into possession of the Honorable Company. During the Mussulman Government, there were a few slaves belonging to certain nunjah lands in the vicinity of the Cauvery; and there are now some descendants of these people, but they are just as free as any other inhabitants. I have heard of one or two instances of a child being sold for the purposes of domestic slavery; but this is uncommonly rare, and otherwise, such a circumstance as a person being sold as a slave has never transpired."

Mr. Sullivan, of Coimbatore, states that slavery exists but in a very few villages of this Zillah; that the children of slaves are born slaves, and that the right of the owner to sell his slave without the land is very seldom, if ever, exercised. He adds that the master is supposed to be vested with despotic authority over his slaves, though its exercise is not permitted by the British Government; he has also a power over the property of the slave, and may make use of the cattle reared by the slave for agricultural purposes; that, on the other hand, a slave may object to serve another master to whom the land is conveyed. Mr. Sullivan states that there appears reason to think that the slaves are, on the whole, better treated by their masters than the common class of free laborers; they have about an eighth of the produce allotted for their subsistence, and in some instances land has been made over to the Pullers, which they cultivate for their support.

The Collector of Tanjore, Mr. Hepburn, gives the following statement:

From the best information I can obtain upon this subject, it appears that slavery, unconnected with the land, does not exist in this district; but in connection with the land, slavery does exist in this district to a certain degree, although the situation of these people is widely different from what is understood by the term slavery in other parts of the world, the whole being in the first instance here founded upon a voluntary contract between the parties.

The slaves here are of two castes only, the Puller and Pariah; and, as before said, the origin of their bondage arises in a voluntary agreement on their part to become the slave of some man more powerful than themselves, upon whom they thus impose a more strict obligation to protect and maintain them and their families, than if merely serving them as laboring servants. The Brahmins, in consideration of their caste, do not receive these bonds of slavery directly in their own name, but have them generally drawn out in that of some of their Sudra dependents. When a bond of slavery has been given, it ceases not with the life of the party, but is binding upon the descendants of the original giver, who continue bound by the condition of it likewise. In return, the owner is obliged to find subsistence at all times, and under all circumstances, for the family of his bondsman, whom he can employ in any manner he pleases, although it is generally as a laborer in the fields. The bondsman does not reside in his master's house, nor form any part of his family, but has a house provided for him, along with the others of his caste, to which a back-yard of eighty goontahs, rent free, is attached, the same as other laborers. The master has

the power of selling the slave, but he cannot sell him to any one who will carry him to a distant part of the country, without his own consent. If the master, through poverty or other cause, fails, or becomes unable to subsist and protect his bondsman and his family, he is at liberty to seek employment as a free laborer elsewhere, but is liable to be re-claimed at any time by his master, when he may be again in a condition to fulfil his part of the agreement. When lands are sold in any way, it is always independent of the bondsmen, if any, upon it. If they are likewise to be sold, separate deeds of transfer are passed; if not, they continue attached to their former masters. No person of this description has ever yet been considered as seizable property, or sold for an arrear of revenue, nor do I believe ever by a judicial decree in any civil cause; nor have I ever known this species of property recognized by the Officers of Government, although it is by the natives themselves, in their transactions with each other.

On the part of the bondsman, his rights are, subsistence and protection for himself and family, from his master, with liberty to seek it elsewhere, as a free agent, if not found him, and the right of not being removed by sale to a distant country from the place of his birth. With regard to himself personally, his treatment from his master is the same as that of his other laborers, which is in general of a mild nature, but he is not more liable to personal punishment than others, in consequence of his state of bondage, and any cruelty or abuse of authority on the part of the master towards his bondsman, would be complained against and punished with equal strictness as if committed upon a free man.

Upon the whole, therefore, the Board will perceive that the condition of these people differs very little from that of the common laborer, and that the treatment to both is nearly the same. The disadvantage to the bondsman is the power of being sold or transferred to other masters, and this, I believe, is not very frequent, as it is the last property generally which is disposed of by a person in distressed circumstances. The advantages are, the more effectually securing subsistence and protection to themselves and families, particularly in times of trouble or difficulty, than it is binding on masters in general to bestow upon common laborers, and this without rendering their condition in any degree intolerable, towards the amelioration of which the equity and mildness of the British Government have greatly operated, in respect to rendering the conduct of masters to their servants indulgent, forbearing and kind.

I do not find that the system of slaves attached to the soil, and transferable by purchase, as an appendage to the land, obtains here.

Mr. Lushington, the Collector of Trichinopoly, states that the terms and nature of the agricultural and domestic slavery, which has existed from time immemorial in Hindustan, differ essentially in almost every district. The number of Pullers in Trichinopoly he estimates at about 10,600; they are to be found only in those villages where there is paddy cultivation. Their services are chiefly confined to the irrigation of the land; occasionally they are required in menial domestic offices. If a wall or a pandal is wanted, the Pullers are obliged to erect it, without any further recompense than their usual emoluments. They are usually sold with the land, but in many cases may be purchased independent of the land: a female Puller is never sold. The services of Pullers are also occasionally mortgaged. They are entirely supported by their masters in sickness and in health; their marriages and funerals are defrayed by the Merassidars, and they have a small gratuity at the birth of a child. At the principal Hindu festivals, they receive a certain sum. Their emoluments, though small, he has every reason to believe are scarcely ever withheld. In regard to their treatment, Mr. Lushington says:—

I have examined the Pullers themselves on this subject, and asked them what course they would pursue, if ill-used; they replied, they would seek other masters at a distance, who would treat them more kindly. In corroboration of this fact, I have never received a complaint, either in my fiscal or magisterial

capacity, since my appointment to this district, from a Puller against his master. The right of the Puller is so distinctly defined by custom, and the interest of the Merassidars so substantially affected by the good conduct and health of the Puller that it is hardly possible to suppose the Merassidars would be so blind to their own interest, as to cause their Pullers to abscond, or by harsh treatment reduce them to sickness.

It has been the custom to describe the Pullers as the lowest order of society, involved in wretchedness and misery, and reduced to a condition "scarcely superior to that of the cattle they followed at the plough." In Malabar, it would also appear, the human form has even changed its wonted appearance, and that the slaves are distinguished by their diminutiveness.

This theme holds out a fine subject of declamation; but so far as it relates to this class of people in Trichinopoly it is highly erroneous, inasmuch as there is no class of people generally so athletic or tall in stature, as the Pullers.

It may possibly be urged, that there is something degrading in a Government being concerned in selling human beings, "like so many cattle." It would, perhaps, be better if it could be avoided; but so long as the land continues possessed by Brahmin Merassidars, who, by the immutable laws of caste, are prevented personally exercising the offices of agriculture, I see no possible means of collecting the revenue, nor of cultivating the land, without the establishment of Pullers. Divesting this discussion of national feeling, the most obvious inconvenience and evil which attends it is, that a man, for the sake of food and the other necessaries of life, is condemned to perpetual labor. I exclude all unreasonable rigour on the part of the master, because I have already shown, that the ruling principle of human conduct, self-interest, is conducive in the present instance, to soften severity. But whether this obligation to perpetual labor on the part of the Puller is not fully requited by a perpetual certainty of maintenance (for which those who work for hire are often at a loss), may, I think, be fairly doubted. It is, however, possible that the advocate of freedom may think with Cicero, and the third Judge in Malabar: "*Mihi liber esse non videtur, qui non aliquando nihil agit.*"

From the report of Mr. Cotton, Collector in Tinnevelly, we extract the following passages:

From all the information I have been able yet to collect on this subject, I understand it is usual in this district for slaves to be sold or mortgaged, either with the land or separately, as the proprietor pleases, or his wants require; and that there is no particular rule or general custom by which the conduct between master and slave, and between slave and master, is governed, further than that the master has at all times the command of the slave's labor, and that the slave cannot work for any other person, without the permission of his master.

In regard to the treatment of masters towards their slaves, it does not appear to be incumbent on them to afford a subsistence to their slaves, except when employed on their business, and then it is on the lowest scale of allowance, being generally no more than two measures of paddy a day; at other times, their slaves are obliged to seek a livelihood at the hands of others, being bound only to return to their master, when the season of cultivation again commences: besides this allowance, however, which the slaves receive from their masters on working days, they are entitled, when the crops are reaped, to a small deduction from the gross produce, called here "paroo," which varies in different villages, but amounts generally to about 2⅛ per cent.; and it is usual, when deaths occur amongst them, for their masters to assist them in the necessary funeral expenses; and, on marriages, births and festival days, to grant them presents, according as their circumstances will admit; but these are acts quite voluntary on the part of their masters; and the sla[redacted] can claim nothing more than a bare subsistence while he [redacted], and his solunterum, as above described, at the time of harvest.

All punishment of the slave by the master, if this power ever existed, and was recognized in former times, seems now to be at an end; and there is no

instance, I am happy to say, within my experience in this district, of a slave complaining of ill-treatment from his master; the fact, indeed, appears to be, that the slave is so necessary to the cultivation, and laborers are so scarce, that the proprietors find it their interest to protect and treat them well; and the slaves, in time, become so attached to the village in which they are settled, that they seem not to consider their situation, nor to show any desire to be free and independent.

Mr. Harris, of Canara, gives a very detailed account, "drawn up with care and from the very best sources," of slavery in his district, which we shall endeavour to epitomize. The rights of the Brahmins over the Dhers, or slaves, in Canara, are deduced from one of the *Puranas*, which traces the institution up to a period not long subsequent to the fabulous recovery of the country from the sea by the god Purasurama. The servile classes in Canara are twelve in number; they are, however, not all, strictly speaking, slaves; one half are transferred with the estates or sold; the remainder are nominally slaves; they sell their children, but work themselves as daily laborers on estates. The twelve classes are chiefly occupied in agriculture; they also rear cattle and perform the lowest menial offices, and every description of labor unconnected with the internal economy of the master's house, which they may not enter. Their number is estimated at 60,000, besides which the Pariahs or outcasts amount to 20,000; the slaves of all descriptions, in Canara, Mr. Harris estimates at 82,000. The master can lend his slaves on hire; he can also sell the husband to one person and the wife to another, though this is not often done, because neither of the purchasers can be sure of keeping his purchase. For a similar reason, care is always taken not to transfer the slave to any estate remote from that on which he was born, the attachment of these poor creatures to their natal soil being well known. The master may also sell the children, but this is seldom done, through fear of their deserting. The master feeds and clothes his slaves according to his means; the quantity of food and clothing varies in every talook; the average is thus stated: the food consists of one Canara seer and a half of coarse rice, two rupees' weight of salt, and a little betel-nut and leaf, for a man; for a woman one seer, and for a child three-quarters of a seer; it is also customary to give them congee from the master's house; the clothing is two pieces of cauthy of six cubits for a man; one piece of seven cubits for a woman, and one of four cubits for a child. The master never pays them wages in money; he presents them on their marriage, or on particular ceremonies, with a small sum. He says that he cannot learn that any wanton cruelty is experienced by the slaves, the master being well aware that on any ill-treatment they will desert him, and the trouble and expense attending their recovery would, perhaps, amount to the value of the deserters. "As a distinct class of people they have distinct customs. These consist in their marriage and religious ceremonies. They have no day which they can call their own. It often happens, however, that a kind master, on any of his great ceremonials, grants to his slaves that day to themselves, and free from all labor. They accompany the corpse of their master to the funeral pile at a respectful distance, shave their heads, and cry out. The cloth which covered the corpse is given to the slaves. The twelve classes have different customs. A Dher can be turned out of his sect if he eats the flesh of a cow, by an assembly of the caste; but it is of no consequence to the owner. Some classes eat cow's flesh. A few in the Byr Holler learn to write. If a Dher accumulates a little real or personal property, he retains it independent of his master. The Dhers either burn or bury their dead. The master of a deserving slave sometimes gives him a slip of ground, which he may cultivate for his own use. He also enjoys the produce of such trees, roots, and vines as he is permitted to plant; but the right in the soil or tree is in the master. They sacrifice to the devil only; they have no priests, performing their ceremonies themselves. These are three times in a year; they cannot even perform them without the master's permission, for as they are prohibited borrowing money from any one but himself, they are compelled to get the means from him. The same applies to their marriages. There does not exist any interference on the

part of the master in the ceremonies; but if the slave of one man marries the female slave of another, the child born of that marriage, if a male, goes to the owner of the male, and *vice versâ*."

Mr. Vaughan, Collector in Malabar, found that the customs in that part were so various that no individual could afford him any clear and satisfactory information upon the subject. He resolved, therefore, to set on foot an enquiry amongst the Mokiestans in the several talooks throughout the province, to all of whom he proposed queries, which, and their answers are annexed to his report. We subjoin a copious abstract of Mr. Vaughan's summary:

With regard to the condition of the slaves in Malabar, there cannot be a doubt but that it has been very materially improved under the establishment of our Government. The system prevails throughout Malabar, but, comparatively speaking, in north Malabar, to a very small extent, increasing gradually from the northern extremity of the Province to the south and eastern boundaries. Their numbers may be estimated at about 100,000, of which, perhaps, one-twentieth are to be found in north Malabar, four-twentieths in the centre talooks, and the remaining fifteen-twentieths in the southern and eastern talooks; in this estimate I have not included those in Wynaad. They are slaves of the soil, and are generally attached to the land of the proprietors of the ground in which they were born; but this is by no means considered an essential point, being frequently transferred by sale, mortgage, or hire. The wealth and respectability of a landholder is as much appreciated from the number of his slaves, as from any other property he may be possessed of. By the laws and customs of the country, it is as impracticable to reduce a free-born subject to a state of bondage, as it is contrary to them to emancipate a slave; and, "once a slave always a slave," may be considered a motto to be prefixed to the subject of slavery in Malabar, according to the ideas of the natives. Slaves now in existence have been slaves from their birth; they are descendants of slaves, whose origin must be traced in the traditionary legends of Malabar; and I question whether they would not think themselves dishonored, were an attempt to be made to force upon them a Brahmin who had lost caste; they are subdivided into distinct castes or sects, observe different forms of worship, have their separate and peculiar customs, and regulate their economy in conformity to the customs handed down from father to son for generations, the origin of which is lost in the abyss of time. In one sect they observe, what in the documents which accompany this is termed makkas tye; in another, they observe the marra makkas tye; the former being the common laws of kindred, the latter similar to the customs amongst the Nairs, in which inheritance goes to the sister's son, and this constitutes the value of a female of one caste over that of the male; and *vice versâ*, a male being more valuable where the progeny goes with him.

The marriage contract is made entirely among the parents of the parties, without any interference on the part of the proprietor, to whom, however, it is necessary to make known the proposed connection. No valuable consideration is given by the male for the possession of the female to the owner. The contract may be dissolved at the pleasure of the parties connected, in which event the husband takes off the marriage necklace (commonly composed of shells or brass ornaments), which makes the dissolution complete, and each are at liberty to form new connections; but whilst the contract lasts, I have had opportunities in my magisterial capacity, when an Assistant in the Courts, of observing a wonderful degree of jealousy, tenaciousness of family honor, when contrasted with the general appearance, habits and apparently brutish stupidity of these castes.

The measure of subsistence to be given by the proprietor is fixed, and he is bound by the prescribed customs of the country to see it served out to them daily; a frequent failure on the part of the master to perforom this duty, is sure to be attended with desertion to another, from whom they expect kinder usage; and when this does take place, the recovery of them is attended with difficulties that are not easily overcome, for, independent of being obliged to

have recourse to Courts of Justice, months and years, perhaps, elapse before they can discover to what place the slave absconded. In short, the proprietor feels it his interest to see them well treated, through apprehensions of the consequence of an opposite conduct. In former days, the proprietor possessed the power of life and death over his slave; but this was probably seldom or ever had recourse to, and desertion only would, in all probability, have been one of the motives for so rigorous a measure; but there were many circumstances which would have operated as a check upon the gratification of this species of severity and revenge. I do not immediately recollect any instance of a Churma having appealed to a Court of Justice for protection from the ill usage of his master; but instances are not wanting of persons having been brought to justice, and to a severe account, for the murder or wounding of a slave; and as it is universally known throughout Malabar, that British justice considers the life of the lowest individual as valuable as the highest character in the country, and that as severe a measure of retribution would fall on the head of the murderer of a slave as of a Raja, we may consider them as well protected by the laws as any other race of beings. In some respects Churmas may be considered in more comfortable circumstances than any of the lower and poorer class of natives. An instance of a Churma being a beggar is unheard of; they and their families are sure of having the means of subsistence, as, if the owner should be rendered unable to afford this, he will sell, mortgage, or hire his Churma to another, on whom would devolve the duty as well as interest of affording such subsistence as to enable the Churma to go through the labors of the day. Contrast this with the situation of a free-born but poor laborer, depending on the labors of a day for his subsistence, unable, perhaps, to find employment, with a wife and family to support, and no one to whom he can look up to for protection or subsistence.

Appended to Mr. Vaughan's report is an extract from Major Walker's report on the tenures of Malabar, wherein he speaks of the Chermers, whom he describes as a property distinct from the jenm, or freehold. The Chermers, he says, are absolute property, constituting part of the live stock on an estate, which may be sold with or without the slaves: both kinds of property are equally disposable, and may fall into different hands. The Chermers may be sold, leased and mortgaged, like the land itself, or any cattle, or thing. The jenmkar, by the ancient laws of Malabar, is accountable to no person for the life of his own Chermer, but is the legal judge of his offences, and may punish them by death if they should appear to deserve it. The latter part of this statement is at variance with all those given by the Mokiestans on this point; they say that, in former times, it was in the power of the master to punish the slaves by flogging, imprisonment, chains, and cutting off the nose, which was the utmost extent of punishment they could inflict. They add that at present reprimand or slight corporal chastisement is all they can administer; the punishment of great offences is reserved for the Circar.

The Collector of Chingleput, Mr. Cook, states that the adami, or slaves, in this district are Pariahs, who have sold themselves, either for money or some other consideration; they thereby pledge themselves to service, and their posterity for ever, and are at the disposal of their purchasers, either for resale, mortgage, or gift, and are compellable to labor, provided the work be not derogatory to their religious prejudices. They are not attached to the soil, but are the moveable property of the individual. The claim to a slave's children does not always rest in his immediate proprietor, unless he marries a female belonging to him; should he marry a female belonging to another person, the children of such union mostly become the property of the proprietor of the female. The disposal of the children born of a female slave previous to marriage depends upon the custom of the village: sometimes they are the property of her master, and sometimes are made over with herself to her husband. The condition of the adami, he says, has been greatly improved of late years, the discipline exerted by proprietors over their slaves having been formerly very severe. Those employed in the cultivation of land have, for the most part, their allowances regularly rendered to them, so much grain being

granted to each laborer, and a proportionate subsistence for each member of his family; they are housed and clothed, and during the principal festivals, other allowances are made them in money and clothes; the cost of their marriages are also defrayed by their masters, who support them when infirm.

The Collector of Southern Arcot, Mr. Hyde, states that the slaves in this Collectorate are mostly of the Puller and Pariah castes, and chiefly employed in agriculture; their number, including children, is upwards of 17,000. They appear to have been generally born in a state of servitude; he adds that the lower castes of the Sudra tribe are looked upon as *natural slaves*, the property of any person who contributes to defray their marriage expenses, which is the ordinary source, at present, of hereditary slavery. Previously to our assumption of the Carnatic, the owners of slaves might punish them at their own discretion, by castigation or confinement; but this power is no longer exercised. The acquisitions of slaves are generally considered to belong to the master, who, however, usually relinquish them to the slave's family. Slaves cannot contract marriage without their owner's consent, who, as they defray the expense, virtually revive the contract of hereditary bondage: the offspring are always regarded as the property of the father's owner. It is asserted that slaves are not attached to the soil in this district, but may be sold to any person and to an alien village; but Mr. Hyde is induced to think that such a practice is at variance with the rights annexed to the state of bondage. The owners are required to supply their slaves with food and clothing, to defray their charges at weddings, funerals, &c. The food is sufficient for subsistence, but the clothing is very scanty, except where the slaves are employed in domestic offices. The owners are bound to protect their slaves in sickness and old age. Mr. Hyde adds: "although the state of servitude is ever repugnant to nature and humanity, yet I do not hesitate to express my opinion, that the state of bondage, as it prevails in India, is free from many objections that exist against the West Indian slavery, for here the convention is mutual, the slaves enjoy the purchase money, and are not compelled by oppressive power to become bondsmen in a foreign land; and as their contracts proceed from themselves, the odium annexed to the despotic mode of constituting slavery in Africa, is obviated."

Mr. Hutt, the Acting Collector of Northern Arcot, describes the slavery of this division as far less extensive. The total number of slaves in North Arcot is only 688, and the practice is chiefly confined to five talooks. They are Pariahs, and employed in agriculture and tending cattle, occasionally doing house work. A peculiar feature in the slavery of this district is that the slaves do not appear to belong to any slave caste, but to have been persons, or the children of persons, reduced to abject misery, who have exchanged liberty for subsistence, or debtors, who have mortgaged their persons. Their children are of course slaves, but the ownership of them is not settled; in some talooks they belong to the father's owner, in others to the mother's. They are fed and clothed by their masters; their food is raggy, the coarsest kind of grain; their clothing is a common cumbly. Their aspect is wretched. The power of the master is unlimited, except where the law intervenes to prevent cruelty and murder; they may appropriate to them whatever work they please; they may sell them, or compel them to accompany them wherever they go; they are the private servants of the individual, and not the slaves of the soil.

Mr. Peter, Collector in Madura and Dindigul, reports that in these districts the custom of slavery is less common than in the adjoining Zillahs. He describes the practice to be as follows:

When a Puller or Pariah was unable to gain a livelihood, he was accustomed to offer himself or his relatives as slaves to the cultivating inhabitants, for a sum of money, varying from one to ten cully chuckrees, when a bond of slavery was drawn out and signed. If they married, their children were considered the property of the owners, and they were employed in the cultivation of land, and were maintained by the owners, who frequently for their services

would grant them a solundrom, or allowance in grain, in addition to other allowances. If the proprietor of land was obliged to dispose of the whole of his land, he still retained possession of his slaves, and disposed of them as he pleased, they not being considered attached to the land thus sold. If an owner was unable to maintain his slave, he could let him out to others, by which means he frequently derived a maintenance both for himself and slave, but the slave was obliged to return to his master whenever he required him, who could mortgage or sell him at pleasure. Since the assumption of the country, some slaves have continued with their masters, others have left them, and have even enlisted as sepoys. I cannot discover that any Puller has sold himself as a slave of late years; indeed slavery altogether seems gradually disappearing, which may be attributed to the knowledge that it is not encouraged in the different Courts of Justice. Some Pullers cultivate their own lands, and have their own puttiams; those who cultivate the lands of others, and who are not slaves, receive a regulated hire.

One point to which the attention of the Collectors was directed was the price of slaves; but the value seems to differ so much in every district, that no fair average can be taken. The Collecter of North Arcot has appended to his report copy of a slavery bond of an old date, whereby a mother contracted for the sale of her two sons, "as slaves from generation to generation," for the sum of two pagodas one rupee and nine fanams, about 20*s*. English money!

Another question was, whether it was customary for the slaves of defaulters to be sold for arrears of revenue, which appears not to have been the case, except in Malabar; and by an order from the Board of Revenue, dated 23rd December 1819, such a practice is ordered to be immediately discontinued. In the case referred to by Mr. Baber, the slaves were seized without the knowledge of the Collector, who, on a representation that they were about to be sold, ordered his officer to restore them, which order was disobeyed, and the slaves, four in number, were sold by public auction for thirty-two rupees. It appears, however, that where lands were sold in execution of decrees for arrears of revenue, the slaves on the lands must have been transferred along with it; and it is plausibly urged that the sale of slaves by Government without the land cannot be a more serious evil, especially where the state of the native law permits a defaulter himself to sell his slaves in order to defray the Government claims: *qui facit per alium, facit per se.*

In an elaborate report from the Board of Revenue, wherein the representations of the several Collectors are separately considered, and wherein is given a review of the state of slavery in the East, the Board, for the reasons they assign, founded on the statements of the Collectors, express their opinion that an immediate interference on the part of Government is not particularly called for, and that no alteration in the existing state of slavery should be made except by degrees, and after mature and attentive consideration. They add:

But, because no immediate measures are urgently called for, it does not follow that the most useful, the most laborious, and one of the most numerous classes of our subjects in these territories should, from generation to generation, continue the hereditary bondsmen of their masters, incapable of inheriting property of their own, deprived of that stimulus to industry which possession of property ever inspires; and because they are fed and clothed, and reconciled to the present condition, it does not follow that the Government should confirm institutions, which doom those who have thus fallen into this condition incapable of ever again recovering their liberty, or of rising to a level with their fellow men. Independently of those principles, hostile to any restraint on liberty, which are innate in every British Government, and which, as contained in our Judicial code, without any express enactment on the subject, have operated to check abuses of masters towards their slaves; and independently also of those feelings among free men, which naturally prompt them to extend to every one under their Government the blessings which freedom confers, it appears to the Board, on the mere calculating prin-

ciple of self-interest and policy, to be desirable, that no one should be deprived of the means of acquiring property, or of diffusing those benefits among society, which proceed from an increase of capital and wealth.

They accordingly suggest that the further purchase of free persons as slaves should be declared invalid and illegal, and all children hereafter born slaves should be pronounced free; that, however, any person might contract, in writing, to labor for a term of years, or for life, such contract should be binding only upon the individual who executes it; that slaves should be held competent to possess property, and to dispose of it without their master's interference; that the purchase of female children, to be educated as prostitutes, should be prohibited; that owners of slaves should be bound to provide wholesome food for them as well as clothing, and not to neglect them in sickness, age, or infirmity; that they should be deprived of the power of corporal punishment; that slaves ill-treated by their master, should be allowed to change owners; that a breach of the law should enfranchise the slave; that slaves should be allowed to purchase their liberty at the price paid for it, and that slaves attached to lands which may escheat to Government should be liberated. They recommend that these suggestions should be well weighed before they are adopted, and that the legislative enactment intended to carry them into effect, and which must contravene the existing Hindu law, be framed with great caution.

When these documents came before the Home Government for review, the Court of Directors wrote to the Madras Government, 28th April 1824, as follows:

In the districts subject to your Presidency, the rights and obligations of master and slave appear to be very indistinctly defined; and this obscurity of the law we apprehend to be favorable to the slaves, for, whatever the legal power of masters may be, their actual control over the liberties of those persons who are nominally their slaves appears to be but small. We desire that you will be extremely cautious in making any regulation for defining the relations of master and slave. It is our wish to improve the condition of the latter to the utmost extent, and we fear, that in defining the power of masters, acts of compulsion might be legalized, which by custom are not now tolerated, and the slaves might be placed in a worse condition than before.

We shall defer making any further remarks on the subject till we receive a further communication from you.

The Governor in Council of Madras, 3rd February 1826, declare that the views and opinions above expressed coincide entirely with their own.

A practice discovered in 1818 by the Acting Superintendent of Police at Madras, of kidnapping children and selling them as slaves to the wealthy Mahomedans, forms the subject of some papers in the collection. Mr. Campbell, the officer referred to, having caused to be apprehended a native woman, charged with having enticed a female child from her relations, and attempting to sell her as a slave to a Mussulman, received, in consequence, complaints from no less than eight persons in one day, of losses of children under similar circumstances. The whole of the children were females, from six to ten years of age. The enquiries he instituted in this business gave him abundant reason to believe that this crime was one of the most common at the Presidency. His statement we subjoin:

His Highness the Nabob of the Carnatic, the various branches of his family, and indeed the whole of the principal Mussulmans at Madras, are in the habit of purchasing female children to serve as domestic slaves in their families, and to attend their wives and concubines, who are numerous in proportion to their rank. To supply them with these children, native women of the most infamous character are in the habit of enticing to their huts children of the lower classes of the people, with offers of sweetmeats and money, and having once secured them, they are intoxicated with drugs and arrack, and taken by bye-paths to Mussulman houses, where they are sold by the women as their

own children. A Mussulman name and dress is then given to them, and being considered as part of the seraglio, the jealousy in which a Mussulman's honor consists secludes them from any communication with strangers.

Mr. Campbell recommended that the Nabob should be requested by the Government to send every child, whom his Highness or any member of his family should desire to purchase as a slave, to the Police Office, in order that previous enquiries might be made as to whether they had been kidnapped or not; and that all other Mussulmans should be required by proclamation to adhere to the same rule. The Advocate-General (Sir S. Toller) conceived, however, that this proposal was in many respects objectionable, and not likely to be attended with any beneficial result; and the Court of Directors were of opinion that, as the practice was acknowledged to be illegal, and of course punishable, it might be checked, like other crimes, by enforcing the law.

The next subject referred to is the kidnapping of children at the French Settlement of Mahé in 1819. Mr. Vaughan, the Magistrate of Calicut, had a complaint made to him by a Nair against a man for kidnapping the complainant's nephew, a child, who was sold to an inhabitant of Mahé. Mr. Vaughan states that this was an evil which, without check, might have a rapid growth, Mahé being a place frequented by country vessels, and notorious in former times for being a depôt of kidnapped people of all ages and castes, who were sold as slaves, and transported to Arabia and elsewhere. A representation was made on the subject to the French authorities, who, in reply, stated that the child was almost expiring with hunger when he was purchased by the individual referred to from motives of humanity; and that natives, both men and women, are continually presenting themselves at Mahé, offering their children for sale, whom they have no means of supporting. The excuse offered by the French chief, as to the motives which suggested the purchase, is considered by Mr. Vaughan, from his "longer and more intimate knowledge of various characters at Mahé," to be not altogether deserving of implicit confidence.

Another representation from Mr. Baber, and one from Mr. Wilson, both Judges of the Court of Circuit in the western division, in 1819 and 1820, bring on a further consideration of the state of slavery in the Province of Malabar. With reference to two cases of the murder of slaves by their owners for trivial offences, Mr. Baber recommended that a legislative provision should declare that such individuals should not be considered as objects of sale, unless made over at the same time with the Estate on which they reside; that they should never be transferred by lease or loan without their own consent; that all personal wrongs done to a slave by his master should be estimated like personal injuries in other cases; that they should be entitled, sick or well, and at all seasons, to a daily allowance of wholesome food, and be provided with suitable habitations and raiment by their masters; and that all masters, who violate either of these provisions, should forfeit their property in such slaves for ever. Mr. Wilson, the other Judge, observes that "the subject is, undoubtedly, of serious moment, as involving the happiness of many human creatures, and however impolitic, as a general principle, interference with the established customs of a province may be considered, the interests of humanity dictate to an enlightened Government some attempt at amelioration, if they should even find themselves precluded from dispensing in full to the subjects under their rule, those blessings which the mother country has labored so successfully to extend throughout the civilized world." The case to which Mr. Wilson referred, was that of a free-born female child sold into slavery, one of the prisoners being the mother of the child. The transaction was fully established on the trial; but it not being punishable under the Mahomedan law, the prisoners were discharged.

The Court of Foujdary Adawlut, in reference to the case alluded to by Mr. Wilson, was of opinion that the purchase and sale of persons free-born involved an obvious infringement of inherent rights, and that it did not appear that such a traffic had the sanction of old and acknowledged usage, or that its suppression would offer violence to the prejudices of the natives. With

respect to the suggestions of Mr. Baber, however, the Court was of opinion, that the two first would "go to the subversion of usages established in the province of Malabar, in which the expediency of interference by the legislative authority appears to be questionable;" that the third supposed that, under the existing laws, personal injuries done to a slave by his master are not punishable, whereas the law officers of the Court expressly stated that, by the Mahomedan law, if a master should chastise his slave without his having been guilty of any offence incurring *tazeer* (correction), or in the event of the slave's having committed such an offence, if the master should not correct him in a lawful manner, but treat him with violence and cruelty, the master is liable to tazeer: hence the Court conceived that the existing law sufficiently provided for the punishment of owners who treated their slaves with cruelty. In regard to the suggestions respecting the diet, lodging, and clothing of slaves, the Court was not satisfied that any necessity existed for the interposition of the law, or that the penalty named would in such cases be best calculated to attain the ends of retributive justice. A letter from the Government to the Court of Foujdary Adawlut, dated July 1821, referring to this subject, contains the following paragraph:

The Governor in Council is strongly impressed with the belief, that any direct interference of the legislature, for the purpose of ameliorating the condition of slaves on the western coast, would be attended with effects the reverse of those intended. From the late enquiry, indeed, it did not appear that the condition of slaves in this country, according to their own sentiments and manners, stands particularly in need of improvement.

And in a letter, dated December 1825, from the Governor in Council to the Court of Directors, which had desired to know "the surest and safest means of ultimately effecting the emancipation" of the servile population of Malabar, the following passage occurs:

In Malabar a numerous class of laborers employed in agriculture have not the free disposal of their own industry, but are in a peculiar state of servitude. Their condition may, therefore, with more propriety be regarded as dependent on the treatment which they receive from their masters, and as capable of being improved by Government. But the consideration of the measures proper to be taken with respect to the kinds of slavery found to exist in India, relates to a subject of great delicacy and considerable difficulty; and we are of opinion, that it is a matter in which more good is to be expected from the gradual operation of justice and Police, administered in a spirit favorable to personal liberty, than from direct interference on the part of Government.

The remaining subjects referred to in the concluding papers of this volume have already been treated of in our preceding analysis: they relate to the kidnapping of children (especially for the profession of dancing-women), severe chastisements of slaves, &c. There occurs no circumstance of novelty or peculiar interest in them, and it is needless to multiply extracts upon the same topics.

We terminate, therefore, our long examination of the Madras papers with the following extracts from a very copious report of Mr. Græme on Malabar, dated in January 1822.

In comparison with some other parts of the world, the slavery of Malabar may be considered of a mild description. The individuals are born in it, and it is a second nature to them. The habits of their lives from childhood are formed in subserviency and accommodation to it, and they feel no impatient irksomeness arising from the cherished memory of rights and comforts once enjoyed, which they have recently lost, or from a spirit of proud independence, conscious of a title to higher privileges, and indignant at an unjust exclusion from them. Their habitual dependence upon superiors, would for a time, even make them uneasy upon being thrown adrift upon their own resources. The introduction to slavery does not bring to them the horrors of being torn violently from the country of their birth, from their nearest and most endeared

kindred; of being degraded to the level of beasts, and sold like them; of suffering the cruelties of a ship imprisonment; of being forced to adopt new habits of life; new kinds of food; new modes of dress; and a new language; subjected to a foreign master, speaking a strange language, and frequently devoid of the least degree of sympathetic feeling towards them.

On the other hand, the condition of the predial or rustic slaves of Malabar, cannot bear a favorable comparison with that of household or domestic slaves among the Mahomedans. The latter are received with them into a fraternity, and are no longer kept at a suspicious distance. In Arabia their treatment is said to be like that of children, and they go by the appellation of sons with their masters. They often rise to the most confidential station in the family, and the external appearance of the master and slave is hardly distinguishable, they are so much upon a par.

In Canara it is not uncommon for slaves to have small pieces of land given to them by their masters for raising vegetable productions, and they sometimes have parts of rice fields, and a few cocoanut trees, particularly assigned to their use. Lands are also leased out to them. They are not either held in the same degree of disrepute with respect to caste; their approach short of actual contact is suffered without contempt by their Sudra proprietors, and they seem in this respect to have the same privilege as a man of the Tean caste in Malabar has, relatively to a Nair.

In Malabar, a few individual instances are mentioned of slaves holding lands in puttum or lease, and of their being responsible for the Government Revenue, it being entered in their names in the accounts; but these instances are very rare exceptions to the general rule.

Upon the occasion of the condition of the slaves of Malabar being brought into notice, it was lately suggested, that slavery should be subjected to the rule of the Mahomedan law. This, if carried completely into effect, would indeed mitigate the severity of slavery, and render slaves in Malabar a very different race of mortals; but, strictly speaking, slavery is not permitted by the Mahomedan law to be practiced by any but Mussulmans, and even by them only as regards the inhabitants of countries not agreeing to become converts to Mahomedanism, and at the same time refusing to pay the tax imposed by Mahomet upon infidels, or to permit the free exercise of the Mahomedan religion. Slaves made so by stealth, and not in open war, or on an authorized occasion, are not recognized by the koran, and the acquisition of slaves by purchase, as practiced by the Mopla Mahomedans in Malabar, is equally irreconcileable to the Mahomedan law. Though it may be impossible to apply the minutiæ of the Mahomedan law to the peculiar kind of slavery existing in Malabar, it is nevertheless easy to borrow from the benevolent spirit of the law, or of the actual practice among Mahomedans. Ill-treatment of slaves is with them punishable by the slave being emancipated, to the loss of the master, or being sold to another master, on convictions before the Quazee.

Though it may be allowed, that slavery in Malabar is not intolerable, and not exercised to an excessive degree of active cruelty, the diminutive and squalid appearance, and the wretched hovels of a race of beings on the province, who by a census taken of the population in Fusly 1216, were reckoned to amount to 94,786, sufficiently indicate, that they do not enjoy that comfortable state of existence which every person should at least have it in his power to acquire by his labor. There are no doubt many free men in the different ranks of society who are equally indigent with the slave. The slave is scarcely ever exposed to the extremity of actual starvation, and it has been stated by respectable public authority, and I understand with correctness, that a beggar of this caste is seldom or never to be found. But among the free men there are too many, who are too proud, from their former rank, too idle, and too dishonest from habit, to work, and they have recourse to charity and fraudulent means to gain their subsistence; but it matters not that many worthless characters are in worse circumstances; the question is, whether slaves are as comfortable as they

ought to be, and whether they acquire as much by their own industry in servitude, as they would in a free state? Their condition is undoubtedly improved considerably under the Company's Government; for the British law has extended its protection to them in common with all, against injury to their lives or limbs, or to any great severity of ill-usage; but British justice and humanity are not satisfied till they have accomplished, by rational means, all the good that is capable of being done. The general tranquillity which prevails through the British Empire in India, seems to present a favorable opportunity for commencing the work of amelioration, and to withhold it, would be to sanction the perpetuity of slavery.

The most serious objections I have heard against any active measure in favor of the slaves of Malabar, are the violation of the rights of private property which it would involve, and the necessity to which the proprietors would be subjected of paying more for labor, employed in the cultivation of their lands, and the difficulty which slaves would have of subsisting, if left to their own resources.

It is not requisite to make such an abrupt innovation upon established rights and customs as to declare the slaves to be free forthwith, but a prospect should be opened of eventual but gradual emancipation, and proprietors should be indemnified by the payment of a maximum price, which should previously be ascertained for each district and promulgated. To set the example, Government might be disposed to sanction the occasional appropriation of small sums annually to the purchase of slaves, and to accept slaves in payment of arrears of revenue, which from being too heavy, it might at all events be advisable to remit; but in all these cases, the wishes of the individuals themselves should be consulted, and they should not be emancipated unless they feel confident of being able to earn their own livelihood without assistance. Slaves should also have the power of redeeming themselves from servitude, whenever the exertions of their own industry may place them in a state of indemnifying their masters for the loss of their rights of property over them. The Magistrate should have the power of fining or emancipating for ill-treatment. It need not be apprehended that these provisions would bring about an emancipation too rapidly; but the knowledge of their future operation would, in the mean time, act as a stimulus to the activity of the slaves, and it would insure better treatment on the part of the proprietors. Slaves thus cautiously emancipated would not be likely to leave their usual places of residence, as long as they afford the necessary means of subsistence, and that in most cases they would, there can be little doubt, for there could be nothing to diminish the demand of their old masters for their services. They would, therefore, still be living on the old Estates, but more comfortably and respectably, and probably less addicted to the petty pilfering of which their masters now accuse them. A great improvement might be expected to take place in the state of cultivation in the province, for not only would the old slaves work more cheerfully, and with more effect, but many proprietors in the southern division, who from indolence leave everything to their slaves, would be inclined to betake themselves to manual labor, when they found that they were obliged to pay higher for it in others.

Amongst the Bengal papers are contained some documents relating to the state of slaves in Pulo Penang, or Prince of Wales' Island, of which we shall now give a short summary.

This Island was ceded to the East India Company by the King of Quedah, through the agency of Captain F. Light, in 1786. An addition of territory, consisting of the tract of sea coast opposite to Penang on the Malayan Peninsula, extending from Qualla Kurrian to the river side of Qualla Mooda, measuring inland from the sea sixty orlongs (4,800 yards) was obtained from the King in 1800 by a treaty negotiated by Sir George Leith. Captain Light was appointed Superintendent or Governor of the Island, "in consideration of his knowledge of the Malay language and the high esteem in which he stood with the King of Quedah and other Malay chiefs." The first object of Captain Light was to ob-

tain settlers on the Island: he appears to have carried only three carpenters and eight Chinese laborers from Bengal, and he hired eight Chinese from Quedah. The state of the island at this period is thus described in a letter from Captain Kyd to the Bengal Government:

Penang as yet can be said to have no inhabitants of its own, or even any but the servants of gentlemen and the followers of the troops that are firmly established. When it was first taken possession of by this Government, there were a few Malay families, who subsisted by fishing and extracting of wood-oil and dammer, and who lived near the point where the Fort stands, but have removed to another part of the Island. One of these people (a very old man) gives an account of their having been, about thirty years ago, a great many inhabitants on the Island (not less than three thousand), and that at one place it was well cultivated, which is evinced by the number of burying places that are yet to be seen on a part of the Island, which comprehends at least a space of three square miles, and which, from the clearness of wood, and from many fruit trees that are to be seen, and above all, from the appearance of enclosures and furrows, gives a convincing proof that the whole of that space has been recently in cultivation. These people having given themselves up to plunder and piracy, which disturbed the commerce of Quedah, the King fitted out an armament, and expelled them from the Island. It has always, however, been the occasional resort for piratical Malays, of whom there are a great many in the Straits of Malacca. The little of the woods that are cleared, and all the works about the point, have been done by the lascars of the detachment, and by Malays, who come from the continent for the sake of high wages, and return again when their labor is no more wanted, or when they are no longer inclined to work; for there is no gain will induce a Malay to constant and unremitting industry; but in clearing the woods, they are particularly expert, and whatever class of men it might be eligible to fix on the Island as the cultivators and permanent settlers, the temporary services of the Malays will probably always be necessary in cutting down trees and clearing the woods.

In order to provide laborers for the new Settlement, the Bengal Government directed that 150 Caffres, "volunteers if possible," should be sent thither from Bencoolen; and thus was set an example of the introduction of compulsory laborers in Penang. It would appear that all the Caffres sent from Bencoolen, in number 126, were slaves; many of them were so old as to be unfit for service; and the Supreme Government expressed an opinion that "the gentlemen at the residency of Bencoolen had rather consulted their own convenience, in getting rid of a useless incumbrance, than a wish to promote the prosperity of Penang."

The settlers, however, increased fast, by the influx of emigrants from Quedah and elsewhere; the Superintendent writes, in September 1786, that these emigrants were upwards of 100, and that the King of Quedah was so much alarmed at the extent of the emigration, that he imposed a duty of 100 dollars upon every family leaving the place. Amongst the settlers at Penang were two Malays of Arabian extraction, named Syed Hossein and Syed Jaffer, possessed of considerable property and with very large families. They required, as the condition of their residing there, a license to govern their own families, slaves, and dependants with an independent power, and in all cases to be judged by the Mahomedan laws. These two persons are described by Captain Light as so much respected by the Malay Princes (being descendants of the Prophet), that their persons are held too sacred for punishment; they traded duty free, and "for the life of a slave they would think themselves degraded to give an answer." The condition they required was not granted to the extent they wished; but it would appear that these individuals became settlers, and as well as others, imported slaves, and the institutions of slavery, limited and unlimited, into Penang.

This subject was brought before the Supreme Government in 1802 by Mr. Dickens, the Judge and Magistrate of the Settlement, in consequence of the question coming judicially before him, whether civil slavery

were to be considered as established at Penang. Mr. Dickens was of opinion that slavery rested only on usage in the Island, not being established by any regulation or order of Government; he was, therefore, adverse to its recognition. The Superintendent, however, restored the slave in dispute to the claimant, whereby slavery became regularly recognized. It had, in fact, been recognized at a period coeval with our possession of the Island; for in an official letter from Captain Light, dated October 1787, it is stated: "a Register is kept of all slaves bought and sold here."

In 1805, the number of slaves amounted to from 1,200 to 1,400. On the 14th April of this year, the Court of Directors wrote to the Governor of the Island: "we cannot authorize any encouragement being given to the introduction of slaves into the Island; we could wish that the clearing of the lands and the cultivation of the pepper and spices should, as we understand they may, be carried on by free people." The supply being daily increasing, at a subsequent part of this year, the number of slaves is stated to have reached 5,000; and in September, the Governor-General of India intimated to the Government of Penang, that it was desirable that the system of slavery should if possible, be prohibited at the Settlement.

Accordingly, plans for the abolition of slavery were proposed by Governors Farquhar, Phillips, and Macalister, in 1805, 1807, and 1808; but upon full investigation, it was found that the absolute emancipation of slaves was inconsistent with the habits of the native settlers, and in short impracticable, especially with reference to slave-debtors, or persons who mortgage their labor for a loan of money. The Local Government, therefore, with the approbation of the Court of Directors, limited their measure to the future: regulations were passed prohibiting the importation of slaves, and guarding the practice of debtor-service against being made a cover for the perpetuation of slavery under a different appellation.

SKETCH OF BUDDHISM.*

Mr. Brian Houghton Hodgson, whilst in Nepaul, in the year 1823, with a view of obtaining a correct idea of the Buddha doctrines, proposed a set of questions to a very intelligent Buddha of the city of Patan, which he desired him to answer from his books. The questions and answers follow:

Q. How and when was the world created?

A. According to the Sambhu Purana, in the beginning all was void (sunya). The first light that was manifest was the word *Aum*; and from this *Aum* the alphabet was produced—called Maha Varna, the letters of which are the seeds of the universe. In the Guna Karanda Vyuha it is written, when nothing else was, Sambhu was; that is the self-existent (Swayambhu); and as he was before all, he is also called Adi Buddha. He wished from one to become many, which desire is denominated Prajnya. Buddha and Prajnya united became Prajnya Upaya, as Siva Sakti, or Brahma Maya. In the instant of conceiving this desire, five forms or beings were produced, called the five Buddhas, whose names are as follows: Vairochana, Akshobhya, Ratna-Sambhava, Amitabha, Amogha-Siddha. Each of these Buddhas, again, produced from himself, by means of Dhyan another being, called his Bodhi-Satwa, or son. Vairochana produced Samant-Bhadra; Akshobhya, Vajra-Pani; Ratna-Sambhava, Ratna-Pani; Amitabha, Padma-Pani; and Amogha-Siddha, Viswa-Pani.

Of these five Bodhi-Satwas, four are engrossed with the worship of Sambhu (Swayambhu), and nothing more is known of them than their names; the fifth, Padma-Pani, was engaged by Sambhu's command, in creation; and having, by the efficacy of Sambhu's Dhyan, assumed the virtues of the three Gunas, he created Brahma, Vishnu and Mahesa, and delegated to them respectively

* Abridged from *Transactions of the Royal As. Soc.*, vol. ii, p. 222.

creation, preservation, and destruction. Accordingly, by Padma-Pani's commands, Brahma set about creating all things; and the Chatur-yoni (or oviparous, viviparous, &c.) came into existence by Brahma. The creation of Brahma, Vishnu, and Mahesa by Padma-Pani, is confirmed by the sloca, the meaning of which is, "Kamali (Padma-Pani) produced Brahma for creating, Vishnu for preserving, and Mahesa for destroying." And the creation of Brahma is six-sorted, *viz.*, Deva, Daitya, Manusha, &c.; and, for the Devas, Brahma made heaven; and for the Daityas, Patala; and the four remaining kinds he placed between these two regions and upon the earth.

With respect to the mansions (Bhuvanas) of the universe, it is related, that the highest is called Agnishtha Bhuvana; and this is the abode of A'di-Buddha. And below it, according to some accounts, there are ten, and according to others, thirteen Bhuvanas, named, Pramodita, Vimala, Prabhakari, Archishmati, Sudurjaya, Abhimukhi, Durangama, Achala, Sadhumati, Dharma-megha (x), Samant-prabha, Nirupama, Jnyanavati (xiii). These thirteen Bhuvanas are the work of A'di-Buddha: they are the Bodhi-Satwa Bhuvanas; and whoever is a faithful follower of Buddha, will be transplanted to one of these mansions after death.

Below the thirteen Bodhi-Satwa Bhuvanas are eighteen Bhuvanas, called collectively Rupya Vachara. These are subject to Brahma, and are named individually: Brahma-kayika, Brahma-purohita, Brahma-prashadya, Maha Brahmana, Paritaba, Apramanabha, Abhaswara, Parita-subha, Subhakishna, Anabhraka, Punya-prasava, Vrihat-phula, Arangi-satwa, Avriha, Apaya, Sudrisha, Sudarsana and Sumukha. Pious worshippers of Brahma shall go to one of these eighteen Bhuvanas after death.

And below the eighteen mansions of Brahma, are six others subject to Vishnu, called collectively Kama-Vachara, and separately as follows: Chatur-Maha-raja-Kayika, Trayastrinsa, Tushita, Yama, Nirmanavati, Paranirmita-Vas'avarti. And whosoever worships Vishnu with pure heart shall go to one of these.

And below the six Bhuvanas of Vishnu are the three Bhuvanas of Mahadeva, called generally A'rupya-Vachara, and particularly as follows: Abhoga-Nitya-yatnopaga, Vijnya-yatnopaga, Akinchanya-yatnopaga; and these are the heavens designed for pious Siva-Margis. Below the mansions enumerated, are Indra Bhuvana, Yama Bhuvana, Surya Bhuvana, and Chandra Bhuvana; together with the mansions of the fixed stars, of the planets, and various others, which occupy the space down to the Agni Bhuvana, also called Agni-kund. And below Agni-kund is Vayu-kund; and below Vayu-kund is Prithvi, or the earth; and on the earth are seven Dwipas, Jombu Dwipa, &c.; and seven Sagaras or seas, and eight Parvatas or mountains, Sumeru Parvata, &c. And below Prithvi is Jala-kund, or the world of waters, and the earth is on the waters as a boat. And below the Jala-kund are seven Patalas, as Dharani, &c.: six of them are the abodes of the Daityas; and the seventh is Naraka, consisting of eight separate abodes: and these eight compose the hell of sinners: and from the eighteen Bhuvanas of Brahma down to the eight chambers of Naraka, all is the work of Manjusri. Manjusri is by the Buddhas esteemed the great architect, who constructs the mansions of the world by A'di-Buddha's command, as Padma-Pani, by his command, creates all animate things.

Thus Manjusri is the Visva-Karma of the Buddhas; and is also the author of the sixty-four Vidyas.

Q. What was the origin of mankind?

A: It is written in the narrative portion of our Tantras, that originally the earth was uninhabited. In those times the inhabitants of Abhaswara Bhuvana (which is one of the Bhuvanas of Brahma) used frequently to visit the earth, and thence speedily to return to Abhaswara. It happened at length, that, when a few of these beings, who, though half males and half females, had never yet, from the purity of their minds, conceived the sexual desire, or even

noticed their distinction of sex, came, as usual, to the earth, A'di-Buddha suddenly created in them so violent a longing to eat, that they ate some of the earth, which had the taste of almonds, and by eating it they lost their power of flying back to their Bhuvana, and so they remained on the earth. They were now constrained to eat the fruits of the earth for sustenance ; and from eating the fruits they conceived the sexual desire, and began to associate together : and from that time, and in that manner, the origin of mankind commenced from the union of the sexes.

When the beings above-mentioned came last from Abhaswara, Maha Samvat was their leader, and he was the first king of the whole earth.

In another Tantra it is written, that A'di-Buddha is the immediate creator of all things in heaven and earth.

With respect to time, we conceive the Satya-yuga to be the beginning of time, and the Kali-yuga the end of it : and the duration of the four yugas, the particulars of which are found in the Brahminical scriptures, have no place in ours : in which it is merely written that there are four yugas ; and that in the first, men lived 80,000 years ; in the second, 10,000 ; in the third, 1,000 : and the fourth is divided into four periods ; in the first of which men will live 100 years ; in the second, fifty years ; in the third, twenty-five years ; and in the fourth, when the close of the Kali-yuga is approaching, seven years only ; and their stature will be only the height of the thumb ; and then all things will be destroyed, and A'di-Buddha alone remain ; and this period of four yugas is a Pralaya. A'di-Buddha will then again create the four yugas, and all things else to live in their duration, which when completed, all things will be again destroyed, and thus there will be seventy-one pralayas, or completions of the four yugas, when Maha Pralaya will arrive. How many revolutions of the four yugas (*i. e.*, how many pralayas) have now passed, and how many remain to revolve, is nowhere written.

Q. What is matter, and what is spirit ?

A. Body, which is called Sarira and Deha, was produced from the five elements and soul, which is called prana and jiva, and is a particle of the essence of A'di-Buddha. Body, as created out of the elements, perisheth : soul, as a particle of the divine spirit, perisheth not ; body is subject to changes—to be fat and lean, &c. ; soul is unchangeable. Body is different in all animals ; soul is alike in all, whether in man or any other creature. But men have, besides prana, the faculty of speech, which other animals have not ; according to the sloca, of which the meaning is this : " Deha is derived from the five Bhutas, and Jiva from the Angas of Swayambhu."

Q. Is matter an independent existence, or derived from God ?

A. Body, according to some, depends upon the inhaling and exhaling of the Prana-Vayu ; and this inhalation and exhalation of the breath is by virtue of the soul (prana), which virtue, according to some, is derived from God, and according to others, is inherent in itself : there is much diversity of opinion on this subject. Some of the Buddha-margis contend that deha (the body) is Swabhavaka, *i. e.*, from the copulation of males and females, new bodies proceed ; and they ask who makes the eyes, the flesh, the limbs, &c., of the fœtus in the mother's womb ? Swabhava ! And the thorns of the desert, who points them ? Swabhava ! And the timidity of the deer kind, and the fury of the ravenous beasts, whence are they ? from Swabhava !

And this is a specimen of their reasoning and proofs, according to a sloca of the Buddha-charita-kavya. Some again say, that Deha and Sansara are Aishwarika, *i. e.*, produced by Iswara, or A'di-Buddha, according to another sloca.

Some again call the world and the human body Karmika, *i. e.*, that Karma is the cause of this existence of Deha and Sansara ; and they liken the first Deha to a field (kshetra), and works to a seed. And they relate, that the first body which man received was created solely by A'di-Buddha ; and at that time

works affected it not: but when man put off his first body, the next body which he received was subject to Karma, or the works of the first body; and so was the next, and all future ones, until he attained the Mukti and Moksha; and therefore they say, that whoever would be free from transmigration must pay his devotions to Buddha, and consecrate all his worldly goods to Buddha, nor ever after suffer such things to excite his desires. And, the Buddha-Charita-Kavya it is written, that with respect to these points, Sakya expressed the following opinion: "Some persons say that Sansara is Swabhavaka, some that it is Karmika, and some that it is Aishwarika and A'tmaka; for myself, I can tell you nothing of these matters. Do you address your meditation to Buddha; and when you have attained Bodhijnyana, you will know the truth yourselves."

Q. What are the attributes of God?

A. His distinctive attributes are many; one of which is, that he is Panch-jnyanatmaka, or in his essence are five sorts of jnyana, possessed by him alone, and which are as follows: first, Suvisuddha-Dharma-Dhatuja; second, Adarsanaja; third, Pratyavekshanaja; fourth, Samtaja; fifth, Anushthanaja. The first created beings, Vairochana, &c., were in number five, owing to these five jnyanas; and in each of these five Buddhas is one of the jnyanas. Another of A'di-Buddha's attributes is the faculty of individualising, and multiplying himself, and again individualising himself at pleasure: another is, possessing the qualities of passion and clemency.

Q. Is the pleasure of God derived from action or repose?

A. There are two modes of considering this subject: first, according to Nirvritti; and, secondly, according to Pravritti.

Nirvritti is this: to know the world to be a mere semblance, unreal, and an illusion; and to know God to be one: and Pravritti is the opposite of this sublime science, and is the practice and notions of ordinary men. Therefore, according to Nirvritti, A'di-Buddha is the author and creator of all things, without whom nothing can be done; whose care sustains the world and its inhabitants; and the moment he averts his face from them, they become annihilated, and nothing remains but Himself. But some persons, who profess Nirvritti, contend that the world with all it containeth is distinct from A'di-Buddha: yet the wise know this to be an error.

A'di-Buddha, though he comprehends all living things, is yet one. He is the soul, and they are but the limbs and outward members, of this monad. Such is Nirvritti, which, being deeply studied, is found to be unity; but Pravritti, which is multiplicity, may be disguised in all things. And in this latter view of Pravritti, A'di-Buddha may be considered a king, who gives orders; and the five Buddhas, and other divinities of heaven, his ministers, who execute his orders; and we, poor mortals, his subjects, servants, and slaves. In this way the business of the world is distributed among the deities, each having his proper functions; and A'di-Buddha has no concern with it. Thus, the five Buddhas give Mukti and Moksha to good men: Brahma, by the orders of Padma-Pani, performs the part of creator; Vishnu, by the same orders, cherishes all beings; and Maha-Deva, by the same orders, destroys; Yama takes cognizance of sins, and punishes sinners; Indra and Varuna give rain; and the sun and moon fructify the earth with their rays; and so of the rest.

Q. Who is Buddha? Is he God, or the creator, or a prophet or saint; born of heaven, or of a woman?

A. Buddha means, in Sanscrit, "the wise;" also, "that which is known by wisdom;" and it is one of the names which we give to God, whom we also call A'di-Buddha, because he was before all, and is not created, but is the creator: and the Pancha Buddhas were created by him, and are in the heavens. Sakya, and the rest of the seven human Buddhas, are earth-born or human. These latter, by the worship of Buddha, arrived at the highest eminence, and

attained Nirvana Pad (*i. e.*, were absorbed into A'di-Buddha). We, therefore, call them all Buddhas.

Q. What is the reason for Buddha being represented with curled locks?

A. A'di-Buddha was never seen. He is merely light. But in the pictures of Vairochana, and the other Buddhas, we have the curled hair; and since in the limbs and organs we discriminate thirty-two (lacshanas) points of beauty, such as expansion of forehead, blackness of the eyes, roundness of the head, elevation of the nose, and archedness of the eye-brows; so also the having curled locks is one of the points of beauty, and there is no other reason for Buddha's being represented with curled locks.

Q. What are the names of the great Buddha? Does the Newari language admit the word "Buddha," or any substitute for it? and what is the Bhotiya name for Buddha?

A. The names of A'di-Buddha are innumerable: Sarvajnya, Sugata, Buddha, Dharma-Raja, Tathagata, Bhagavan, Samant-Bhadra, Marajita, Lokajita, Jina, Anadinidhana, A'di-Buddha, Nirandhaka, Jnyanaikachakshu, Amala, Jnyana-Murti, Vacheswara, Maha-Vadi, Vadirata, Vadipungava, Vadisinha, and Parajata. Vairochana, and the other five Buddhas, have also many names. Some of Vairochana's are as follows: Maha-Dipti, Jnyana, Jyotish, Jagat-pravritti, Mahatejas, &c.; and so of the other four. Padma-Pani also has many names, as Padma-Pani, Kamali, Padma-Hasta, Padma-Kara, Kamala-Hasta, Kamalakara, Kamal-Pani, Aryavalokiteswara, Aryavalokeswar, Avlokiteswar, and Loka-Natha. Many of the above names are intercommunicable between the several persons to whom they are here appropriated. Buddha is a Sanscrit word, not Newari: the Bhotiya names I do not know; but I have heard they call Sakya Sinha, Sungi Thuba: Sungi meaning the deity, and Thuba his Alaya or Vihar.

Q. In the opinion of the Banras, did God ever make a descent on earth? if so, how often; and what is the Sanscrit and Newari name of each Avatara?

A. According to the scriptures of the Buddhamagis, neither A'di-Buddha nor any of the Pancha Buddha Dhyani, ever made a descent; that is to say, they were never conceived in mortal womb; nor had they father or mother; but certain persons of mortal mould have by degrees attained to such excellence of nature, and such Bodhijnyana, as to have been gifted with divine wisdom, and to have taught the Boddhi-charya and Buddhamarga; and these were seven, named: Vipasya, Sikhi, Viswa-Bhu, Karkutchand, Kanakamuni, Kasyapa, Sakya-Sinha.

In the Satya-yuga were three: Vipasya, who was born in Vinumati Nagar, in the house of Vinduman Raja; Sikhi, in U'rna Desa; and Visvabhu, in Anupama Desa, in the house of a Kshatriya: in the Tretayuga, two persons became Buddhas; one Karkutchand, in Kshemavati Nagar, in the house of a Brahmin; the other Kanaka Muni, in S'ubhavati Nagar, in the house of a Brahmin: and in the Dwapar-yuga, one person named Kasyapa, in Varanasi Nagar, in the house of a Brahmin: and in the Kali-yuga, Sakya, then called Sarvatha Siddha, in the house of Sudhodana Raja, a Sakyavansi, in the city of Kapalvastu, which is near Gangasagar, became Buddhas. Besides these seven, there are many illustrious persons; but none equal to these. The particular history of these seven, and of other Buddhas, is written in the Lalita Vistara.

Q. How many Avataras of Buddhas have there been, according to the Lamas?

A. They agree with us in the worship of the seven Buddhas, the difference in our notions being extremely small; but the Lamas go further than this, and contend that themselves are Avataras. I have heard from my father, that, in his time, there were five Lamas esteemed divine: the names of three of them I have forgotten, but the remaining two are called Shamurpa and Karmapa.

Q. Do the Lamas worship the Avataras recognized by the Newars?

A. The Lamas are orthodox Buddharmargis, and even carry their orthodoxy to a greater extent than we do. Insomuch, that it is said, that Sankara A'charya, Siva Margi, having destroyed the worship of Buddha and the scriptures containing its doctrine in Hindustan, came to Nepaul, where also he effected much mischief; and then proceeded to Bhote. There he had a conference with the Grand Lama. The Lama, who never bathes, and after natural evacuations does not use topical ablution, disgusted him to that degree, that he commenced reviling the Lama. The Lama replied, "I keep my inside pure, although my outside be impure; while you carefully purify yourself without, but are filthy within:" and at the same time he drew out his whole entrails and showed them to Sankara; and then re-placed them again. He then demanded an answer of Sankara. Sankara, by virtue of his yoga, ascended into the heavens; the Lama perceiving the shadow of Sankara's body on the ground, fixed a knife in the place of the shadow; Sankara directly fell upon the knife, which pierced his throat and killed him instantly. Such is the legend or tale that prevails, and thus we account for the fact; the Buddharmargi practice of Bhote is purer, and its scriptures more numerous, than ours.

Q. What is the name of your sacred writings, and who is their author?

A. We have nine Puranas, called "the nine Dharmas." A Purana is a narrative or historical work, containing a description of the rites and ceremonies of Buddhism, and the lives of our chief Tathagatas. The first Dharma is called Prajna Pramita, and contains 8,000 slocas. This is a Nyaya Sastra, or work of a scientific character, capable of being understood only by men of science; the second is named Ganda Vyuha, of 12,000 slocas, which contains the history of Sudhana Kumara, who made sixty-four persons his gurus, from whom he acquired Bodhijnyana; the third, is the Samadhi Raja, of 3,000 slocas, in which the nature and value of japa and tapas are explained; the fourth is the Sancavatar, of 3,000 slocas, in which is written how Ravana, lord of Lanca, having gone to Malayagiri mountain, and there heard the history of the Buddhas from Sakya Sinha, obtained Bodhijnyana. The fifth, which is called Tathagata Guhya, is not to be found in Nepaul; the sixth, is the Sat Dherma Pundarika, which contains an account of the method of building a chaitya or Buddha-mandal, and the mode and fruits of worshipping it. (Chaitya is the exclusive name of a temple dedicated to A'di-Buddha or to the Pancha Dhyani Buddhas, and whatever temple is erected to Sakya, or other Manushi Buddhas, is called vihar;) the seventh, is the Lalita Vistara, of 7,000 slocas, which contains the history of the several incarnations of Sakya Sinha Bhagavan, and an account of his perfections in virtue and knowledge, with some notices of other Buddhas. The eighth is the Suvarna Prabha, containing in 1,500 slocas, an account of Saraswati, Lakshmi and Prithvi; how they lauded Sakya Sinha Bhagavan; and how he, in return, gave each of them what he desired. The ninth, is the Das'a Bhumeswara, of 2,000 slocas, containing an account of the ten Bhuvanas of Buddha. All these Puranas we received from Sakya Sinha, and esteem them our primitive scriptures, because before the time of Sakya our religion was not reduced to writing, but retained in memory; the disadvantages of which latter method being evident to Sakya, he secured our institutes by writing them. Besides these Puranas, we received Tantras and Dharanis from Sakya Sinha. Tantra is the name of those books in which Mantras and Yantras are written, explanatory of both of which we have very many works. Three of them are famous: first, Maya Jal, of 16,000 slocas; second, Rali Chakra, of 6,000; third, Sambhu Udaya, of 1,000. The Dharanis were extracted from the Tantras, and are similar in nature to the Guhya, or mysterious rites, of the Siva-Margis. A Dharani is never less than eight slocas, or more than five hundred; in the beginning and middle of which are written the "Vija Mantra," and at the end, the "Thul Stotra," or the Mahatmya, *i. e.*, what desire may be accomplished or what business achieved by the perusal of that Dharani; such, for example, as obtaining children—advantage over an enemy—rain—or merely the approbation of Buddha. There are probably a thousand Dharanis.

Q. What is the cause of good and evil?

A. When Padma-Pani, having become Tri-gun-A'tmaka, that is, having assumed the form of Satya-gun, Raja-gun and Tama-gun, created Brahma, Vishnu and Mahesa; then from Satya-gun, arose spontaneously (Swabhava-ka), punya or virtue, and from Tama-gun, papa or evil, and from Raja-gun, the mean of the two, which is neither all good nor all evil: for these three gunas are of such a quality, that good acts, mixed acts and bad acts, necessarily flow from them. Each of these Karmas or classes of actions is divided into ten species, so that papa is of ten kinds; first, murder; second, robbery; third, adultery; which are called kayaka or bodily, *i. e.*, derived from Kaya fourth, lying; fifth, secret slander; sixth, reviling; seventh, reporting such words between two persons as excite them to quarrels, and these four papas are called Vachaka, *i. e.*, derived from speech; eighth, coveting another's goods; ninth, malice; and tenth, disbelief of the scriptures and immorality; and these three are called manasi, *i. e.*, derived from manas (the mind). The ten actions opposite to these are good actions: and the ten actions, composed, half and half, of these two sorts, are mixed actions.

Q. What is the motive of your good acts—the love of God—the fear of God—or the desire of prospering in the world?

A. The primary motive for doing well, and worshipping Buddha, according to the scriptures, is the hope of obtaining Mukti and Moksha, becoming Nirvana, and being freed from transmigrations: these exalted blessings cannot be had without the love of God; therefore they, who make themselves accepted by God, are the true Saints, and are rarely found; and between them and Buddha there is no difference, because they will eventually become Buddhas, and will obtain Nirvana Pada, *i. e.*, Mukti (absorption), and their jyoti will be absorbed into the jyoti of Buddha; and to this degree Sakya and the others of the "Sapta-Buddhas" have arrived; and we call them Buddhas, because, whoever has reached this state is, in our creed, a Buddha. Those persons who do good from the fear of hell, and avoid evil from the desire of prospering in the world, are likewise rarely found, and their degree is much above that of the class of sinners. Their sufferings in Naraka will be, therefore, lessened; but they will be constrained to suffer several transmigrations and endure pain and pleasure in this world, till they obtain Mukti and Moksha.

Q. Will you answer, in the world to come, to A'di-Buddha for your acts in this world, or to whom will you answer? and what rewards for good, and pains for evil, will you reap in the next world?

A. How can the wicked arrive at Buddha? Their wicked deeds will hurry them away to Naraka; and the good will, by virtue of their good acts, be transported to the Bhuvanas of Buddha, and will not be there interrogated at all; and those who have sometimes done good and sometimes evil, are destined to a series of births and deaths on earth, and the account of their actions is kept by a Yama Raja.

Q. Do you believe in the metempsychosis?

A. Yes. For it is written in the Jataka Mala, and also in the Lalita Vistara, that Sakya, after having transmigrated through five hundred and one bodies, obtained Nirvana Pada or Mukti in the last body; but so long as we cannot acquire Mukti, so long we must pass through births and deaths on earth. Some acquire Moksha after the first birth, some after the seventy-seventh, and some after innumerable births. It is nowhere written that Moksha is to be obtained after a prescribed number of births; but every man must atone for the sins of each birth by a proportionate number of future births, and when the sins of the body are entirely purified and absolved, he will obtain absorption into A'di Buddha.

Q. What and from whence are the Newars, from Hindustan or Bhote? and what is the word Newar, the name of a country or a people?

A. The natives of the valley of Nepaul are Newars. In Sanscrit the country

is called Naipala, and the inhabitants Naipali; and the words Newar and Newari are vulgarisms arising from the mutation of p to v, and l to r. Thus too the word Bandya, the name of the Buddharmargi sect (because its followers make bandana, *i. e.*, salutation and reverence to the proficients in Bodhijnana), is metamorphosed by ignorance into Banra, a word which has no meaning.

Q. Do the Newars follow the doctrine of caste or not?

A. As inhabitants of one country they are one—but in regard to caste, they are diverse.

Q. How many castes are there amongst the Banras?

A. Banra, according to the true reading, is Bandya, as explained above. According to our Puranas, whoever has adopted the tenets of Buddha, and has cut off the lock from the crown of his head, of whatever tribe or nation he be, becomes thereby a Bandya. The Bhotiyas, for example, are Bandyas because they follow the tenets of Buddha, and have no lock on their heads. The Bandyas are divided into two classes; those who follow the Vahya-charya, and those who adopt the Abhyantara-charya—words equivalent to the Grihastha asram and Vairagi asram of the Brahmanas. The first class is denominated Bhikshu; the second, Vajra A'charya. The Bhikshu cannot marry; but the Vajra A'charya is a family man. The latter is sometimes called, in the vernacular tongue of the Newars, Gubhal, which is not a Sanscrit word. Besides this distinction into monastic and secular orders, the Bandyas are again divided, according to the scriptures, into five classes: first, Arhan; second, Bhikshu; third, Srawaka; fourth, Chaliaka; fifth, Vajra A'charya. The Arhan is he who is perfect himself, and can give perfection to others; who eats what is offered to him, but never asks for anything. The Bhikshu, is he who assumes a staff and beggar's dish (khikshari and pinda patra), sustains himself by alms, and devotes his attention solely to the contemplation (dhyana) of A'di-Buddha, without ever intermeddling with worldly affairs. The Srawaka is he who devotes himself to hearing the Buddha scriptures read or reading them to others; these are his sole occupations, and he is sustained by the small presents of his audiences. The Chailaka is he who contents himself with such a portion of clothes (chilaka) as barely suffices to cover his nakedness, rejecting everything more as superfluous. The Bhikshu and the Chailaka very nearly resemble each other, and both (and the Arhan also) are bound to practice celibacy. The Vajra A'charya is he who has a wife and children, and devotes himself to the active ministry of Buddhism. Such is the account of the five classes found in the scriptures; but there are no traces of them in Nepaul. No one follows the rules of that class to which he nominally belongs. Among the Bhotiyas there are many Bhikshus, who never marry; and the Bhotiya Lamas are properly Arhans. But all the Nepaulese Buddhamargis are married men, who pursue the business of the world, and seldom think of the injunctions of their religion. The Tantras and Dharanis, which ought to be read for their own salvation, they read only for the increase of their stipend and from a greedy desire of money. This division into five classes is according to the scriptures; but there is a popular division according to Vihars, and these Vihars being very numerous, the separate congregations of the Bandyas, have been thus greatly multiplied. In Patan alone there are fifteen Vihars. A temple to A'di-Buddha, or to the five Dhyani-Buddhas, called a Chaitya, is utterly distinct from the Vihar, and of the form of a sheaf of Dhanya. But the temples of Sakya and the other of the "Sapta Buddha-Manushi," as well as those of other chief saints and leaders of Buddhism, are called Vihars. The names of the fifteen Vihars of Patan are as follows: Tankal-Vihar, Tu-Vihar, Hak-Vihar, Bhu-Vihar, Haran-Varna-Maha-Vihar, Rudra-Varna-Maha-Vihar, Bhikshu-Vihar, Sakya-Vihar, Guhya-Vihar, Shi-Vihar, Dhom-Vihar, Un-Vihar, &c. In short, if any Bandya die, and his son erect a temple in his name, such a structure may be called such an one's (after his name) Vihar. With this distinction, however, that a temple to an eminent saint is denominated Maha-Vihar—one to an ordinary mortal, simply Vihar.

We subjoin a note of Mr. Hodgson, respecting the concluding answer:

The old Buddha scriptures enumerate four sorts of Bandyas, named Arhan, Bhikshu, Sravaka and Chailaka, who are correctly described in the text; and from that description it will be seen that there is no essential distinction between them, the Arhan being only segregated from the rest by his superior proficiency in Bodhijnan. Of these the proper institutes of Buddhism, there remains hardly a trace in Nepaul. The very names of the Arhan and Chailaka have passed away—the names, and the names only of the other two exist; and out of the gradual, and now total, disuse of monastic institutes, an exclusive minister of the altar, denominated Vajra A'charya, has derived his name, office, and existence in Nepaul, not only without sanction from the Buddha scriptures, but in direct opposition to their spirit and tendency. Nepaul is still covered with Vihars; but these ample and comfortable abodes have long resounded with the hum of industry and the pleasant voices of women and children. The superior ministry of religion is now solely in the hands of the Bandyas, entitled, Vajra A'charya in Sanscrit; Gubhal in Newari: the inferior ministry, such Bhikshus as still follow religion as a lucrative and learned profession, are competent to discharge. And these professions of the Vajra A'charya, and of the Bhikshu, have become by usage hereditary, as have all other avocations and pursuits, whether civil or religious, in Nepaul. And as in the modern corrupt Buddhism of Nepaul there are exclusive ministers of religion or priests, so are there many Buddhas who retain the lock on the crown of the head, and are not Bandyas. These improper Buddhas are called Udas: they never dwell in the Vihars, look up to the Bandyas with a reverential respect derived from the misapplication of certain ancient tenets, and follow those trades and avocations which are comparatively disreputable (among which is foreign commerce); while the Bandyas, who have abandoned the profession of religion, practice those crafts which are most esteemed.

An Adventure at Shirauz.

Nine or ten years ago, I happened to spend a few weeks in Shirauz. I will not say they were the most agreeable of my life; but assuredly I have passed many less pleasant. Being in some degree clothed with an official character, I enjoyed more freedom than is usually allowed to ordinary travellers; not that Persia is an intolerant or bigotted country,—far from it: boys and raggamuffins will occasionally insult a Feringhee, and even pelt him with stones; but there is not much risk in taking summary vengeance upon the offender's carcase, provided the outrage be real and unprovoked.

Shirauz is (or rather was, for recent visitors tell us that the earthquakes have changed its climate as well as its aspect) a delicious place. At about seven miles from the city, you enter a beautiful valley, emerging from hilly defiles. Fertility smiles around, and perfumes impregnate the air. Within the walls of Shirauz are gardens and fountains, and in the suburbs groves of citron and orange, with vineyards and rivulets, where the indolent voluptuaries of the city repose upon couches of rose-blossoms, as they listen to the enchanting notes of the Persian nightingales, whilst inhaling from the caleoon the fragrant and exhilarating smoke. Such is the influence of the climate, in the more temperate season of the year and of the day, that existence, mere existence, is felt to be a luxury. Shall we then account the Persians a brutified, unintellectual race, because we hear of their resigning themselves sometimes to the gratification which results from the indulgence of bodily languor, as if they were mere sensualists, and incapable of mental effort? Henry Martyn, the celebrated Missionary (of whom I shall have more to speak anon), who had many advantages to assist him in forming a right estimate of the Persian character, says: "the people are clever and intelligent, and more calculated to become great and powerful than any of the nations of the East, had they a good Government and the Christian religion."

In truth, Persian society, good Persian society, introduces an observant

European, qualified by a familiarity with the language and manners, to the knowledge of many characters, which would be admired in the circles of our own country; I mean men of excellent parts, cultivated understandings, and fine taste. I could appeal to the testimony of one individual on this point, who has had abundant opportunities to study the Persians,—I mean Sir John Malcolm: I have heard him speak in the most favorable terms of the better class in Persia.

Having received an invitation to dine (or rather sup) with a Persian party in the city, I accordingly went, and found a number of guests assembled. The banquet was served in a court, decorated with flowers, *sub dio*. The conversation was varied, grave and gay, chiefly of the latter complexion. Poetry was often the subject; sometimes philosophy, sometimes politics prevailed. Amongst the topics discussed, religion was one. There are so many sects in Persia, especially if we include the free-thinking classes, who dabble in religious subjects by way of amusement merely, that the questions which frequently grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good breeding and politeness, to give an account of the tenets of our faith, and I confess I felt myself sometimes embarrassed by the pointed queries of my companions. I soon found that I could best parry their attacks by opposing one of my antagonists against the other. One of the guests, whom I had never before seen, appeared to be a sceptic; he doubted of everything; he declared he was not convinced that the scene before him was real; he even maintained the probability of the whole of what we suppose is actually cognizable by our senses, being an illusion. Another sportively remarked that there was nothing real but enjoyment; he argued (evidently in jest) that pleasure was the greatest good which human beings could desire; that, therefore, pleasure was the only subject worthy of a man, and his pursuit of it was justifiable, to whatever length it carried him, provided he did not interfere with the pleasure of another, which was the only rule of human conduct. A graver reasoner endeavoured to rebuke both speakers. He dwelt upon the necessity of our being accountable to the being who made and preserved the world; observed that a sense of religion alone could effectually restrain mankind from the commission of acts inimical to the general good; and quoted many maxims from Saadi and the poets, ending with a passage from the *Pand-nameh*: "if you would escape the flames of hell, purify yourself with the water of piety; if you would walk in the paths of happiness, let the lamp of devotion guide your footsteps!"

Amongst the guests was a person who took but little part in these mock encounters, which seemed to me to be chiefly expedients for the display of wit and repartee. He was a man below the middle age, of a serious countenance and mild deportment. He did not appear to be on terms of intimacy with any but the entertainer. They called him Mahomed Rahem. I thought he frequently observed me with great attention, and watched every word that I uttered, especially when the subject just referred to was discussing. Once I expressed myself with some levity; I fear I was a little corrupted by the example of those around me, many of whom made no scruple of jesting upon points, which ought, in their estimation *at least*, to have been exempt from ridicule. This individual fixed his eyes upon me with so peculiar an expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. He perceived that he had unintentionally excited my suspicion, and consequently avoided my looks; but whenever our glances did meet, each of us were evidently disordered by the collision. I asked privately of one of the party if he knew the person who had so strangely interested me. He told me that he had been educated for a Moollah, but had never officiated; that he was a man of considerable learning, and much respected, but was particularly reserved and somewhat eccentric in his habits. He lived retired, and seldom visited even his most intimate friends. My informant added that his only inducement to join the party had been the

expectation of meeting an Englishman, as he was extremely attached to the English nation, and had studied our language and learning.

This information mightily increased my curiosity, which I determined to seek an opportunity of gratifying, by conversing with the object of it. But he was by no means so forward as I expected. He acknowledged that he knew a little of the English language, but he preferred expressing himself in Persian. He spoke but little, and rather coldly.

The day after the entertainment, I paid a visit to the persan at whose house it had been given, and spoke to him of Mahomed Rahem. He said he was a much esteemed friend of his, and offered, without waiting for my solicitation, to take me to visit him. I suppressed my joy at the offer, and the ensuing morning was fixed for the interview.

Mahomed Rahem resided in the suburbs of Shirauz. My introducer, whose name was Meerza Reeza, informed me that I should be disappointed if I expected to see a splendid mansion.. Perhaps, he added, you will be better pleased, because you will see many objects which will remind you of your native land.

We reached the house of Mahomed Rahem, who received us with great cordiality, and spoke to me in a manner quite free from that reserve which appeared on the former occasion. I was soon charmed with his agreeable manners and even vivacity; for no appearance of frigidity remained. He was a remarkably cheerful and well-informed man.

Our interview was short; we seemed both to feel that the presence of Meerza Reeza was a restraint upon us. I, therefore, took my leave, after obtaining permission to repeat my visit. I remarked in the dwelling of Mahomed Rahem a neatness and comfort which are extremely rare in Persian houses generally: even when the proprietor is wealthy and the apartments spacious, there is almost always a grievous absence of what the French term *propreté* in that country. As Meerza Reeza had informed me, I perceived in the furniture of his friend's house several articles of European manufacture not often found in Persia.

A few days after this, I called alone upon Mahomed Rahem. I found him reading a volume of Cowper's poems! The circumstance led to an immediate discussion of the merits of English poetry and European literature in general. I was perfectly astonished at the clear and accurate conceptions he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed upon these and congenial topics for nearly two hours; and whether I was interested by the novelty of the occurrence, or by the mystery which still seemed to hang about the individual, I know not, but I never felt less fatigued, or, to speak more correctly, I never enjoyed a literary *teté-a-teté* with more *goat*. Surprised that a man with such refined taste and just reflection as he seemed to be, could still be enthralled in the bondage of Islamism, or could even relish the metaphysical mysticism of the Soofees, I ventured to sound his opinions upon the subject of religion.

"You are a Moollah, I am informed."

"No," said he; "I was educated at a Madrussa, but I have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to teach the doctrines of the *Koran*, I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions." As he made no remark, I continued: "our Scriptures are their own expositors; we are solicitous only that they should be read; and although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists; yet it is our boast that the authority

of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyrize the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, amongst other reflections, to suggest that as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

"Do not you esteem it so?" he asked.

"Certainly not," I replied.

"Then your indifference at the table of our friend Meerza Reeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded, and recognized in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently, perhaps, incautiously and imprudently; but I made the best defence I could, and disavowed in the most solemn manner any premeditated design to contemn the religion I professed.

"I am heartily glad I was deceived," he said; "for sincerity in religion is our paramount duty. What we are we should never be ashamed of appearing to be."

"Are you a sincere Mussulman, then?" I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage: at length he answered, mildly, "no."

"You are not a sceptic or free-thinker?"

"No; indeed I am not."

"What are you then?—Be you sincere.—Are you a Christian?"

"I am," he replied.

I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy; I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked.

"I will tell you that, likewise," he replied. "In the year 1823 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Moollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt amongst us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my

respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to enquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief Moollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion; I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shirauz, I could not refrain from paying him a farewell visit. Our conversation,—the memory of it will never fade from the tablet of my mind,—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament, in Persian; on one of the blank leaves was written: "*There is joy in Heaven over one sinner that repenteth.*—HENRY MARTYN."

Upon looking into the Memoir of Mr. Martyn, by Mr. Sargent, one of the most delightful pieces of biography in our language, I cannot perceive therein any allusion to Mahomed Rahem, unless he be one of the young men (mentioned in p. 350) who came from the College, "full of zeal and logic," to try him with hard questions.

B. B.

DIVISION OF LABOR IN THE EAST.

"The subdivision of labor is here (Ceylon) carried almost to infinity; there is no such thing as a 'servant of all work:' your dressing-boy will not light or extinguish the lamp, nor will your palanquin-bearer hold the reins of your horse, or, if he does, he will be sure to let them go; nor will your cook clean his own utensils; nor will any of those do the work of a cooly or porter. The poorest female in the bazaar cannot wash or mend her own clothes; she must employ the washerman and tailor. No man must shave his own beard, for that would be an infringement of the barber's prerogative; and the man who supplies you with milk cannot supply you with butter, for these are two distinct offices that must on no account be confounded. So, again, your butler must have his *maty*, your horse-keeper his grass-cutter, your gardener his water-drawer, your washerman his ironing-man; and if a carpenter or locksmith comes to do a job at your house, each is accompanied by a boy or cooly to assist him. At the Indian Presidencies are several other ramifications and subdivisions among these menials. Now, however gratifying it may be to a man's vanity to have a number of domestics and others at his command, the worst of it is that all these people must be *paid*; and withal we are not half so well served as in England by a quarter of the number of persons."—*Letters from an Eastern Colony.*

A COLLECTOR'S CUTCHERRY IN INDIA.

In the Cutcherry the offices are all below, and generally crowded with petitioners, omedwars, loiterers, carcoons, peons, seebundees, and rogues of all kinds and castes. The desks are like the common tables of a mercantile clerk, from which orders are delivered on magisterial and revenue affairs. All is public, no one can be prevented from petitioning. The following are a few specimens which may serve to show the nature of the complaints. On the 5th July 18—, the following written petitions were read with an audible voice by the Carcoon of Rutnagherry Cutcherry:

1. From a poor old cultivator, begging for the sircar's *hookum* to drive a devil out of a well.

2. From an old Brahmin, stating that his son had beaten him, turned him out of his house, stolen his property, &c.

3. From a young woman, alleging that her husband's first wife, no longer in possession of beauty, though still overawing her husband, had turned her out of doors, abused and beat her: the old hag and the man, in reply, affirmed that the young wife had thrown the devil into her husband, and the latter deposed that he at times lay insensible for two or three days, possessed by the demon.

4. From an old Mahratta—calling the Magistrate Vishnu's avater, and the petitioner's god—requesting a situation for his young son as peon, stating that Vishnu, in the Magistrate's own shape, had appeared to him, and desired him to make this request.

5. From a Hindu, stating that his caste had expelled him for doing the work of horse-keeper to an English gentleman, and would not re-admit him unless he gave them an entertainment, which would ruin him.

6. From an old Brahmin, for leave to bury himself alive. Government allowed this man four rupees per month to hinder him from committing the act.—*Cal. Or. Mag.*

Destruction of White Ants by Steam.

We are glad to find that the plan of steaming vessels for the purpose of killing vermin and insects, and more particularly the white ant, is coming into use here. The *Comet* (steamer) was on Thursday hauled alongside of the *Penang Merchant*, and by means of apparatus prepared for the occasion, her steam was applied to that purpose in this vessel for several hours; the object was most completely attained. In addition to the certainty of this mode of effecting it, another valuable proof of its superiority to smoking was displayed in this instance. Every leaky place in the vessel was shown by the water oozing out of it, and in this manner several leaks, which could not before be discovered, were made manifest. The steam itself, which escaped like smoke, could not be seen in the daylight, but the water oozing out is, of course, visible in any light. The expense of this mode of cleansing a vessel is very moderate, and far more complete than any other yet known: in fact, no other has ever been found effectually to destroy the white ant; not even sinking vessels, we believe, which is infinitely more tedious and more expensive, and with large ships out of the question.—*Beng. Chron., Jan.* 10.

SELECTIONS FROM THE ASIATIC JOURNAL.

Vol. XXVIII, *July to December*, 1829.

Defalcation in the Registry of the Supreme Court at Madras.

A Bill has been introduced into the lower house of Parliament, and has passed through a Committee, for the relief of the representatives of certain persons who have died intestate in the Presidency of Madras, and of suitors in the Supreme Court of Judicature at that Presidency, who have suffered through the fraud and insolvency of Gilbert Ricketts, late Registrar of that Court.* This bill was grounded upon the Report of a Select Committee of the House of Commons, appointed to enquire into the claims of Myles O'Reilly, Robert Sinclair, and others; and who reported as follows:

It appears to this Committee, that at some period between the months of January 1798 and September 1800, Gilbert Ricketts was appointed Registrar of the Recorder's Court at Madras; and when the Supreme Court entered upon the execution of its functions in the year 1801, the said Gilbert Ricketts was, by the Judges of that Court, appointed to the office of Registrar, in which office he continued until the time of his death. As such Registrar, he was empowered and required to take out administration to British subjects dying intestate within the Presidency of Madras, by the Statute 39 and 40 Geo. 3, c. 79, s. 21. He died suddenly at Madras in December 1817, a short time after the period when the Supreme Court had entertained a proposition for adopting new regulations providing for the safe custody of the assets of deceased British subjects, which might come to the hands of the Registrar in his official capacity: prior to his decease, he had received out of intestate property a sum equivalent to about £700,000 sterling, leaving a balance against his estate equivalent to about £40,000 sterling, due to the next of kin, or others having legal pretensions to the property of such intestates, among whom Myles O'Reilly, Esq., of the city of Dublin, and Mr. Robert Sinclair, of Walton-upon-Thames, have already brought forward claims for compensation, which they offer to substantiate. Lieutenant-Colonel Edward O'Reilly, one of the aforesaid intestates, died on the 22nd of March 1816, and Mr. R. Sinclair in the same year.

By the Statute 55 Geo. 3, c. 84, s. 5, it is enacted, that the Registrar shall half-yearly exhibit in open Court a true Schedule of his receipts on account of such intestate estates, and that it be published by him in fourteen days in the Gazettes, and that he shall cause copies to be delivered to the Chief Secretary, to be transmitted to the Court of Directors of the East India Company, who, upon receipt, shall cause the same to be published in the *London Gazette*. The Schedule of the estates of Lieutenant-Colonel Edward O'Reilly, of Mr. Sinclair, and of many other intestates, were omitted by Gilbert Ricketts in those Schedules exhibited or delivered by him.

The loss sustained by the petitioners and others appears to the Committee to have originated in the malversation of Gilbert Ricketts, acting under the authority of the above Statutes; and as he died insolvent, without having been required either by the Acts of Parliament or by any Regulation of the Supreme Court to deposit or provide security for his good conduct, there exists no fund

* See a full statement of this affair, ante pp. 885 to 893.

from which these injured persons can legally recover compensation for the losses to which they find themselves subjected by no neglect or default of their own. Neither the Government of Madras, nor the East India Company, are responsible for the losses. No individual, and no body of men, can be compelled by any legal proceeding to satisfy these claims. Under the peculiar circumstances of this case, it seems fit to make compensation to such individuals as may prove their losses, upon such conditions as may be deemed reasonable for avoiding delay, expense and deception.

Your Committee, therefore, recommend to the favorable consideration of the House the propriety of providing for such compensation out of those public funds which the House may deem most appropriate to the purpose.

19*th May* 1829.

After reading this report, which declares the East India Company not to be responsible for this loss, which originated in the malversation of an officer of the Supreme Court, over whom the Company had no control, we were hardly prepared for a clause in the bill, whereby it is enacted, that, whereas it is just and fitting that provision shall be made for the speedy payment of the persons who shall appear entitled to the estates of the said intestates, and those entitled as suitors of the said Court, &c.; be it enacted, that it shall and may be lawful to and for the Court of Directors of the East India Company, and the said Court of Directors is hereby authorized and empowered, to appropriate so much of the territorial revenues of the said East India Company, arising out of their territorial possessions, as will be sufficient to pay off and discharge the principal sums of money claimed, with interest upon each and every sum, from the time the same ought by law to have been paid, until the time it shall be actually paid; together with such reasonable expenses as any of the parties may have been put to, in soliciting payment of the monies so due to him, her, or them.

The territorial revenues of the East India Company constitute a very convenient fund for such purposes as these; but it would be well if those who complain of the smallness of net revenue derived from their possessions, would recollect how frequently they are saddled with charges, which sometimes do not bear that *equitable* shadow of claim which arises, as in the present instance, from the consideration that there exists *no other fund* whence the losing parties can be indemnified: for example, the sum of £22,500 paid to the sufferers at Bencoolen.

By the bill we have quoted, claims for compensation, in respect to the estates of intestates dissipated by the late Registrar, must be made within *three months* from and after the passing of the Act, by parties resident in Great Britain or Ireland: and within *eighteen months* by parties resident abroad, or within the limits of the Company's Charter. Disputes in respect to claims are to be determined by arbitration.

Since the above was written, we find that, on the day fixed for the second reading of the Bill, it was put off, *sub silentio*, for three months; in other words, was withdrawn. For what reason this course was adopted, we are unable, from the absence of all explanation, to comprehend.

The East India Company are not likely to be gainers by this delay, if they are to pay interest upon the whole of this sum in the interim, the principal of which they never had.

SYMBOL OF THE TRINITY.

" The mention of the name of Sir Isaac Newton, one of the greatest mathematicians (if not the greatest) that existed, has brought to my recollection a mathematical argument which I some time ago heard a divine adduce in support of the Trinity, and which I feel inclined to consider here, though I am afraid some of my readers may censure me for repeating an argument of this kind. It is as follows:—That as three lines compose one triangle, so

three persons compose one Deity. It is astonishing that a mind so conversant with mathematical truth as was that of Sir Isaac Newton, did not discover this argument in favor of the possible existence of a Trinity, brought to light by Trinitarians, considering that it must have lain so much in his way. If it did occur to him, its force may possibly have given way to some such considerations as the following:—This analogy between the Godhead and a triangle, in the first instance, denies to God, equally with a line, real existence; for extension of all kinds, abstracted from position or relative situation, exists only in idea. Secondly, it destroys the unity which they attempt to establish between Father, Son and Holy Ghost; for the three sides of a triangle are conceived of as separate existences. Thirdly, it denies to each of the three persons of God, the epithet 'God,' inasmuch as each side cannot be designated a triangle; though the Father of the universe is invariably called God in the strict sense of the term. Fourthly, it will afford to that sect among Hindus, who suppose God to consist of four persons an opportunity of using the same mode of arguing, to show the reasonableness of their sentiments, by comparing the compound Deity with the four sides of a quadrilateral figure. Fifthly, this manner of arguing may be esteemed better adapted to support the Polytheism of the majority of Hindus, who believe in numerous persons under one Godhead; for instead of comparing the Godhead with a triangle, a figure containing the fewest sides, and thereby proving the three persons of the Godhead, they might compare God with a polygon, more suitable to the dignified rank of the Deity, and thus establish the consistency with reason of the belief that the Godhead may be composed of numerous persons. Sixthly, this mode of illustration would, in fact, equally suit the Atheist as the Polytheist. For as the Trinity is represented by the three sides of a triangle, so the eternal revolution of a nature without any divine person may be compared to the circle, which is considered as having no sides nor angles; or, seventhly, as some great Mathematicians consider the circle as a polygon, having an infinite number of sides, the illustration of the Trinitarian doctrine, by the form of the triangle will, by analogy, justifiy those sects, who maintain the existence of an infinite number of persons in the Godhead, in referring for illustration of their opinions to the circular, or rather, perhaps, to the globular figure, in which is to be found an infinity of circles, formed each of an infinite number of sides."—*Rammohun Roy.*

Feat of Archery at the Court of Jehanghir.

"Another of the Ameers of my Court distinguished for courage and skill was Bauker Noodjum Thauni, who had not in the world his equal in the use of the bow. As an instance of the surprising perfection to which he had carried his practice, it will be sufficient to relate, that one evening in my presence they placed before him a transparent glass bottle or vessel of some kind or other, a torch or flambeau being held at some distance behind the vessel; they then made of wax something in the shape of a fly, which they fixed to the side of the bottle, which was of the most delicate fabric: on the top of this piece of wax they set a grain of rice and a peppercorn. His first arrow struck the peppercorn, his second carried off the grain of rice, and the third struck the diminutive wax figure, without in the slightest degree touching of injuring the glass vessel, which was, as I have before observed, of the very lightest and most delicate material. This was a degree of skill in the bowman's art amazing beyond all amazement: and it might be safely alleged that such an instance of perfection in the craft has never been exhibited in any age or nation."—*Autobiography of Jehanghir.*

The Falls of Gersoppah.

The following description of the falls of Gersoppah, in North Canara, appears in a letter, published in a Madras paper; they are represented to be the grandest in the world.

"The falls are situated at the distance of a mile to the west of a small village called Kodakainy, which forms the boundary of the Bilgy Talook, in North Canara, and lies contiguous to the Sagara district of Mysore, receiving a continual supply of water from twelve streams, which conjoin, as the name implies, at Baringee, in Mysore; five of these pursue their course from Ramachendapoorah; four from Futty Pettah, or the Town of Victory, so named by Hyder; and the remaining taree at Koodolee; and after being precipitated down the cataract, and then gently winding the current through a rugged way, which it has forced through the base of the mountains at the verge of their declivity, widens at Gersoppah, and forms a beautiful river, called Sarawati, navigable for sixteen miles for boats to the town of Honore, where it falls into the sea.

"Like most other places to which the natives have given names from something remarkable in their soil or site, this was called *Gersoppah*, because the ground, before the buildings had been erected, was covered with cashewnut trees; *Ger*, signifying in Canarese, the tree of this description, and *Sooppoo*, a leaf.

"It was asserted by the Brahmin who accompanied me, in their usual exaggerated style, that the old city here contained, in its flourishing state, a lakh of houses, and I have no doubt, from the extent of the ruins, that its population may have been above half that number. Out of seventy-four temples called *Busty*, there remains but one, well constructed of granite, covered with a stone roof, where the *Chatour Mookee*, or four-fronted idol of the Jain caste (the then inhabitants) sits, surviving the homage of its long silent worshippers, a prey to the moles and to the bats.

"On leaving Gersoppah, we commenced the arduous undertaking of ascending the Ghauts. The pass here is neither so steep, rugged, narrow, nor so much intersected with conical loose rock, as those in other directions through the same range; but is much longer, being fully twelve miles in continued undulations, so that the line of road (and it is surprising how it could have been first traced out) is disheartening, as well as unsatisfactory; for imagining that considerable progress has been made, descent and rise alternately succeed ere the long-wished-for summit be gained, which occupies, at the least, six hours to accomplish.

"The morning having proved fair, seemed, independently of the solemnity of the day (Sunday), to fill our hearts with cheerfulness at the thoughts of making towards the scene from which we expected our curiosity to be so soon amply repaid for the distance we had come. The solemn silence that pervaded the thicket in our approach to it threw a lambent gloom on the mind; the noise, however, of the waterfall, bursting suddenly on the ear, soon enlivened our anticipations; but here again a momentary disappointment supersedes these eager expectations, for, standing on the bed of the rocks, not thirty feet distant, the eye can discover nothing to awaken amazement: a few steps, however, nearer, the stranger is so overwhelmed with the immensity of the dread abyss, that he requires some seconds to collect himself before he gets sufficient courage to make the attempt to examine the awfully grand view that presents itself beneath him—he feels as if he were looking into the brink of eternity! nor is the situation in which he is compelled to be seated to enjoy the sight less strikingly perilous; he has also to lie down horizontally and look perpendicularly over a projecting rock at the very edge of the immense basin, into a descent that the eye can scarcely fathom from its profundity, and beholds a dreadful chasm hollowed out by the weight of the dashing torrents, which cause to ascend from the white spray that they form below, volumes of vapour which, rising into the atmosphere, mingle with the clouds above the highest mountains in the neighbourhood, and buoyant upwards borne, would rather seem to be the smoke of Etna's fiery bowl, than the subtle extricated particles from the whirlpool of an equally dangerous element. The spectator sees the heavenly bow with all its prismatic coloring and splendour, reflected downwards through the salient aqueous globules athwart

the surface of the unfathomed gulph, in the perfectness of the mundane semi-arch.

"I should imagine the circumference of the crater, which is shaped like a horse-shoe, to be about a quarter of a mile. In front of its open end, a descending forest majestically slopes down from the mountains, making the effect of the whole truly sublime; and some fields at the top, to the left, give a singular and pleasing combination to the aspect. Five separate bodies of water are hurled down this stupendous pool, the largest, at the N. E. angle, tumbles perpendicularly with its foaming current from the edge of the river, already described, clear to the bottom, in two distinct columns. At the next curve, and facing the position where we had a bird's eye view of the whole, another large mass is seen to be propelled headlong; then aslant the hollow channel it has formed, and gradually enlarging its surface in its descent, is buried in the boiling depth in union with the other. A more gentle rill, passing immediately over the second fall, makes a striking variety to the rush of its noisy neighbours. The fourth cascade is more distinctly observed, without the same exertion, in its southern direction, skirting the rocky steep of this enormous basin, and being expanded by the obstruction it meets from some projecting irregularities of stone. Hundreds of pigeons, about the size of butterflies, were sporting over the spray. We had to move round to a rising mound at the south-west corner, where the precipitated floods flow off, to be enabled to have a full view of the fifth fall, whose rolling foam, like soap-suds, edging from the summit to the termination of a solid mass of laterite, of several hundred feet in altitude, flashes through scattered fragments that lie rounded at its agitated base, and seek their repose in the general outlet. On the right rise the stupendous bulwarks of the western Ghauts, peering in the pride of their primeval magnificence. Several attempts were made to ascertain the depth of this wonderful reservoir: one by letting out strong twine, to which a weight was suspended, but this plan did not succeed after 300 or 400 feet; so another experiment was resorted to, and frequently repeated, of throwing down a cocoanut, and timing it as long as it continued visible, which always gave the same result of eight seconds; and by my calculation, computing the centripetal force of the falling body to be at the rate of $15\frac{1}{12}$ Paris feet in a second of time, and increasing in proportion as the square of the distance, I make to be, from product, $965\frac{1}{4}$, or about 1,030 English feet, as far as I think it possible to ascertain it with any degree of accuracy.

"The falls of Niagara, of the Montmorency, the Missouri and Tuccoa, are remarkable for the vast expanse of the falling sheets that are precipitated down them; but their height, in proportion, is very insignificant, with the exception of the first: neither do the celebrated falls of Gocauk, in Beejapoor, or that of Courtallum in the district of Madura, exceed 200 feet in their descent; from which comparison it may be seen that those of Gersoppah are not unworthy of being recorded among the 'wonders of the world;' and the same remark, which has been made by a writer in his account of those of Niagara, fitly applies to the subject of my narrative, and shall be added by way of conclusion. 'To attempt an adequate description would be a fruitless task. Their wondrous reality puts to flight the most sublime ideas of anticipating fancy, and overpowers the soul of an intelligent spectator with such enthusiastic feelings as can never be rightly conceived unless by those who have, on some occasion, contemplated a similar scene.'"

PUNISHMENT WITH THE RATTAN.

Fort St. George, January 6, 1829.—The Right Honorable the Governor in Council is pleased to direct that the following Regulation be published in General Orders by Government, with reference to the provisions of Art. 6, Sec. xii, of the Articles of War for the native troops.

A.D. 1828. *Regulation VIII.*

A Regulation for abolishing the use of the rattan as an instrument of punishment, and for substituting in lieu thereof the cat-o'-nine-tails. Passed by the Governor in Council of Fort St. George on the 29th April 1828.

I.—Whereas it has been found that stripes with a rattan are a very unequal mode of punishment, varying with the size of the instrument and the strength of the person using it, and occasioning serious bodily injury, far beyond the intention of the law; therefore the Governor in Council has enacted this Regulation, to be in force from the date of its promulgation.

II.—The use of the rattan as an instrument of punishment is abolished.

III.—Henceforward, persons who, under any Regulation heretofore in force, would have been sentenced to receive stripes with a rattan, shall, in lieu thereof, be sentenced to receive lashes with a cat-o'-nine-tails.

IV.—Five lashes with a cat-o'-nine-tails shall be considered equivalent to one stroke of a rattan.

V.—The cat-o'-nine-tails to be used shall be invariably supplied from the stores of Government; and no other cat-o'-nine-tails shall be used but such as shall be so supplied, nor shall any additional knot be tied, nor any new material introduced, nor any alteration made in any cat-o'-nine-tails in use, by way of repair or on any pretence whatever; and any native officer offending herein shall be liable to be fined at the discretion of the criminal Judge or Magistrate, to whichsoever he may be subordinate.

Firing the Great Gun at Beejapoor.

"To the Editor of the Bombay Courier."

"Sir,—It may be interesting to those of your readers, who may have visited Palmyra in the Deccan, to hear that the large gun, on the S. W. bastion of this city, was charged by order of the Raja with forty seers, (about 100lbs. powder), and fired yesterday evening at sunset. The powder, from its coarse quality, threw forth an immense volume of smoke, which was truly grand, although the report was weak in comparison to what was expected, perhaps equal to that of a forty-two pounder. The gun shook the frame and rebounded on the wall without any injury. The circumstance excited a degree of sensation amongst the inhabitants (10,000); many had left their houses with their families, ten and fifteen miles; and every Bunyan shut shop, retiring from its walls. The gun had been discharged by Aurungzebe 150 years before.

The muzzle has the figure of a lion's head, with an elephant walking into its mouth. The dimensions, inside two feet, and outside four and a half feet in diameter; its length twelve feet and a half; circumference thirteen feet and a quarter; throughout inside chamber fourteen inches; diameter five feet."

Traditional Origin of the Hindu Kingdom of Vijayanagar.

[*From the unpublished collection of the late* Colonel Mackenzie.]

There was once a Brahmin, whose name was Madava Bootooloo, a native of the south, who had made considerable progress in the sixty-four arts and sciences, as well as in the various languages of the country; but he was goaded to misery by extreme poverty. He frequently resolved in his mind, therefore, the means of becoming rich.* He knew and felt that wealth only would

* The Hindus have a most sensitive dread of poverty, and of the train of evils which it induces. In the *Mrichchakati*, or "Toy Cart," a Hindu drama, admirably translated from the Sanscrit, by Mr. Hayman Wilson, one of the characters moralizes thus upon poverty:—

The poor man's truth is scorned; the tender light
Of each mild virtue languishes; suspicion

secure friends, for every one wished to be a friend of those whom heaven had befriended; whereas, the poor were universally shunned, and were not allowed to be endued with a single virtue. Madava Bootooloo, in this frame of mind, left the place of his nativity in pursuit of fortune, and travelled several hundred miles in the hope of improving his impoverished resources, but without success. At last, fatigued by constant travel and depressed by disappointment, he determined to put an end to his disquietude, and to shake off his dependence upon mankind, who had neither noticed his distresses nor rewarded his labors. When he arrived at Humpa, therefore, he resolved to dedicate himself to the goddess Boovan Eswaree,* in order that, through her powerful influence, he might obtain that which he sought so anxiously and so ineffectually. Abstaining from food and drink, he worshipped her for some time with the most intense devotion; when the goddess, moved by the ardour of his homage, appeared to him in her own shape and person, and asked him what it was that he requested of her? The poor Brahmin told the goddess the whole story of his disappointments, and supplicated her to bestow upon him riches, that he might gratify his family and his friends by acts of kindness, and obtain the good opinion of the world by hospitable and liberal deeds.

The goddess, however, who had a perfect foreknowledge of events, and knew all that was fated to happen to her supplicant, told him that his petition could not be granted to him in his present state, but that in another, and probably his next life, his wishes should be complied with. This communication rendered the Brahmin very sorrowful. He became still more disgusted with the world, and deemed it more eligible to become a pilgrim or Sanyasi, than to go back to his native country in poverty. Having publicly declared this resolution, and made a solemn vow to the same effect, which he called upon heaven to witness and that he had entirely discarded all hope and anxiety for the goods of this world, and had dedicated himself wholly to devotion; he duly performed all the ceremonies of the Hindu law preliminary to becoming a devotee, and clothed himself in the peculiar habit of a true Sanyasi, namely, in red and tawny-colored rags. In this state of religious seclusion, he composed a book upon religious duty, and on the regulations of the castes, which he called *Veedaranabosom*.

In the Saleevahan year 1253 (A.D. 1331), the goddess Eswaree again appeared to him, and announced to the devotee, who in his religious character had assumed the name of Vedayaranaloo,† that she came to fulfil the promise of wealth and prosperity *now*, which she had before made to grant to him in his next life. The Gooroo, astonished at her appearance, and no less at the purport of her visit, replied: "Oh, goddess, what need have I of wealth and prosperity in my present condition? They were refused to me when I wanted them; I no longer covet them, because riches are hurtful to devotion. I have relinquished the cares and solicitudes of this world. All I have to ask of you is, that you would vouchsafe to me the means of attaining heaven. Permit me, therefore, to persevere in my present mode of life, and tempt me not, I

Stamps him the perpetrator of each crime
That others are the authors of; no man seeks
To form acquaintance with him, nor exchange
Familiar greeting or respectful courtesy.
If e'er he find a place in rich men's dwellings,
At solemn festivals, the wealthier guests
Survey him with disdainful wonder—and
Whene'er by chance he meets upon the road
With state and wealth, he sneaks into a corner.
* * * * * *
He who incurs the guilt of poverty,
Adds a sixth sin to those we deem most heinous.

The five great sins in the Hindu Code are: stealing gold, drinking spirituous liquors, murder of a Brahmin, adultery with the wife of a spiritual teacher, associating with persons guilty of either of those crimes.

* Bhuvan Eswari, a form of Durga.

† *Vidyáranya*, in the Sanscrit, denoting him to be a disciple of Sankara Achárya's school.

beseech you, to abandon the holy profession I have embraced." The goddess assured him that her promise could not be revoked, and exhorted him to accept with good-will what she offered him. The Sanyasi, as he could no longer evade the wishes of the goddess, told her that he would at some future and more proper time accept what she was pleased to bestow; but begged her permission, in the meanwhile, to set off on a journey to Causee (Benares), and to carry thither the books he had written. He accordingly travelled with his theological compositions to that holy place, and on his way met the Brumma Rachas Srengerry Bootloo,* who, charmed with the eloquence and learning of the good man, showed him great favor, advising him most earnestly to consult Vyassáloo,† the original author of the *Mahábhárat*. He accordingly paid his devotions to Vyassáloo, and having obtained his confirmation and the sanction of his writings, returned from Causee, carrying with him to Veroopach the image of his patron, the Brumma Rachas, which he placed in a Pagoda under a tree, behind the great Pagoda of Veroopach Iswar, where it remains to this day.

After this, by command of the goddess, the Sanyasi, Vedayaranaloo, resolved to found on that spot a city, which should be the Puttun or capital of a great Kingdom. To this end, he ordered his disciples to erect a pillar near the place he had marked out for the city, as soon as they should hear the sound of his *chankum*; and being deeply skilled in the science of astrology, he retired to a sequestered spot, to watch when the fortunate moment should arrive to begin the undertaking. But Rajah Indra (king of the gods) and the Davatahs (powers of the air), foreseeing that this city would be for ever prosperous and victorious over its enemies, if this pillar was set up at the lucky moment, for which the Sanyasi was looking, sent the Genius of Misfortune to contrive some trick, whereby the project might be frustrated. That unlucky genius proceeded instantly to the spot, and sounded his own chankum, within hearing of the Sanyasi and his disciples, whilst the latter were attentively listening for the chankum of their Gooroo. The disciples instantly concluded that the sound they heard was that of their Gooroo's chankum, and fixed the fatal pillar; but in a few moments, hearing the sound of the Gooroo's chankum, they took up the pillar and re-fixed it as quickly as they could. When the Sanyasi had finished his devotions, he came out from the place to which he had retired, and being enabled, by his knowledge of divine things, to see the mistake that they had committed and the cause of it, observed to them that it was impossible to resist the decrees of God; that the city should remain prosperous and populous for three hundred years, and then for three hundred years be desolate and unpeopled; that it should continue thus alternately wealthy and poor, until the last day of the world.

The Sanyasi began to build the new city in the Danta cycle year 1258, (A.D. 1336), gave it the name of Vijayanagar, and invited several families to reside in it. The goddess, pleased with its rising population, rained showers of gold upon it; so that the Sanyasi was soon enabled to fill it with houses and other structures, to raise a body of troops to garrison it, and to annex to it territory extending to forty yougans southward of it. He accumulated considerable treasure, which he deposited in a cave at Anagoondy, and the better to secure it, built up the entrance to it. The place is still called the "Valeebundaree," and is situated about a coss west of Anagoondy. The Sanyasi reigned over his new kingdom twenty-five years, when he named Bookhee Rayaloo (Bukka Raya), of the tribe of Kormah, his successor, who

* This confirms the conjecture of Mr. Wilson, that Madhâva was probably connected with the Sringagiri establishment, the members of which, alarmed by the increasing numbers of the Jangamas and Jains, and the approach of the Mahomedans, might have contributed their wealth and influence to the aggrandizement of the family of Sangama, the prince of whom Madhâva was, according to his own statement, the minister.

† Here is a strange anachronism. Vyâsa, the reputed author of the *Mahâbhârata*, as well as the compiler or collector of the *Vêdas*, flourished some hundred years before the Christian era.

was the son of a cow-keeper that had ministered to his wants and brought him his daily supply of milk, when he was a devotee of the goddess Eswaree, at the Humpa Pagoda.

The legendary foundation of this dynasty, which became afterwards the most powerful of the southern monarchies of Hindustan, is, as usual, mixed with superstitious figments; but not to a greater degree of extravagance than the legends in Catholic countries respecting the origin of particular towns and churches, under the protection of their tutelary saints; nor is the miracle at all more revolting than that ascribed, for instance, to Saint Denis or Saint Patrick. The truth, that lurks amidst the absurdities of local tradition, it is not always difficult to extract; and the date, it is said, is amply attested by the Hindu poets and writers of a much later period. Then follows a regular succession of hereditary Rajas, who gradually extended the limits of the great Carnatic Kingdom, until the reign of Ramah Rayaloo, who reduced the whole country between the Nerbuddah and Ramnad under his dominion, and assumed the title of Sovereign Lord of the whole Deccan, in the year 1550 of our era. M.

Other traditions, respecting the origin of this Hindu principality in the south of India, are extant, and the history of its Princes is familiar in the Deccan. Colonel Mackenzie has published an account of the Princes of Vijayanagar in the *Asiatic Annual Register* for 1804. Notwithstanding the comparatively modern date of the event, the traditions respecting the foundation of Vijayanagar vary materially. Mr. Wilson, in his *Descriptive Catalogue of the Mackenzie Collection*, gives a brief summary of them. Besides the aforegoing, another statement represents Madhâva or Vidyâranya as founding the city and establishing the principality for Bukka, a shepherd, who had waited upon him and supported him in his devotions. A third account states that Harihara (the successor of Bukka Raya, according to the generally received statement) and Bukka, two brothers, fugitives from Warangal, after it fell into the hands of the Mahomedans, met the sage in the woods, and were elevated by him to the Sovereignty over a city which he built for them. A fourth statement, whilst it confirms the latter part of the story, makes the two brothers officers of the Mahomendan conqueror of Warangal, who were sent by their master, after the capture of that city, against the Belal Raja. They were defeated, and their army dispersed; and they fled into the woods, where they found Vidyâranya. His wealth enabled him to collect another army, with which they obtained a victory over the Belal Raja; but instead of subjecting him to their master, they, by the advice and aid of the Sanyasi, set up for themselves. "There is good reason to know," adds Mr. Wilson, "that none of these traditions are entirely correct, although they preserve, perhaps, some of the events that actually occurred. Vidyâranya, or Madhâva, was a learned and laborious writer, and in various works particularizes himself as the minister of Sangama, the son of Kampa, a Prince whose power extended to the southern, eastern, and western seas. He also terms Bukka and Harihara the sons of Sangama, and the same relationship is confirmed by inscriptions. The political importance of Sangama is no doubt exaggerated; but it is clear that Bukka and Harihara were not the mere adventurers they are traditionally said to have been. They were descended from a series of petty Princes or landholders, possibly the feudatories of the Belal kings, or even of Pratâpa Rûdra, who took the advantage of a period of public commotion to lay the foundation of a new State. Besides experience and talent, Madhâva may have brought pecuniary aid to the undertaking. However, this may be, there can be no question that the city of Vijayanagar was founded by Bukka and Haribara, on the southern bank of the Toongaboodra river, about the middle of the fourteenth century. The date most commonly given in Sal, 1258, or A.D. 1336; but this is, perhaps, a few years too soon. The earliest of the grants of Bukka Raya is dated A.D. 1370, and the latest 1375. The period of his reign is usually called fourteen years, which would place his

accession in 1361. Some accounts give him a reign of thirty-four years, which places him in 1341. So that the traditionary chronology is not, in all likelihood, very far from the truth.

DISTRIBUTION OF THE BHURTPOOR PRIZE MONEY.

Amount of Captured Property for Distribution.

Calcutta Sicca Rupees forty-eight lacs, eleven thousand and thirty-five, ten annas and five pies.

Scale of Distribution.

The Commander-in-Chief (one-eighth of the whole) .....Sa. Rs.	5,95,398	13	10
Major and Brigadier Generals (7).....	59,546	14	0
Lieutenant-Colonels, Inspector of Hospitals, Adjutant-General, Quarter-Master-General, Judge Advocate-General, Commissary-General, Brigadiers and Lieutenant-Colonels Commandant (37).....	14,291	4	0
Majors, Superintending Surgeons, Deputy Adjutant, Quarter-Master and Commissary-General (32).....	9,527	8	0
Captains, Surgeons, Paymasters, Assistants and Deputy Assistants in the Adjutant, Quarter-Master and Commissary-Generals' Departments, Brigade-Majors, Aides-de-camp and Surgeon to the Commander-in-Chief (188).....	4,763	12	0
Subalterns, Assistant Surgeons, Quarter-Masters, Adjutants, Veterinary Surgeons, and Deputy Assistant Commissary of Ordnance (367).....	2,381	14	0
Volunteers (4).....	40	5	0
Conductors, Provost Marshal, Riding Masters, Apothecaries, Stewards, and Sub-Assistant Veterinary Surgeons (44).....	604	11	0
Sub-Conductors, Assistant Apothecaries and Stewards (12).....	120	15	0
Regimental Serjeant-Majors, Quarter-Master Serjeants, Staff Serjeants, and Troop Serjeant-Majors (156).....	120	15	0
Brigade and Color-Serjeants, Trumpet and Drum-Majors, and Serjeants (260).....	80	10	0
Corporals, Bombardiers, Drummers, Privates, and Hospital Apprentices (4,060).....	40	5	0
Subadar-Majors (24).....	322	8	0
Subadars, Russuldars, and Woordee Majors (221).....	282	3	0
Jemadars, Naib Russuldars (269).....	120	15	0
Havildars, Drum and Trumpet-Majors, Native Doctors (1,371)...	53	12	0
Naicks, Nishaum Burdars, Khote Duffadars, Duffadars, Drummers and Sepoys, Native Farriers, and Regular Bheesties (25,332).....	26	14	0

Agreeably to the wishes of the Officer of the Army, sanctioned by the Honorable Court of Directors, Sonat Rupees 50,000, or Calcutta Sicca Rupees 47,844-13-2, is to be deducted from the Officers' shares, to be paid to the widows of those who fell in action, and £500 sterling, or Sicca Rupees 5,000, from the Officers, exclusive of the Commander-in-Chief, for mounting two brass field pieces selected for his Lordship.

Proof of the Calculation.

To be paid to the Army as per above detail.....Sa. Rs.	47,04,456	15	10
Widows' portion.....	47,844	13	2
For mounting guns.....	5,000	0	0
Reserved for future claims, or 2nd dividend.....	53,733	13	5
Total Calcutta Sa. Rs.	48,11,035	10	5

On the Origin of the Afghans or Patans.

By Major Charles Stewart.

Thirty-eight years have elapsed since Mr. Henry Vansittart's translation of an abridged history of the Afghans, called the *Asrar ul Afaghina*, was published in the second volume of the *Asiatic Researches*. In this pretended history, the Afghans claim their descent from Melic Talut (Saul, king of Israel). It also states that, when Mahomet appeared upon earth, his fame reached the Afghans, who sought him in multitudes, under the leaders Khalid and Abdul Rashid, sons of Walid.

As the Afghans are never mentioned either by the Jewish or Arabian historians of those periods, the story is evidently a fiction.

Sir William Jones, however, thought the subject worthy of attention; and in a note published in the same volume, recommended an enquiry into the literature and history of the Afghans.

The first person who appears to have taken up this subject was Sir John Malcolm, who, in his valuable history of Persia, page 596, refers to two other histories of the Afghans, denominated the *Tarikh Afghanah* and the *Tarikhi Ghour*. From these histories we learn that the Afghans consider themselves as partly descended from the Israelites and partly from the Copts of Egypt; that those descended from the former were banished by Nebuchadnezzar to the mountains of Ghour, where they multiplied greatly. Sir John has added the following note: "There is no affinity whatever to be traced between the Hebrew tongue and the Pushtoo, or modern language of the Afghans, and there have been no inscriptions discovered which tend to support a belief of their being of Jewish extraction."

About the same period that Sir John Malcolm published his history of Persia, the Honorable Mountstuart Elphinstone published his Account of the Kingdom of Cabul, in the 155th page of which he has related one of the traditions mentioned by Sir John, *viz.*, that the Afghans are descended from Saul; that after the captivity, some of their tribes settled in the mountains of Ghour, and some went to the neighbourhood of Mecca in Arabia. Mr. Elphinstone concludes thus: "I fear we must class the descent of the Afghans from the Jews with that of the Romans, and the British from the Trojans, and that of the Irish from the Milesians or Brahmins."

"Having thus noticed what may be considered the domestic or national history of the Afghans, I will now endeavour to trace their origin to a different source. Much of my information in the elucidation of this subject will be drawn from De Guignes' *Histoire des Huns*, and the remainder from Mahomedan or other authors.

In page 325 of the second volume of De Guignes, we find that early in the fifth century,* the ancient Huns having been driven from the north of China, the greater number of them proceeded towards Europe, the remainder to Aksou and Kashgar; from thence they spread themselves to the Caspian Sea and the frontiers of Persia.†

These Huns afterwards bore the title or name of *Te-li* or *Tie-lé*; and because they dwelt along the banks of the river Oxus, they called them *Ab-te-lé*, that is, the "Telites of the *river*," from this has been formed the names of *Abtelites*, and by corruption, *Euthalites* and *Nepthalites*, which has given rise to the belief that they were Jews of the tribe of Nepthali, who had been transported to that country during the period of the captivity.

In the above paragraph there are two remarkable circumstances, first the name of *Abtelé*, which so nearly resembles that of *Ab-da-li*, one of the most distinguished of the Afghan tribes; secondly, the origin of the tradition of the

* A. D. 420.

† The first Tartarian invaders of India are denominated Huns by the Hindus. See inscription on the pillar of Buddal, *Asiatic Researches*, vol. i, p. 133.

Afghans being descended from the Israelites; a story which was probably invented by some of the Arabian Jews settled in Maweralnaher, through interested motives, or introduced as a species of flattery by one of their Mahomedan historians.

From this period (A.D. 420) the Huns were dispersed and cantoned throughout all those countries which are situated to the west, north and east of the Caspian Sea, extending from Kashgar to the Palus Mæotis. It is not that the Huns were the sole masters of those countries; a number of other Scythian nations had been previously established here, *viz.*, the Ssu, the Ousion, the Yuechi or Gete, the latter of whom had been very powerful, and had extended their conquests even to India; but our historians, ignorant of this circumstance, confound them all under the name of Huns.*

About the year 457, Firouz, the legitimate heir to the throne of Persia, having been superseded by his younger brother, fled to Khushnuaz, king or chief of the Huns, who resided in the valley of Sogd, situated between the cities of Samercand and Bekhara, and from him obtained the assistance of an army of 30,000 men, on the condition that if he succeeded, he should make over to the Huns the cities of Turmuz and Wasjard (Basheea), both situated on the northern bank of the Oxus.

Firouz was successful: but so far from complying with the treaty, he soon after (A.D. 484) declared war against his ally, which only terminated with his own death.†

From this period till the reign of the celebrated Nushirwan, king of Persia, the two nations were frequently engaged in war; but the advance of another enemy, the Turks, compelled them to form an alliance, which was cemented by a marriage of the daughter of the Khan with the Persian monarch: this event is said to have taken place about the year 571.

It now becomes necessary to notice a new nation. The Turks were an inferior tribe of Huns, who were subject to the Khan of Geogen, or Awares, and were employed by him to work his mines in the mountains of Altai.‡

At the end of the fifth century (A.D. 500) they threw off the yoke, and under the banners of a chieftain named Mokan Khan, conquered a great portion of Tartary.

We find in page 385, second volume of De Guignes, that in the year 569, the Grand Khan of the Turks sent an embassy to the Roman Emperor Justin the Second; and that, to return the compliment, an ambassador named Zamarkh was sent to *Ectag*, the place of encampment of the Khan, situated in the Altai mountains.

* The Gete are said to have been a nomade nation, and to have quitted their own country, situated on the western frontier of China, about 200 years before Christ; they first took possession of the banks of the Ili, a river of Tartary, and subsequently proceeded to the shores of the lake Aral, from thence they extended their conquests to the south of the river Oxus. About 130 years B.C., Persia having been invaded by the Syrians, the monarch of that country invited the Gete to his assistance; this circumstance gave the latter an opportunity of taking possession of the whole of the country which *now* constitutes the Afghan empire. The Gete had embraced the worship of *Boodh*; they dwelt in tents, which they transported, according to the change of season, to the places where they might avoid its rigours, or find pasture for their flocks. They had so few women among them, that several were obliged to unite for the possession of one; but the usual mode was for the brothers of a family to form this singular society among themselves. There is little doubt that the extensive excavations and sculptures in the vicinity of Bamian, a very ancient city of the province of Ghour, were formed by the Gete, who, it is supposed, retained these countries for nearly 500 years, and were not finally dispossessed of them till the reign of the celebrated Persian monarch Nushirwan, in the middle of the sixth century. On this occasion many of the Gete found their way into India; and their descendants are still very numerous there, under the titles of Juts, Jats and Sikhs.

† See Malcolm's History of Persia, p. 126.

‡ The Altai mountains extend from 68 to 170 degrees of eastern longitude; a considerable portion of them belongs to Russia.

The ambassador was compelled (A.D. 570) to join the army of the Prince, who, in the following year invaded the country of the Euthalite, or *Abtelé* Huns: a general engagement took place in the vicinity of the town of Nukhsheb, in which the chief of the Huns was killed, and the nation completely subdued.

After this event, the Grand Khan resolved to invade Persia; but being successfully opposed by the natives of that country, he entered into a treaty with Nushirwan, and marched towards Kashgar, which his troops had previously conquered.

It is about this period (A.D. 571) that I would place the emigration of the Huns from the banks of the Oxus towards the Indus. As they probably consisted at first of a few families or small clans, they would be readily admitted as subjects by the Persian Governors, and had waste lands assigned them in the mountains of Solimaun. This reception encouraged others, and a nomade people found little difficulty in removing from one country to another. It is also likely that some colonies of the Gete had been permitted to remain, as the acquisition of subjects has always been an object of attention to the Sovereigns of the east; and the Eelauts, or nomade Turkish tribes, which are still found in every part of Persia, prove that two distinct races of people may reside amicably together.*

The numerous clans, into which the Afghans are divided, corroborate the supposition that they entered their present country at different periods, and that each adopted the name of the chief: doubtless many of their tribes have since sub-divided, and assumed different titles. Their pastoral manners, even to the present time, afford sufficient evidence of their descent from a nomade nation; and that such nation was Turkish, is clearly evinced by the numerous terms common to both. Thus the words *Aimauk* or *Eimauk*, *Oulous*, *Khail*, *Jeerga*, *Ourdoo*, *Tajik*, *Eilauk*, *Kishlauk*, *&c.*, *&c.*, mentioned in Elphinstone's Cabul, are all to be found in Abul Ghazy's History of the Tartars, and in the Institutes of Timour; added to which, the language still spoken by the greater number of the people is *Turkish*. During the long reign of Nushirwan, the Persian empire extended to the banks of the Indus; and a tribute was constantly exacted from the chiefs who possessed the country to the east of that river, which was regularly paid till the invasion of Persia by the Arabs.

The first invasion of Persia by the Arabs took place in the fourteenth year of the Hejira (A.D. 635); and in the course of fifteen years the conquest was completed by the murder of Yezdejerd, the last of its ancient monarchs. During this period, the eastern Provinces of Balkh, Ghour and Cabul, being left without defence, were taken possession of by the Turks with very little opposition.

Although the following passage may not be immediately connected with the present subject, I think it of too much importance to the history of India to be passed over, as it clearly points out the division of that country into five distinct kingdoms.

"The Chinese historians say that the country of *Tienco*, or that of the Brahmins, is subdivided into five great kingdoms: the first comprises the coast of Malabar and adjoining countries; the second, the range of mountains which divide Tibet from India; the third, the coast of Coromandel and adjoining countries; the fourth, the region bordering on Persia, which contains the countries in the vicinity of the Indus; the fifth is the middle of all, towards Agra and Benares. The king of this country was called *Hou-lou-mien-to*, and his title, king of *Mokia-to*, or Mewat;† he had subdued all the others; and about the year 643 sent an embassy to China."‡

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* See Kinneir's Geographical Memoir of Persia, p. 44, et seq.

† See De Guignes, vol. ii, p. 484. The country meant by the Chinese historian was probably Odeypore, formerly called Mewar.

‡ See De Guignes, vol. ii, p. 481.—Also *Hist. de L'Academie*, vol. vii, p. 329.

In taking leave of the Chinese historians, I will only add, that they all describe the Huns and Turks as worshippers of *Fo* or *Boodh*; and in the course of my enquiries I shall have occasion to notice their idols.

In the former part of this essay, I have shown that no reliance can be placed on the accounts given by the Afghans of themselves; and having exhausted the Chinese annals on this subject, I must now have recourse to the Arabian or Persian historians, who, although they may differ in some minor points, all agree in the principal circumstances.

In the 31st year of the Hejira (A.D. 651), the Arabs were led, in pursuit of the unfortunate Persian monarch Yezdigerd, to the banks of the river Oxus, and there first came in contact with the Turks. On this occasion they subdued Balkh, Tokharistan, Talekan and Herat, which were placed under the Government of Khalid ben Abdullah.

In the year 42 (A.D. 662) the Khalif Moavia appointed his bastard brother, Zyad, to be Viceregent of Persia; and three years afterwards annexed to his command the Arabian Provinces of Oman and Bahrein, together with all the conquests the Arabs had then made, or might make, in *India*.

In the year 45 (A.D. 665), the Mussulman armies overran the whole Province of Cabul, and compelled the inhabitants to promise an annual tribute: by Ferishta, the celebrated historian of India, they are said to have also plundered the country in the vicinity of the Indus, as low down as Moeltan; but this wants confirmation.

The same author says that, about this time, a number of the people of India were converted to the Mahomedan faith.

In the year 53 (A.D. 673), the celebrated General Zyad died: he had governed for eleven years, not only the provinces of Arabian and Persian Irak, but also the whole of Persia as far as the boundaries of the Oxus and the Indus. In the following year, A.D. 674, this very extensive command was conferred on Obeid Allah, son of the former Governor, who immediately proceeded to Khorasan, and commenced a successful war against the Turks, in the course of which he crossed the river Oxus, and plundered the countries of Samercand and Bokhara.

It has been already stated that, in the 45th year of the Hejira, the Arabs had overrun Cabul, and had compelled the inhabitants to promise a tribute; but as this tribute was frequently withheld, and was at all times precarious, the tyrant Hejaj, in the year 79 (A.D. 698), issued orders to Abdullah ben Aby Beker, Deputy Governor of Seistan, to invade and subdue Cabul. The Prince of that country, finding himself unable to oppose the Arabs, retreated among the mountains and fastnesses for which Cabul is celebrated; and having at length entangled the enemy, he completely surrounded them, and compelled them to pay 700,000 dirhems for permission to retire.* This event was a great disappointment to the Persian Governor, he, therefore, immediately superseded Abdullah; and the following year (A.D. 699), having assembled a numerous army, he gave the command of it to a General named Abdurrheman, with positive orders to subdue and retain possession of the Province of Cabul. As soon as the Mahomedan army entered the Province of Cabul, the Prince once more retreated, in the hope of again ensnaring the enemy; but Abdurrheman, warned by the former failure, secured several strong posts as he advanced, and stored them with provisions. By these means he overran a great part of the country, and returned with his booty to the Persian frontier, intending to advance again in the following spring and complete the conquest. But this partial success did not satisfy Hejaj: he severely reprimanded the General, and ordered him instantly to return and keep possession of Cabul, or resign the command to the next senior officer.

These orders were immediately made known to the army, and gave such

* This prince is called *Padshah, Mulk, Khakan*, by different authors, but never by the Hindu title of Raja.

universal disgust, that they agreed to march against and depose the tyrant, whilst Abdurrheman, in order to secure himself against the evil consequences of a defeat, entered into a treaty with a Prince of Cabul, stipulating that if he proved successful against Hejaj, the Arabs would relinquish all claim to the tribute; but if he should fail in his enterprise, then, that the Prince should afford him and his followers a safe asylum in the Territories of Cabul.*

After taking these precautions, Abdurrheman marched in the year 81 (A.D. 700) against Hejaj; and in the vicinity of the city of Shuster he obtained a complete victory. The discomfited tyrant, however, effected his retreat to Bussora, where, by the distribution of a large sum of money, he again recruited his army.†

In the year 82 (A.D. 701) Abdurrheman, after various contests, was compelled to retreat; and having taken refuge in the city of Bost, was treacherously confined by the Governor, who intended to deliver him over to his enemy; but as soon as intelligence of this event reached the Prince of Cabul, he proceeded thither with a large army, and having surrounded Bost, compelled the Governor to give up his noble prisoner, whom he conveyed to Cabul, and treated him and a number of his followers with all the rights of hospitality and friendship.

In the following year (A.D. 702), Hejaj sent an ambassador to Cabul, who, having first intimidated the Prince by threats, bribed him by the offer of a remission of tribute for seven years. During that period the ambassador was exerting all his powers to effect the ruin of Abdurrheman; one of the officers of the latter, with 500 men, forsook the unfortunate General, and went over to his enemy. At length the Prince was prevailed upon to abandon his unhappy guest, who, with thirty of his adherents, were delivered to the ambassador for the purpose of being conveyed to the tyrant. But on the journey, Abdurrheman, rather than encounter the malice of his adversary, threw himself from a precipice, and was killed; his dead body, with the heads of his followers, were, however, forwarded to Hejaj: this event took place in the year 84, or A.D. 704.

This is the period I would fix on for the circumstances related by Ferishta to have occurred in the year 62, *viz.*, that several Arabs, fearing to return to their own country, were allowed by the Prince of Cabul to settle in the mountains of Solimaun; that they there intermarried with the Afghans, and converted a great number of them to the Mahomedan religion.

We may conclude from the well known character of Hejaj,‡ that few of the remaining followers of Abdurrheman would trust themselves in his hands; and that they would, therefore, willingly accept of an asylum in a country and a climate so superior to their own, and amongst a people whose manners were so congenial with theirs. Ferishta calls the chief of the Arabs *Khalid bin Abdullah;* this is probably the person whom the Afghans confound with the celebrated Khalid,§ the conqueror of Syria (who died in the nineteenth year of the Hejira): and says that Khalid ingratiated himself with the Afghans by giving his daughter in marriage to one of their chiefs (A.D. 706); that this lady had several children, and that two of the sons were called Lody and Soory, from whom are descended the tribes of those names.

I have no reason to doubt this account of the origin of the Lodies; but Ferishta himself gives a different genealogy of the Soories, in his chapter on the kings of Ghour. It may not be out of place to remark here, that the Afghans, have evidently been converted by Arabs, as they are of the *Soony* sect, while their neighbours, the Persians, are *Shiahs.*

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* In the *Rouzzet Assuffa*, the prince is called *Dh'bl;* by other authors he is named *Rentiel* and *Zytiel.*

† See Aboulfeda; also Price's Mahomedan History.

‡ At the death of Hejaj, the gaols of Persia were filled with 50,000 prisoners accused of treason, 100,000 having been previously executed.

§ See page 984.

In the year 88 (A.D. 707) an army of Arabs entered the Province of Scind, by way of Mekran, and after the conquest of that country, advanced and took the city of Mooltan, which they retained for a very long period. These Arabs were also very successful in converting a number of the natives, whether of the Gete, Jat, or Afghan origin, but all of the Boodh religion.*

In the year of the Hejira 102 (A.D. 720), an Arab chief, named Yezzeid bin Mohilleb, having rebelled against the Khalif, was defeated in the vicinity of Ormuz, and amongst the prisoners, one is in the *Rouzet Assuffa*, denominated the son of the king of Hindustan: many of the rebels, however, made their escape, and joined their countrymen in India.

In the years 106 and 107 (A.D. 724-5), the Arabs conquered the Province of Ghour, and part of Cabul, and converted many of the inhabitants to the Mahomedan religion. In the 110th (A.D. 728), the inhabitants of Samercand were converted to the faith of Islam, which about this period appears to have been adopted by a great number of the Turkish tribes, and to have spread rapidly among the Afghans; on which occasion, the distinction between Hun and Turk seems to have been lost. The greater number of the Persians were also by this time converted, and were admitted into the armies of the Khalif; and being mixed with the sons of the Arabs born in Persia, were distinguished by the title of *Muallies* (mixed breed).

About the year 143 (A.D. 763) the Mahomedan Afghans, having much increased their population, descended from the mountains of Solimaun, and took possession of the level countries in that vicinity; till at length their encroachments aroused the jealousy of the Raja of Lahore, who appears to have been then the lord paramount of those territories. He at first sent against them 1,000 cavalry, with orders to drive them back to the hills; but these were shortly put to flight by the Afghans. The Raja, in consequence, sent an army consisting of 5,000 infantry and 2,000 cavalry, to effect his purpose; but the Afghans, having been reinforced by their Turkish brethren of Cabul and Ghour, in the course of five months fought eighty battles, which enabled them to keep possession of the country till the winter set in, when the Hindus were glad to retire from so uncongenial a climate.†

The following year the Raja repeated the attack; but the Afghans, being again assisted by the people of Cabul, Ghour and Khilj, not only repelled their assailants, but obliged them to re-cross the Indus.

On the return of the Khiliji to their own country (A.D. 765), they were asked by their friends "how fare the followers of Mahomet in the Kohistan (Highlands)?" to which they replied, "call it not *Kohistan*, but *Afghanistan* (the region of lamentation):" this is said to be the origin of the Afghan name. Ferishta adds, their proper national designation is *Alkai* (probably *Altai*, from the mountains of that name); but with respect to the name *Patan*, by which they are frequently called, he professes himself quite ignorant.‡

Shortly after these events, the Raja of Lahore, having quarrelled with the *Ghickers*, who were also his neighbours, entered into a treaty with the Afghans and Khiliji, and agreed to resign to them Lemghan and some other districts, on condition that they should obstruct the entrance of the Arabs or Persians

* The following description of the image in Mooltan leaves no doubt of its being that of Boodh; "There is in this city (Mooltan) a certain idol, to which the Indians of the country come as on a religious pilgrimage every year, and bring great riches with them, and those who pray in the temple of this idol must pay a tribute. The idol is made in the form of a man, with the feet on a bench formed of tiles, or bricks and mortar. It sits upon a square throne, the hands resting on the knees."—*Ouseley's Oriental Geography*, p. 148.

† It was probably at this period that these mountains were named by the Persians *Hindoo Kush*, "killer of Hindus."

‡ In the Persian dictionary called the *Borhan Katai*, the Khiliji are described as a clan of Turks who inhabited the desert; the name has been corrupted into Ghiliji, Chiliji: they conquered Bengal and Persia.

into Hindustan. In consequence of which, the Afghans got possession of the whole district of Roh, and erected the strong fortress of Khyber at one of the passes.*

Whilst the Afghans were thus increasing in numbers and becoming formidable to their neighbours (A.D. 815), many of them, who, perhaps, had but little knowledge of the Mahomedan faith, were easily converted to the Karmathian heresy: the persons of this sect interpreted literally all the figurative expressions in the *Koran*, but they were principally distinguished by the implicit obedience they paid to their chief, and their readiness to murder any person pointed out to them by their superior.†

For nearly a century we have no further information respecting the Afghans; but we learn from Persian history, that in the 257th year of the Hejira (A.D. 870), Yacoob Leis, the ruler of Seistan, and founder of the Suffaride dynasty, took possession of the cities of Cabul and Ghuzni.‡

The next notice we have of the Afghans is of the year 350 of the Hejira (A.D. 961), when Aluptageen (or Abistagy), the Samanian General, fled from Persia with 3,000 Turkish horse, and by surprise gained possession of the city of Ghuzni. We learn from the *Tubkat Nassiry*, that at the time of this invasion Ghuzni belonged to a chief (probably an Afghan) named Abu Aly *Luviek*.

Aluptageen extended his conquests over a great part of Zabulistan, and died in A.H. 358 (A.D. 968). He was succeeded by his son Isaac, who was shortly after defeated by the tribe of *Luviek*, and compelled to take refuge at Bokhara. Having obtained an army from the Samanian Sovereign, he returned and re-gained possession of Ghuzni, where, after a short reign of one year, he died.

Isaac having died without issue, the Turkish troops *elected* for their chief a person named *Belkán Keen*, who was celebrated for his courage, justice and piety. He died (A.D. 971) after a reign of only two years. The next person who succeeded to the Government was an old man of a perverse temper, who gave such offence to the inhabitants of Ghuzni, that they entered into a correspondence with Abu Aly *Luviek*, and invited him to return. On this occasion, Abu Aly, accompanied by the son of the King (Shah) of Cabul, advanced with an army as far as *Jerah*, where they were attacked by the Samanian Subucktageen, with only 500 Turkish cavalry, and completely defeated: Abu Aly and the Prince of Cabul were taken prisoners and put to death.

This victory so raised the fame of Subucktageen, that he was immediately elevated to the Government; and on Friday, the 27th of Shaban A.H. 366 (A.D. 976), having spread the *red umbrella*, he went in procession from the Fort to the great mosque, and dated his reign from that day.§

Subucktageen conquered the territories of Bost, Davur, Tokharistan and Ghour. He also several times defeated the Hindu Raja Jypaal. In short, his reign was a continued scene of brilliant actions, not the least of which was his exterminating the Karmathian heresy from Khorasan. He died in the year H. 387 (A.D. 997), and was buried at Ghuzni.

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* Roh is described by Ferishta as extending from Bigore to Sui, a town dependent on Beker; it was from hence the Rohillas came.

† See Gibbon's History, vol. x, 8vo., p. 740.—Also Malcolm's History.

‡ In the middle of the tenth century these countries were visited by the author of Ouseley's Geography, who thus describes them:

Cabul is a town with a very strong castle, accessible only by one road; this is in the hands of the Mahomedans, but the town belongs to the infidels.

Ghuzni is a small city one stage from Seistan, than which of the towns in the district of Balkh none is more wealthy.

Ghour is a mountainous country; in the places about it there are Mussulmans, but it is mostly inhabited by infidels (Budhists) the dialect is like that of Khorasan (Turkish).

§ There were three umbrellas used as insignia of sovereignty, *viz.*, red, black and white; the two former were used by tributaries, the white by independent Sovereigns: by using the red, Subucktageen acknowledged the superiority of the Samanian monarch.

During the reign of Aluptageen, the Hindu Raja, dreading the approach of the Persians, had entered into a treaty with the Afghans, and having made over to them all the country west of the Indus, appointed one of their chiefs, named Shaik Hameed Lody, to be Governor of the districts of Roh, Peshawur and Mooltan. This is the first Afghan we read of that attained great power.*

When Subucktageen succeeded to the throne of Ghuzni, and advanced towards Hindustan, the Afghans sent an ambassador to implore his clemency, on the score of their religion; their request was acceded to, and after the first battle with the Hindu Raja Jypaal, they were confirmed by Subucktageen in all their possessions, as a reward for their neutrality. After the second battle with the Raja, which took place in A.H. 368, the Ghuznians got possession of all the territories west of the Indus, in consequence of which a number of the Afghans and Khiliji, who occupied the plains, were taken into the service of Subucktageen.

Nothing respecting the Afghans occurs in the short reign of Ishmael; but shortly after the accession of the celebrated Mahmud (A.D. 1001), a battle took place between him and the Raja Jypaal, in which the Afghans took the part of the Hindus, and were, in consequence, severely punished by the conqueror, who put a number of the chiefs to death, and compelled the common people to enter into his service.

In A.H. 395 (A.D. 1004), Sultan Mahmud crossed the Indus, and having defeated a Raja named Bajerow, took his capital of Bhattea, situated to the east of Mooltan. In the following year, the Sultan, having taken offence at Abul Futteh Daoud Lody, Governor of Mooltan, for having afforded assistance to the Raja of Bhattea, marched with a numerous army from Ghuzni, and invested the city of Mooltan.

This Daoud Lody was grandson of Hameed Lody, formerly mentioned, and had become a member of the *Mulahade*, or Karmathian heresy; he had at first sworn allegiance to the Sultan, but in the recent events had taken part with his enemies.

After a siege of eight days, Daoud consented to pay a tribute of 20,000 dinars, and to forsake his heresy; and the Sultan, having received intelligence of the invasion of his northern territories by the Turks, thought it advisable to accept these trifling terms, and left the Afghan in possession of Mooltan.

In the year 399 (A.D. 1008-9), Sultan Mahmud defeated with great slaughter the Hindu allied army under the command of Raja Anundpaal of Lahore, in the plains of Peshawur. On this occasion he was assisted by considerable bodies of Afghans and Khiliji, who now willingly entered into his service.

In A.H. 401 (A.D. 1011), Mahmud conquered the Province of Ghour, annexed it to his dominions, and converted the remaining idolaters to the Mahomedan faith. In the same year he again invested the city of Mooltan, and having taken it by storm, put a great number of the Karmathian heretics to death; he also captured the Governor, Abul Futteh Daoud Lody, and sent him prisoner to the fortress of Ghouruk, where the unfortunate Afghan terminated his existence.

This event appears to have given the finishing blow to the independence of the Afghans; from this period they may be considered as subjects of the King of Ghuzni; their remaining history will, therefore, be found in the annals of Hindustan and Persia. They still retain a strong partiality for the erratic life of their ancestors, and a genuine Afghan disdains a settled habitation. The inhabitants of the towns are the descendants of Persians, Jews, Arabs, Hindus and other foreigners, who are generally comprehended under the contemptuous appellation of Tajik.†

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* From this person are descended the tribe of Lody, who governed India for a long period.

† See Elphinstone's Account of Cabul, pp. 191 and 309.

The modern Afghan language, called Pookhtu, or Pooshtu, is a mixture of Turkish, Arabic, Persian and Hindi, but so disguised in pronunciation, as to be scarcely recognized by the natives of those countries. Persian is understood by the higher classes, and they all use the Persian character in writing.

The tribes of Abdaly, Khiliji and Lody, of whose origin I have given some account, are the most distinguished in history: the first is the clan of the present dynasty; the second subdued Bengal, and in the early part of the last century conquered Persia; the third have given several Sovereigns to Hindustan, and are highly celebrated in history.

In summing up this narrative, I venture to assert that, generally speaking, the Afghans, instead of being of Jewish extraction, are descended from the Gete and Huns; that the Khiliji are of a Turkish origin; the Lody are a mixed race of Arabs and Huns, and all the other tribes are branches from these, except the Hazary, who did not enter India till about the middle of the thirteenth century, and were part of the followers of Holakou Khan. They first established themselves in Hazara, a mountainous district to the north-west of Cabul, and in opposition to all the other clans, are *Shiahs*, having received their religion from Persians, whilst the others derived theirs from Arabs.*

If any doubt should exist on this subject, the reader has only to peruse the first chapter of the History of the Afghans, recently translated from the Persian, by Professor Dorn, and published by the Oriental Translation Committee, to be convinced of the fallacy of their claims.

Destruction of Vermin in Ships by Steam.

The local Government of India has published officially a detailed report of a successful experiment to destroy vermin, by means of steaming, in the H. C. S. *Investigator*, at Calcutta. The report is signed by Mr. Kyd, the Master builder, and Captain Forbes, of the Engineers, Superintendent of the Company's Steam-engines, and is addressed to Commodore Hayes, the Master Attendant.

The experiment took place on the 7th October last. The Steamer *Irrawaddy* was moored alongside the *Investigator;* two lead pipes, furnished with stop-cocks, were fitted to the head of the *Irrawaddy's* boiler, by means of a new manhole cover, and led down the fore and after hatchways into the hold of the *Investigator*, her scuttles and hatches being closed, as well as the stern and gallery windows, and the entire front of the poop; a hole in each gallery cell being bored to allow the steam to come up from the hold into the cuddy. A pipe, with a stop-cock, was also fitted to the main hatchway, which was opened occasionally to observe the state of the steam, in case of danger. The steaming was continued for forty-eight hours: the effect is thus stated.

"On opening the hatches to ascertain the result of the operation, we were pleased to see the effectual manner in which the penetrating heat of the steam had destroyed the vermin. The white ants appeared reduced to a substance like soap, and the cockroaches and rats to a soft pulp, capable of being washed down into the limbers. The putrid smell of animal decomposition came on, at the end of twenty-four hours, but did not continue above a day. The paint on the beams and sides was shrivelled and peeled off, and the leather which covered the ring-bolts in the cuddy was converted into charcoal.

"We have, however, satisfaction in being able to report, that we discover no injurious effects on the caulking; and further, the steaming for the destruction of vermin seems perfectly feasible, either afloat or in dock, whether about to undergo repair or to proceed to sea. The only circumstance demanding attention in the latter case is, that the ship will require new painting. Although the destruction of vermin by steaming may be resorted to under

* See *Ayeen Akbarry*, second vol. p. 163; also Elphinstone's Cabul, pp. 57 and 156.

all circumstances, yet the steaming the vessels in dock, previous to their undergoing their usual quintennial repair of caulking and coppering, will be the most desirable. In addition to advantages already noticed, the facility of introducing the steam from below, and the absence of condensation by the water in contact with the whole surface of the immersed bottom, when afloat, will enable the steam to effect its object in one-third less time.

"The present experiment having enabled us to ascertain an efficient and simple method of steaming ships to destroy vermin, we beg here to record our opinion, that in all moderately large ships about to be steamed, the masts and bow-sprit ought to be taken out, as also all projecting boomkins, davits and catheads. The whole of the hammock, stanchions and external birthing should further be taken away, and the ship be cleared of all lumber and articles likely to sustain injury from the steam. For large ships, where the unmasting would be laborious, we conceive that long bags made of painted canvas might be put over the mast-head and nailed to the deck, and the steam admitted into them. Painted canvas might also be tacked with wood battens to the deck and to the outside, enclosing the sides all round, and this might be extended to hawse checks, quarter-galleries, and to all parts which it would be inconvenient to remove. By lifting the ship's pumps about three feet, one of them may be fitted as a safety steam-valve, and the other as a safety air-valve, and thus a communication be made quickly with the lower part of the hold. The steam-pipes should be long enough to introduce the steam into the bottom of the hold, as otherwise steam and heat would be for a long time intercepted from the lower parts of the vessels by a stratum of air. Such of the steamers as may be intended to be used for steaming ships might conveniently, and at small expense, be provided with a spare boiler man-hole cover.

"The whole apparatus for steaming could easily be transferred to any one of the steamers, and would then be available for any ship. Independent of the man-hole cover, the parts would merely consist of two pipes of copper (fitted with stop-cocks) of five inches in diameter, together with a steam safety-valve pipe, and an air safety-valve, for the ship about to undergo the process.

"In steaming ships afloat, it will obviously occur to hang the steamer on to the vessel to be steamed, and there so to secure the two as to prevent the cross motion; their being separately moored would cause injury to the steam-pipes. For steaming ships in dock, it will be requisite to have a boiler set so near to the dock as to admit of having pipes fitted for the conveyance of the steam to the ship.

"It will be requisite, when the steam has been admitted into a ship, whether it be afloat or in dock, to have a cauldron of boiling water ready, to kill insects which may try to escape; and it will be requisite to have a few persons in attendance, to shut up places where steam shows itself, as well as to attend to the state of the pipes, and of the operation."

A Scot's Luve Sang.

BY THE ETTRICK SHEPHERD.*

Could this ill warld hae been contrived,
To stand without mischievous woman,
How peacefu' bodies wad hae lived,
Released frae a' the ills sae common!
But since it is the waefu' case,
That man maun hae this teazing wony,
Why sic a sweet bewitching face?
—O had they no been made sae bonny!

* From "Friendship's Offering" for 1830.

I might hae wandered dale and wood,
Brisk as the breeze that whistles o'er me,
As careless as the roe-deer's brood,
As happy as the lands before me;
I might hae screwed my tunefu' pegs,
And carolled mountain strains so gaily,
Had we but wantit a' the Megs,
Wi' glossy e'en sae dark an' wily.

BURKE'S LAST OPINIONS OF WARREN HASTINGS.

The result of the well known impeachment of Warren Hastings, and the almost universal sentiment of the world upon the issue of that terrific ordeal, through which Mr. Hastings passed, as it is well observed, "with an injured constitution, but an unimpaired reputation," excite a curiosity to know the opinions of his great accuser, after time and reflection had moderated his passions, and the prospect of death inculcated sincerity. His confidential letters to a friend (the late Dr. Laurence), which have been published,* contain striking evidence that his opinions remained steadily the same, and the fervour and enthusiasm which appear in some passages relating to this subject, afford proof of the tenacity with which prejudices retain their hold upon the strongest mind, which has once entertained them.

The following letters were written soon after the Court of Directors had granted Mr. Hastings a pension of £4,000, which was followed by the grant of a sum to reimburse his law expenses, amounting to £71,000.

BATH, *July* 28, 1796.

* * * As it is possible that my stay on this side of the grave may be yet shorter than I can compute it, let me now beg to call to your recollection the solemn charge and trust I gave you on my departure from the public stage. I fancy I must make you the sole operator, in a work in which, even if I were enabled to undertake it, you must have been ever the assistance on which alone I could rely. Let not this cruel, daring, unexampled act of public corruption, guilt and meanness, go down to posterity, perhaps as careless as the present race, without its due animadversions, which will be best found in its own acts and monuments. Let my endeavours to save the nation from that shame and guilt be my monument; the only one I ever will have. Let every thing I have done, said, or written, be forgotten, but this. I have struggled with the great and the little on this point during the greater part of my active life; and I wish after death to have my defiance of the judgments of those, who consider the dominion of the glorious empire given by an incomprehensible dispensation of Divine Providence into our hands as nothing more than an opportunity of gratifying, for the lowest of their purposes, the lowest of their passions; and that for such poor rewards, and for the most part, indirect and silly bribes, as indicate even more the folly than the corruption of these infamous and contemptible wretches. I blame myself exceedingly for not having employed the last year in this work, and beg forgiveness of God for such a neglect. I had strength enough for it, if I had not wasted some of it in compromising grief with drowsiness and forgetfulness; and employing some of the moments in which I have been roused to mental exertion, in feeble endeavours to rescue this dull and thoughtless people from the punishments which their neglect and stupidity will bring upon them for their systematic iniquity and oppression. But you are made to continue all that is good of me, and to augment it with the various resources of a mind fertile in virtues and cultivated with every sort of talent and knowledge. Above all, make out the cruelty of this pretended acquittal, but in reality,

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* The epistolary correspondence of the Right Honorable Edmund Burke and Dr. French Laurence. Published from the original manuscripts, 1827.

this barbarous and inhuman condemnation of whole tribes and nations, and of all the classes they contain. If ever Europe recovers its civilization, that work will be useful. Remember! Remember! Remember!

BATH, *February* 10, 1797.

* * * The affair of Mrs. Hastings* has something in it that might move a third Cato to a horse-laugh,† though the means, I am afraid, by which she and her paramour have made that and all the sums which they have got by their own dishonesty, or lost by the dishonesty of others, or the confusion of the times, [might cause] the laughing Democritus to weep as much as his opponent: but, let whoever laugh or weep, nothing plaintive will make Mr. Pitt or Mr. Dundas blush for having rewarded the criminal whom they prosecuted, and sent me and nineteen members of Parliament to prosecute, for every mode of peculation and oppression, with a greater sum of money than ever yet was paid to any one British subject, except the Duke of Marlborough, for the most acknowledged public services, and not to him if you take Blenheim, which was an expense and not a charge, out of the account. All this, and ten times more, will not hinder them from adding the peerage, to make up the insufficiency of his pecuniary rewards. My illness, which came the more heavily and suddenly upon me by this flagitious act, whilst I was preparing a representation upon it, has hindered me, as you know, from doing justice to that act, to Mr. Hastings, to myself, to the House of Lords, to the House of Commons, and to the unhappy people of India, on that subject. But you remember, likewise, that when I came hither in the beginning of last summer, I repeated to you that dying request which I now reiterate, that if at any time, without the danger of ruin to yourself, or even distracting you from your professional and parliamentary duties, you can place in a short point of view, and support by the documents in print and writing, which exist with me, or with Mr. Troward, or yourself, the general merits of this transaction, you will erect a cenotaph most grateful to my shade, and will clear my memory from that load, which the East India Company, King, Lords and Commons, and in a manner the whole British nation (God forgive them!) have been pleased to lay as a monument upon my ashes. I am as conscious as any person can be of the little value of the good or evil opinion of mankind to the part of me that shall remain; but I believe it is of some moment not to leave the fame of an evil example, of the expenditure of fourteen years' labor, and not less (taking the expense of the suit, and the costs paid to Mr. Hastings, and the parliamentary charges) than £300,000. This is a terrible example; and it is not acquittance at all to a public man, who, with all the means of undeceiving himself if he was wrong, has thus with such incredible pains, both of himself and others, persevered in the persecution of innocence and merit,—it is, I say, no excuse at all to urge in his apology, that he has had enthusiastic good intentions. In reality, you know that I am no enthusiast, but [according] to the powers that God has given me, a sober and reflecting man. I have not even the other very bad excuse, of acting from personal resentment, or from the sense of private injury—never having received any; nor can I plead ignorance, no man ever having taken more pains to be informed. Therefore I say, *Remember!*

The writer died a few months after, 8th July 1797.

The obliquity of judgment displayed by Burke in this affair proceeded partly from his temperament, and partly from the peculiarities of the case. The embarrassing circumstances of Hastings' situation rendered him obnoxious to suspicion; and Burke, having once suffered his mind to become familiar with the other's guilt, became the dupe of his own fancy: his highly

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* Dr. Laurence had informed him that a great Dutch house in the City had failed, having £44,000 in their hands, received from Holland on account of Mrs. Hastings, and confidentially entrusted to them during the trial.

† Alluding to the motto prefixed by Dr. L. to his letter, "*O rem rediculam, Cato, et jocosam, &c.*

wrought pictures produced a delusion in his own mind which he carried to the grave. The infirmities of his character,—pride, irascibility and impatience of being thought to have been in the wrong,—would have withheld him from acknowledging his error, and from regretting the intemperate expressions into which that error betrayed him.

It is now rarely contested, that Hastings was the innocent victim of malevolence.

On the Origin of the "Arabian Nights."

BY BARON DE SACY.*

Oriental literature contains no work whatever which has experienced a more favorable reception in Europe than the "Fables of Bidpai," and the tales of the "Thousand and One Nights." What book has been translated into so many different languages, and attracted so many readers, as these collections of stories, especially the latter, which delighted our younger years, and even in a maturer and more reflective age, still affords us an agreeable relaxation and a resource against ennui? The antiquity and the wisdom of the laws of Menu, the solemn and sententious obscurity of the sacred books of the Chinese, the majestic and superhuman eloquence of the *Koran*, the divine epic poem of Valmiki, the sublime strains of Homer himself, and the celestial meditations of Plato, may be vaunted in their turn; but not one of these monuments of human intellect is capable of sustaining a comparison, in the respect just mentioned, with two works which have, nevertheless, produced no revolution in the world, have caused no bloodshed, nor armed sect against sect, or nation against nation.

The fate of these two works, similar as it is under this general aspect, presents some remarkable discordancies. The former, like the pyramids of Egypt, seems to have wearied out the destructive energies of ages: its native country is known, and we are even permitted to suppose that the date of its composition can be traced to the beginning of the historical epoch. More than twelve centuries ago, a powerful monarch of Persia lavished his wealth in order to abstract it from India, the Sovereigns of which country guarded it with religious jealousy, as one of the most precious and antique jewels of their Crown. Since that time, wherever the knowledge of it has reached, in Asia as well as Europe, it has been devoured with the same eagerness by the learned and the vulgar, by men of all creeds, Hebrews, Christians and Mussulmans. In the most polished ages of European literature, writers of celebrity have not disdained to borrow apologues from thence, and to enrich their works with its spoils. We may add that, in many respects, the "Fables of Bidpai" are not unworthy of the attention of the Philosopher, the Moralist, and even the Statesman.

The other work, the "Thousand and One Nights," without having taken a distinguished station in the literature of the East, unfit, even, owing to its style, to be classed amongst the models of eloquence and of correct taste, unknown to us till the age which preceded our own, offering no object of moral or philosophical interest, and detailing stories merely for the pleasure of telling them, has, nevertheless, in the course of a few years filled Europe with its fame. Its success, which increases daily, suffers no deterioration from the vicissitudes of fashion or the change of customs. The drama of Schiller has supplanted the antiquated tragedy of Sophocles and Corneille; a mass of ill-digested *recollections*, either frivolous in themselves, to say no more, or put together under the influence of feeling, has silenced the impartial and severe muse of history; the science of our Bodins and our Montesquieus, and the art of our Sullys and our Colberts, now become the common right

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of all, and henceforward, divested of all mystery, reign in books as in our saloons, to the exclusion of gaiety and pleasure: yet the "Thousand and One Nights" has always had editors and readers, and the East has been explored over and over again, for the sequel of this interminable series of tales. Moreover, the magical name of the work has served as a cover and passport to vast importations of contraband goods, without detracting one jot from its popularity.

The high reputation of this work, and the names of those who have not disdained to dedicate to it a portion of their learned toil, may furnish me with an excuse for submitting the result of some researches which I have made into its history.

India was incontestably the original country of the "Fables of Bidpai:" this fact has been established as well by historical traditions, which a sound critic should never reject, as by a considerable number of proofs in the work itself. Hence, perhaps, it is, that, without considering wherefore, the idea suggested itself that India may also have originated the "Thousand and One Nights," which, like the other collection of apologues, may have been of a very ancient date. This opinion, however, has been avowed only within these few years. It occurred neither to Galland, who was the first to make known to Europe the "Thousand and One Nights," nor to the member of this Academy who, as a relaxation from more serious labors, enriched the edition which he published in 1806 with two volumes of new tales. The first translator, in his epistle dedicatory, with great simplicity, attributed this collection to *an unknown Arabian Author*. M. Caussin de Perceval, far from seeking the origin of the tales in remote ages, thought himself authorized to assign them an age of three or four centuries only; and although some plausible doubts may be raised with regard to the fact which serves as the basis of his opinion, it must be acknowledged that it might be justified, if there was no other evidence than the vulgar and modern style in which the original is composed. Within the last twenty years, two scholars, one French, the other Austrian, have professed to have discovered incontestable proofs of the great antiquity of the "Thousand and One Nights;" and at the same time have conceived themselves entitled to ascribe their earliest edition to India, or at least to Persia, antecedent to the subjection of this empire to the successors of Mahomet. M. Langlès, the object of whose labors was mostly India and the relics of its arts and literature, was the first who publicly promulgated this opinion; and the learned M. de Hammer, well known by an almost infinite number of productions relative to the history and the poetry of the Arabs, the Persians, and the Turks, who had entertained the very same idea respecting the primitive country and the age of this collection, has never missed an occasion, since that period, in the course of his scientific labors, of reiterating the subject, and of developing the arguments upon which he founds both those assertions.

M. Langlès detailed, very superficially, some of the grounds alleged by him in support of his system; and replied still more feebly to the objections which he was aware that system was open to. A new editor of the "Thousand and One Nights," bowing, doubtless, to the authority of one whose disciple and admirer he was, desirous of supplying the omissions of M. Langlès, pretended that these tales furnished in themselves intrinsic evidence of an origin alien to the Arabs. M. de Hammer, on the other hand, neither able nor willing to conceal the objections which occur in plenty to the opinion he maintains, confines himself to attenuate these objections by means of concessions: but I may be permitted frankly to say that, as it seems to me, by thus surrendering all the avenues and outworks of the place he undertook to defend, he is disabled from obtaining an honorable capitulation, such as we should be anxious to grant to an individual of his distinguished talents and high reputation.

As it is my object to be brief, and as, besides, I meddle not with persons, but only with opinions, I shall offer in a single summary the proofs adduced

for the purpose of depriving the Arabians of the honor of being the inventors of this species of mythological, or more properly romantic *cycle*, and carrying back its origin to a period anterior to Islamism.

The first argument, the only one, I undertake to say, which has any real value or deserves a serious refutation, is drawn from a remarkable passage in a justly celebrated Arabian author, who wrote, beyond controversy, towards the year 336 of the Mahomedan era, or A.D. 947. Masoudi, the name of this historian, in the passage referred to, of which it will suffice to give the substance, speaking of the marvellous narratives current in his time respecting certain monuments and personages appertaining to the history of Arabs prior to Mahomet, tells us that, in the opinion of some, they are so many fables or romances, "like those which we have had translated," he observes, "from the Persian, the Indian, and the Greek languages; for instance, the work entitled the *Thousand Tales*. This is the work," he adds, "which is commonly called the *Thousand Nights*, and which contains the history of the King, the Vizier, the Vizier's daughter and her nurse: the names of these females are Shirzad and Dinarzad."

In the different MSS. of the work from whence this extract is made, several variations appear, which it is necessary to point out. Instead of "this is the work which is commonly called the *Thousand Nights*," the reading, in some copies, is the "*Thousand and One Nights*;" and instead of "the history of the King, the Vizier, his daughter and her nurse," in other copies we find, "the history of the Vizier and his two daughters."

It is observed, in support of this passage in Masoudi, that, under the Caliph Haroun-Alrashid and his two sons, Ameen and Mamoun, towards the close of the eighth and the commencement of the ninth century of our era, Arabian literature was enriched by the translation of a vast number of foreign works, Greek, Persian and Indian.

Passing to the intrinsic evidence of Hindu or Persian origin, said to be furnished by these tales, it is remarked that the intervention of genii, who figure so frequently in them, denotes an Indian source. These imaginary beings, subordinate to the gods, and subject to all the frailties of the human species, yet with a body not perceptible to our senses, belong, it is asserted, to the theological system of India; it is there that we must seek for these mysterious agents, the malevolent sylphs who apply their supernatural power only to the injury of man, and the good fays, whose aid he never supplicates in vain.

Moreover, it is to India we must trace certain customs, upon which the intrigues in these tales are founded, and which the Arabian translator, consequently, was unable totally to efface, in order to substitute the manners of his own country for those of India.

Even the names of the principal personages who appear in the adventure which serves as the vehicle for the multitude of tales, if not Indian, belong to ancient Persia; and it is natural to conclude from thence, that it is by the intervention of the Persians that Arabian literature became enriched by this foreign product.

Lastly, we are assured that, if it were worth the trouble, it might be easily demonstrated that, in spite of the efforts of the Arabian translator, an abundance of marks may still be detected in these tales, which indicate the productions, the topography, and the zoology of Hindustan, Ceylon, or the Islands of the Indian Archipelago; but the reader must be satisfied with this general assertion, since it has been considered unnecessary to justify it by a single example.

These arguments, notwithstanding the confidence with which they are offered, expose the weak point of the system plainly to observation. The objection was foreseen which points out, in every page, a complete picture of the customs, laws, manners, extravagance and etiquette of the Courts of

Bagdad and Cairo; but instead of discussing this objection, and combatting the redoubtable adversary hand to hand, an attempt is made at evasion, by laying all this to the account of the Arabian translator. It is, however, only necessary to read a few pages of the "Thousand and One Nights," to perceive that the objection was not so contemptible as the authors of the system affect to believe it. The learned German, who did not wish to owe his triumph to a precipitate retreat, has made use of certain dexterous concessions, as the means of wresting so formidable a weapon from the adversaries of his system. He at first brings a little nearer the original country of these tales, which, according to him, were composed for the amusement of a king of Eastern Persia. He then admits that the collection, in its progress, from age to age, through the hands of many Arabian writers, has been deluged with a vast number of pieces of Arabian origin, and every variety of shape and hue. In this heterogeneous assemblage of novels, tales and anecdotes, of different periods and in various styles, the original basis of the "Thousand and One Nights" became reduced to the very smallest portion of the aggregate collection. Some ancient productions, of Persian and Indian origin, but altogether foreign to the "Thousand and One Nights," were inserted amongst them. This is not all: that portion of the materials, of the most recent date and of pure Arab origin, is still by far the greatest. The novels, in which the Caliph Haroun, the contemporary of Charlemagne, plays so conspicuous a part, cannot have been added to them till two centuries, or thereabouts, after that Prince's death, since the narrator speaks of it as an event long antecedent. Besides, express mention is made of an Egyptian Sultan whose reign corresponds with the latter moiety of the thirteenth century of the Christian era; whence it results, still following M. de Hammer, that the last re-modelling or edition of the collection cannot be referred to an earlier date than the beginning of the fourteenth century. Various anecdotes which are found blended therewith, are evidently of even a still more recent period. "If then," concludes this learned person, "we are unable to determine, or but vaguely, the date of the Arabian edition of the 'Thousand and One Nights,' we are in a condition to show, with much more precision, that Egypt was the parent country of this improved and augmented edition, for the manners, customs, local circumstances, language, in short everything, from beginning to end in the work, bears the impress of that country."

After such admissions as these, is it requisite to refute an hypothesis, the weakness of which has been attempted to be disguised by such large concessions? Am I not authorized to ask, what has then become of those Hindu or Persian tales which constituted the ground-work of the original composition, and which, to occupy one thousand nights, must necessarily have formed a collection at least equal in dimensions to that with which we are acquainted, more especially if, as all critics agree, the "Seven Voyages of Sindbad the Sailor," and the "History of the King, his Son, the Mother-in-law, and the Seven Viziers," are interpolations altogether foreign to the "Thousand and One Nights?" It may easily be conceived that such a collection as this may have been augmented, and even surcharged; that many substances of base alloy may have been mixed with the precious metals; but that a work which, at the most brilliant period of Mussulman literature, was esteemed worthy of translation from the Hindu or the Persian tongue into Arabic, should have gradually parted with all which constituted its very essence, for the substitution of tales, often extremely insipid, is a supposition altogether paradoxical. Again, if it should even happen that the portraiture of manners, opinions and customs, should occasionally indicate a period anterior to Islamism; if, as it has been asserted in opposition to all evidence, and without any attempt at proof, local scenery, the animal or vegetable kingdom, geographical or atmospherical peculiarities, should necessarily transport us beyond the limits of Mahomedanism, we may fairly assume that, by unskilful alterations or interpolations, Arabian plagiarists have endeavoured to appropriate to themselves the honor of Persian or Hindu genius. But we are not driven to this resource. It has been acknowledged, from necessity, that

"the manners, customs, local circumstances, in short everything from beginning to end in the work, bears the impress of Egypt." But the style, perhaps, the purity of the language, the luxuriance of the imagery, justifies us in referring the composition of this work to a period anterior to the decline of literature amongst the Arabs. This is far from being the case: the work is written in the vulgar dialect, in a style which discovers all the traces of decay, and betrays a modern publication of which Egypt was the country. Yet, in spite of all this, it is still maintained that Masoudi, who wrote nearly nine centuries ago, thirty or forty years prior to the foundation of Cairo, which is often mentioned in these tales, was acquainted with the collection, and has spoken of it. In the name of common candour, what are we to think of such an assertion?

Not considering that I ought to be content with the argument deduced from the acknowledgments of my opponents, I have selected and laid before the Academy a variety of passages, which I do not now adduce: it will be sufficient for me to state that they furnish direct proofs, and in considerable number, that almost all the agents in these tales are Mussulmans; that the scene of the events is most frequently upon the banks of the Tigris, the Euphrates, and the Nile: that the sciences, real or imaginary, which are referred to in the tales, are those to which the Arabs lay claim; that the genii are those of Arabian mythology, modified by Mussulman superstition, and invariably trembling at the name of Solomon; that the religions known by the author are never any other than Islamism, Christianity, Judaism and Magism; finally, that the names of Moses, David and Asaf are mentioned, personages who were, certainly, absolutely unknown to the sages of India and Persia antecedent to the introduction of Mahomedanism into those countries. Whenever recourse is had to magical operations, the *ineffable name* is employed,—evidently borrowed from the Jews,—and instruments on which are inscribed Hebrew characters. In short, I conclude from these facts, that it is sufficient for me to say to the partizans of the system I oppose, "take the 'Thousand and One Nights,' and all its supplements; if you can discover only ten passages in them appropriate to India alone, or even to Persia as it was before Islamism, I will consent to admit all your deductions from the passage of Masoudi."

Is any value attached to the frequent allusions to India, China, or the countries beyond the Oxus, which occur in the "Thousand and One Nights?" This very fact proves that the author was neither Indian nor Persian, any more than Chinese. Is it not evident that he has introduced, in the tale which serves as the vehicle of all his stories, a few Persian names, that he has brought Persian and Tartar Kings upon the scene, and other actors of the same nations, and has sometimes placed his characters in China, the Indies, Cashgar and Samercand, merely to transport his readers far from countries which are known to them, in order that he might have more scope and freedom for the exercise of his invention, without giving himself the smallest concern about probability? To cite only one example: the ogress in the fifth night, wishing to get possession of the young prince, who was lost in the desert, in order to devour him (and who is no other than one of those malevolent beings called by the Arabs *gool*), calls herself, with a view of deceiving her intended victim, *daughter of a king of the Indies*. If this tale had been written in India, she would doubtless have called herself a Princess of China, or perhaps daughter of an Arab Sheikh or a king of Syria.

It is natural to enquire, under these circumstances, how I would dispose of the passage in Masoudi. I remark, in the first place, that this passage has been altered, since there appear two very important variations. I do not deny that the historian may have been acquainted with a Persian romance entitled the "Thousand Nights," and that this romance was translated into Arabic, as well, probably, as the "Fables of Bidpai," under the Caliphat of Mamoun. I am also disposed to admit that the chief personages in the principal adventure of the romance were a King, his Vizier, the Vizier's daughter, and her

nurse, or even, if you please, "the two daughters of the Vizier," although this last reading appears to me very suspicious. With regard to the words, "and this is the work which is called the *Thousand Nights*," although they are, perhaps, only an interpolation, I am still willing to attribute them to Masoudi; but what I look upon as certain, is, that Masoudi wrote the "*Thousand Nights*," not the "*Thousand and One Nights*." The additional night is most certainly owing to the copyists' conceiving that this passage must apply to the *Thousand and One Nights*, with which they were familiar; and I think it probable that, for the same reason, they also substituted "the two daughters of the Vizier" for "the Vizier's daughter and her nurse," as Masoudi had written. And I may remark, by the way, that it would have been much more decorous, especially in eastern manners, for the daughter of the Vizier, whilst she partook of the royal bed, to be attended by a duenna, than by a sister. All that can be inferred from the text of Masoudi is, that there existed, under the title of the "Thousand Tales," a work, with which we are unacquainted, originally Persian or Indian, which was translated into Arabic, and from which the author of the "Thousand and One Nights" borrowed, perhaps, the names of his principal characters.

I shall conclude by simply stating, apart from all discussion, all that can, in my opinion, with any probability, be assumed, in regard to the history of the work which has been the subject of this enquiry.

It appears to me that it was originally written in Syria, and in the vulgar dialect; that it was never completed by its author, whether he was prevented by death, or by any other cause; that, subsequently, imitators endeavoured to perfect the work, either by the insertion of novels already known, but which formed no part of the original collection, such as the "Travels of Sindbad the Sailor," and the "Book of the Seven Viziers;" or by composing some themselves, with more or less talent, whence proceed the great variations observable amongst the different MSS. of the collection; that the same reason is assignable for the want of correspondence between the MSS. in respect to the conclusion, of which there are two very different accounts; that the inserted tales were added at different periods, and, perhaps, in different countries, but chiefly in Egypt; and, lastly, that the only thing which can be affirmed, with much appearance of probability, in regard to the time when the work was composed, is that it is not very old, as its language proves, but still that, when it was edited, the use of tobacco and coffee was unknown, since no mention of either is made in the work: the author does not exhibit such a regard for probability as would justify us in presuming that he refrained from representing his personages as being offered pipes and coffee, in order not to compromise the honor of his narratives by a few trifling anachronisms. This observation will place the composition of the collection, at the latest, in the middle of the ninth century of the Hejira; and it will thus reckon about four hundred years of existence.

CALCUTTA PUFF.

The following specimen of what is termed *puffing*, which appears in a recent *India Gazette*, shows that an ultra-tropical region is favorable to the happy development of the art: it may afford a very useful hint to those in Europe who find it expedient to entrap the world into a knowledge of their wares or themselves.

Interesting Discovery!—Private letters from America, *via* Mocha, to a gentleman residing in this city, mention the interesting fact, that Jonathan Symmes, Esq., of Kentucky, had substantiated his theory that the world is concave at the poles, by travelling overland into a new region, inhabited by civilized people, but vastly different from their out-door neighbours, as they live in a state of affection and amity with each other, are remarkable for their honesty and prompt payment of their bills. Wars are not known in that

happy region, and the men and women are so extremely amiable, that quarrels, either domestic of feudal, rarely occur. Mr. Symmes was accompanied in his excursion by a dozen stout theorists, who had become converts to his hypothesis. They travelled with extreme velocity, on sledges, after arriving at lat. 70° N., drawn by rein-deer. They found the cold rather uncomfortable until they arrived at the concavity. Judge what must have been the astonishment of the hitherto undisturbed inhabitants—a feeling not unmixed with fear at the singularity of the costume of Mr. Symmes and his companions, who were dressed in fear-nought great coats. Their fears were at length dissipated through the presence of mind of Mr. Symmes, who bribed the women to silence with a plentiful distribution of sweetmeats, and the men to pacific contour of countenance by judiciously giving each (the travelling olive-branch of the party) a glass of whiskey, of that peculiar kind which is to be had in the highlands of Scotland, and at No. 9, Clive Street Ghaut. Mr. Symmes made rather a circuitous route, having touched at Calcutta to lay in his supplies.

THE JEWS OF ABYSSINIA.*

Portuguese and Spanish writers of the sixteenth and seventeenth centuries, as well as Bruce and Salt, have spoken of a Jewish race settled from time immemorial in Abyssinia. They are termed *Falasejan*, or "the Exiled," by the other inhabitants of the country, whether Christians, Mahomedans, or Pagans. Since their establishment in Abyssinia, which, at the latest, is dated A.C. 330, up to the year 1800, these Jews were governed by Israelitish Kings, who resided, from the first century before the birth of our Saviour till the year 1542, in a city built on a very steep rock, and called Ambahay; it is situated in the northern part of the mountanious country of Samen. Subsequently to the year 1542, the seat of this Jewish Court was removed to Foloen, to the Segareteh, and more recently to Genzarah and Missourat. The Jews who occupied this mountain-region defended themselves successfully against the Christian Sovereigns of Abyssinia and the Moors of Adel, at the period when the latter wrested from the former their possessions in Abyssinia.

During the ages preceding the conversion of the Abyssinians to Christianity, which was in the year 325, the Jewish kings held not only Samen, but the country betwixt it and the sea. After the year 330, they progressively lost the whole of their possessions, except Samen. To compensate for this, the Israelites gained possession of the territory west of Samen, and between it and Lake Dembea, which they held till the middle of the sixteenth century, from which period to the year 1630 they were gradually dispossessed of these provinces, and were forced to pay to the Christian Sovereigns an annual tribute of money, cattle, woollen cloths, and iron. Since that period, both parties were faithful to their engagements: when Bruce visited the country, the Jews of Samen could still bring 50,000 effective men into the field. About the year 1800, their royal family became extinct, and the Jews of Samen know no other head now than the individual who reigns over the Christians of Abyssinia.

The object of this Memoir is to demonstrate that the establishment of these Jews in Abyssinia may be traced as far back as the age of Alexander the Great. The positive and exact data on the state of the arts and manufactures amongst this Jewish people become thus the more interesting, inasmuch as their ancestors dwelt formerly in the neighbourhood of the Tyrians, who always lived in peace with the Israelites, and taught them the art of rearing palaces and magnificent temples, as well as that of constructing ships, and visiting the most distant seas. Would it not be surprising if, in spite of all this, and notwithstanding the remote antiquity of the Jewish settlement in Abyssinia, the existing arts and pursuits of this people should afford no illustration of those of their forefathers during their sojourn in Palestine, nor of the progress of civi-

* This article is an abridgment of a curious *Notice sur l'Epoque de l'Etablissement des Juifs dans l'Abyssinie*, by M. Louis Marcus, inserted in the *Journal Asiatique* of Paris.

lization and the arts and manufactures amongst the Phœnicians, Assyrians, Babylonians, Egyptians and other nations, with whom the Jews of the Holy Land had been constantly in communication, when between the years B.C. 643 and 330, a party of that nation quitted their native country for Abyssinia, where they made many proselytes, and where they have retained, up to the present time, their independence, their ancient tongue, their religion and institutions? My researches have proved the contrary.

The political history of the Abyssinian Jews is important in another respect, since their influence was fatally exerted against the empire of Meroë and that of the Automoloi, by forcing the semi-barbarous inhabitants on the eastward to fix their habitations more to the west, and by opposing to the ascendancy of the Meroë mode of worship over the minds of the indigenous inhabitants of Abyssinia and Sennaar, the more efficacious influence of a monotheistic religion, which teaches that its votaries are more beloved by the Almighty than other mortals. The veil which has hitherto concealed the latter history of the empire of Meroë will be a little raised, on discovering, first, that towards the year 643 B.C., a colony of Egyptian warriors established themselves to the westward of the Blue Nile, and to the southward of the territory of the ancient Meroë; 2ndly, that between the years 643 and 330 B.C., a colony of more than 10,000 Jews, with upwards of 4,000 Syrian idolaters intermixed, fixed themselves in Abyssinia; 3rdly, that about the year 90 B.C., came thither certain Græco-Egyptian Colonists, whose chiefs subjected, in the succeeding fifty years, all the other nations of Abyssinia, but who, in the succeeding half century, were forced to divide the sceptre of Abyssinia with the Jewish Princes; and, 4thly, that towards the year 69 B.C., a people of Caffre race left the border of the Quilmanci rivers and the Isle of Madagascar to settle in the southwest of Abyssinia, in the territory occupied by the Automoloi, or the Egyptian warriors, who evacuated it thereupon, by degrees, and took possession of the ancient state of Meroë, the city of that name, and Upper Nubia.

Of all the Colonies here enumerated, that of the Jews exercised most influence over the empire of Meroë and that of the Automoloi. The Abyssinian Israelites had, in centuries prior to the Christian era, conquered much territory from those two States, and their religion had spread very rapidly amongst the idolatrous inhabitants of Abyssinia and Sennaar.

According to the Abyssinian historians, the establishment of the Jews in their country was so early as the reign of Solomon in the Holy Land; namely, about 980 B.C., when the Queen of Sheba returned from Jerusalem to her own kingdom. According to the account of the foreign Jews, those of Abyssinia settled in that country in the time of Rehoboam, son of Solomon, when Judea was divided into the kingdoms of Judah and Israel. Rejecting, however, all statements which are not based upon sure and authentic grounds, it will appear that the entry of the Jews into Abyssinia took place before the year 300 and after the year 643 B.C.

Philostorgius, a Greek writer of the fourth century, says, in his Ecclesiastical History,* "to the south of the Axumites, along the ocean, as far as its most eastern extremity (Cape Gardafui) dwell the Syrians, Εὔροι. The original inhabitants of the country round about still know them by that name. They are quite darkened in complexion by the heat of the sun, its rays falling perpendicularly upon them. They still speak the language of their forefathers. They were transported by Alexander the Great from Syria into their new country." In translating the Greek word Εὔρος, in this passage, into the Gyz tongue, the ancient spoken language of Abyssinia, and which is at present the written language, we obtain the word *Saman*, which resembles *Samen*, the name which the Abyssinian Province already spoken of bears in the Greek inscription of Adulis.† The Latin poet Claudian,‡ who lived almost at the same time with Philostorgius, and who had resided in Egypt, and well knew the manners of the Ethiopians, speaks of the Abyssinian Jews. He calls them

* *Hist. Eccles.*, iii, 4, p. 518. † Cosmas, Topog. Christ., t. ii, p. 142. ‡ *In Eutropium*.

positively *Judæi*. It is, therefore, certain that in the time of Philostorgius there were Jews in Abyssinia; and it is also probable, from what has been stated, that *Saman* was the name by which the indigenous inhabitants of Abyssinia formerly designated the Jews of their country. It is, moreover, highly probable that this people entered it either alone, or mingled with Syrian idolaters in the time of Alexander the Great; a circumstance not surprising, considering that, according to Josephus, he transported a party of Samaritan Jews from Syria to the south of Egypt. We read too, in Eusebius, in Tzetzes, in the Talmud, in the Jewish historian Joseph ben Gorion, and in the Greek writer John Malala, that the Macedonian conqueror undertook a successful expedition against the inhabitants of Meroë, and Josephus tells us that many orthodox Jews voluntarily enrolled themselves in the armies of Alexander, whom they followed in his conquests. Pliny speaks of a successful campaign of Alexander against Arabia Petræa and Arabia Felix. Nothing, therefore, militates against the supposition that the Syrian Colony in Abyssinia mentioned by Philostorgius was placed there in the time of Alexander the Great, and by his order. The two following passages, from the works of two ancient authors, prove that about the year 130 B.C., the Jews were very numerous in Abyssinia. "Most of the Troglodytes," says Agatharcides,* "are circumcised, like the Egyptians, partially; but those whom the Greeks term *Colobes* (mutilated) circumcise their children as soon as they are born, entirely." The age at which the ancient Egyptians and Troglodytes, not being Colobes, practised circumcision on their children, is not stated by Agatharcides, who, as he wrote at Alexandria, thought it unnecessary to say what every one knew; but Ambrose, Father of the Church of the fourth century, tells us† that the Egyptians were circumcised between the tenth and fourteenth years of their age, the time at which the Christians and Mahomedans now living in Egypt still circumcise their children. In Abyssinia, on the contrary, many Christians circumcise their children the eighth day after birth. This custom arises from the ascendancy which the precepts of the Jewish religion formerly exerted over the Abyssinians prior to their entry into the Christian Church. The peculiar mode of circumcision practiced amongst the Jews of Abyssinia corresponds exactly with the directions of the Pentateuch, though it differs from that which prevailed in ancient Egypt and is in use amongst the Mahomedans. In ancient times, the Jews were the only people who circumcised in that peculiar manner; and I can undertake to say, that even if the Phœnicians and the Syrians were formerly circumcised in the same mode as the Jews of all countries are at the present day, it would not be the less true that the Colobes of Agatharcides could not be either Phœnicians or Syrians, but of Israelitish origin; for Herodotus‡ relates that these two nations did not retain the custom of circumcision when they settled in a foreign land.

The fact, that the Abyssinian people, called by the Greeks Colobes, or the "mutilated," were of Jewish origin, is confirmed by the positive testimony of Artemidorus, a Greek writer, who lived about the year 100 B.C., and who tells us that the Colobes circumcised their female children in the same manner as the Jews: a custom still practiced by the Jews of Abyssinia, but not by those of other countries, it being prohibited in the Talmud. Strabo§ states in the same effect as Artemidorus. The Jews of Abyssinia have preserved, in their ancient purity, the customs observed heretofore in Palestine in respect to circumcision; the precepts of the Talmudists, on the contrary, are not always in concord with those ancient usages.

The Colobes are described as Κρεωφάγα men who subsist on the flesh of cattle, by Agatharcides and by Artemidorus. Other Abyssinian races, who preferred animal to vegetable food, were termed by the ancients Elephant-eaters, Ostrich-eaters, &c. It is well known that the Jews are forbidden to eat the flesh of these animals and many others. Is it not remarkable, that the same Abyssinian nation which practiced the Jewish form of circumcision should

* *De Rubro Mari*, in Phot. Biblioth. Diod. Sic., iii, p. 165. † *De Abrahama*, I, c. ii.
‡ Lib. iv, c. 106. § Lib. xvi, 2, 38 and lib., xvii.

live upon the flesh of cattle, whilst other races in the same country devoured elephants, ostriches, rhinoceroses, hippopotamuses, lions, serpents, grasshoppers, spiders, oysters, crabs, tortoises, shell-fish and other fish? But this circumstance is easily explained if we consider that the Colobes were Jews: for the Israelites of Abyssinia do not eat the things forbidden by Moses, and the Abyssinians who are now Christians, but many of whom probably professed formerly the Jewish religion, observe almost the same rule. Considering the vast number of the viands from which the Abyssinians abstain, and recollecting that they were converted to Christianity so early as the fourth century, there can be little room for doubt that the settlement of the Jews in Abyssinia must have preceded by many centuries the introduction of the Christian religion into that country. The Copts, who first preached the Gospel to the Abyssinians, and who still supply them with Patriarchs, are not so scrupulous in the choice of food: they are content not to eat the flesh of swine, or of the hare; but they do not refuse the other viands prohibited by the law of Moses; whilst the Christians of Abyssinia abstain from nearly all the meats forbidden in the Pentateuch. Moreover, they have received from their Jewish countrymen many customs, religious and secular, of which no trace is to be found in the text of the Scriptures, nor in the other Hebrew books, but which seem, nevertheless, to have been in use amongst the Jews whilst they dwelt in the Holy Land.

Diodorus Siculus (B.C. 14) says,* that near the southern extremity of the Strait of Bab-el-Mandel there dwelt a race of Troglodytes, who believed that the bed of the Red Sea had been twice exposed dry to the air for twenty-four hours. This tradition could only belong to the Jews of Abyssinia, for no traces of it are to be found among other people of antiquity besides the Jews.

The Great navigator named Eudoxus of Cnidus, who lived about the year 120 B.C., in returning from Egypt, was cast by a storm on the coast of Ethiopia.† There he remained long enough to learn thoroughly the language of the inhabitants. He soon afterwards undertook a voyage along the western Coast of Africa, intending to make a circuit of this portion of the earth. He cast anchor in a harbor where the people spoke the same tongue as those of eastern Africa, in the country where he had formerly resided on his return from a voyage to India. The two people not only spoke the same language, but resembled each other in person. The resemblance was so great in respect to language, physical structure, customs, mode of dress, &c., that Eudoxus fancied he had arrived on the frontiers of the territory in which he had formerly lived, and returning full of joy to Cadiz (the ancient Gades), whence he had sailed, he there stated that he had fulfilled the object he proposed at starting, to circumnavigate Africa. All the circumstances of Eudoxus's history are easily explained, if we admit that the Greek traveller came to the country of the Syro-Jews, of whom Philostorgius speaks, and to a Carthaginian or Phœnician Colony on the west coast of Africa. Philostorgius acquaints us, that the Colony of Syrians, or rather Syro-Jews, which Alexander had transported to the southern coast of Abyssinia, spoke, in the fourth century, the Syrian language, or more properly, Hebrew, as do still the Jews of Abyssinia. The Hebrew and the ancient dialect of Tyre, the mother-country of Carthage, probably differed from each other less even than the Syrian and the Hebrew. In fact, Isaiah calls the Hebrew the language of the Canaanites, and the Tyrians were the most civilized and most powerful of all the Canaanitish nations who spoke their language. In the sixth century of the Christian era, the Punic language was still spoken in several parts of the northern coast of Africa.‡ It is not, then, a matter of astonishment that, 700 years previously, this language was spoken in certain maritime towns on the west coast of Africa; for we know that nearly 150 years posterior to the voyage of Eudoxus, there were several Phœnician or Carthaginian establishments in the gulf called

* Lib. iii, c. 122. † Strabo. ii, 2. ‡ Procop. *de Bell Vandal*, lib. ii.

by the ancients the Gulf of Commerce,* and which was situated between the river Leucos and Cape Blanco.

The southern coast of Abyssinia was peopled, according to Philostorgius, by a Syrian Colony: here it was that Eudoxus found a people speaking the same language as the Carthaginians who were settled on the west coast of Africa; here it is that Diodorus Siculus places a nation which believed that, in very remote times, the Red Sea had been twice dry for twenty-four hours; here it is that Artemidorus locates the Colobes, who practiced circumcision in the same manner as the Jews of Abyssinia and of other nations: and here it is that Pliny fixes a place called Gaza, near the city of Assab, and another called Bargaza, or the country of Gaza, between the town of Zeila, the ancient Mosyllon, and Cape Gardafui.† The term *Gaza*, belongs, therefore, to several places on the southern coast of Abyssinia. The term resembles the word *Gyz*, the name given by the Abyssinians to their country and written language, and which signifies "emigration:" we shall soon see that Abyssinia received this name from the Syrians or Syro-Jews, who peopled part of it in the time of Alexander the Great, and who called themselves in the singular *Gyz*, in the plural *Agazyan*, and *Agazy*, that is "emigrants," to denote that they had left their native country to dwell in Abyssinia.

The following fact makes it still more probable that this people, whose manners and traditions offer so many traits characteristic of the ancient Hebrews: the Christians and the Jews of Abyssinia allege that the latter settled at first on the southern coast of that country, whence they spread in time into the interior: and further, on the route which these Jews took, in going from the Holy Land to Abyssinia, were many independent Jewish states up to the time of the Emperor Justinian, A.D. 550.‡

It has been already mentioned, that the Abyssinians call their written language and their country *Gyz*, and that this name, which signifies "emigration," was given by the Syro-Jews who settled in Abyssinia about 330 B.C. The following are some of the arguments on which I found this assertion, which differs from the opinion of the learned Ludolphe. This father of Ethiopian literature believed that the Abyssinians were a colony of Arabs, who peopled the country at a very remote period, anterior by some centuries to the Christian era. Ludolphe's opinion is founded upon the meaning of the word *Gyz*, which implies "colony," and upon two passages from classic authors, in which mention is made of a city called *Abyssa* in Arabia, and of an Arabian people named *Abaseni*. The late Mr. Murray, a learned English orientalist, agrees with Ludolphe, and corroborates his opinion by noting the affinity between the Gyz language and the Arabic. The late Mr. Salt, on the other hand, thought the Abyssinians were a different nation from the Arabs, from their physiognomy, their natural complexion, their mode of building and of dress, their writing, &c.; in short, he says, the whole tenor of their political history and its contents proves that the Abyssinians and the Arabians are two distinct people. Mr. Salt, however, suspected that the affinity between the Gyz and the Arabic might be the effect of the settlement in Abyssinia of the Syrian Colony of which Philostorgius speaks. Independently of this, Mr. Salt remarks that the affinity may be explained by the proximity of the countries in which the two languages are spoken, without its being necessary to conclude either that Arabia was peopled by the Abyssinians, or the country of the latter by the Arabs. Another argument of Mr. Salt is, that all we can learn from the Fathers of the Church and from the oldest Arabic authors concerning the Arabs and Abyssinians, leads us to conclude them to be two people of different races. Some of the arguments in favor of this conclusion are subjoined.

1. The word *gyz* is written in the Gyz dialect, as in the Samaritan, with *gimel, ain, zain*, not *gimel, alif, zain*, or *gimel, zain, ain*, as in Arabic.

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* Strabo, xvii, 35. † Pliny, vi, 34 and 35. ‡ Procopius, *de Bello Persico*, i, p. 32.

2. The words *Abyssa* and *Abaseni* are not aspirated as the *Habesh* of the Arabs, that is, *Abyssinia*. These two geographical names, which designate the same country in Arabia, are expressed in the Old Testament by *Buz*. Jeremiah places the city of Buz beside those of Tema and Dedan: he names them together, adding that Nebuchadnezzar reduced all three as well as the whole of Arabia Deserta and Arabia Petræa. The city of Abyssa is placed by Ptolemy in the chain of mountains separating Arabia Petræa and Arabia Felix on the south-east. Here, likewise, Ptolemy places several towns to which he gives the name of *Theima*, and which are still found there. It is in this chain, then, that we should seek the site of the Buz of Jeremiah, who places it near Tema. They are both situated, according to the book of Moses, to the eastward of Edom, which can be no other country than the mountainous region which bounds Arabia Deserta on the south-east, and extends to the Persian Gulf, marking the limits between Arabia Petræa and Yemen. The site of the Buz of Jeremiah, therefore, coincides with that of the Abyssa of Ptolemy, which is the Abaseni of Stephen of Byzantium. But the words *Buz* and *Habegh* have no affinity whatever in the Arabic language: the Abyssinians, or Habesh of the Arabs, cannot therefore be regarded as a colony of the Arabians whom Ptolemy and Stephen of Byzantium call Abyssa or Abaseni. The Abyssinians pretend not to be descended from Arabian Colonists, nor do the Arabs claim the peopling of Abyssinia. The tradition common to both nations is, that the Abyssinians are a mixture of Autochthones and the nations expelled by the Israelites from Palestine in the reign of Joshua.

3. This union of the aborigines of Abyssinia with the Canaanites is termed *Angaba*, by the Abyssinians. The word *angaba* signifies "the assemblage of nations" in the Gyz tongue: the word *habesh* expresses the same thing in Arabic, though it has no signification either in the Gyz or the Amharic. The Abyssinians, who sometimes call themselves *Angaba*, reject, nevertheless, the synonymous term of *Habesh*, as a denomination not honorable. Hence they repel any supposed affinity with the Arabs. On the other hand, we know from Philostorgius that, in the time of Alexander the Great, a Syro-Jewish Colony settled in Abyssinia; and the inhabitants assert that, besides the Canaanites, their conquerors the Jews also sent a colony into their country. We know that it is, in fact, inhabited by a vast number of Israelites, who were at one time united in a national body, ruled by monarchs of their own religion. We know, besides, that about the year 150 B.C. the Jews called by the Greeks Colobes, or "the mutilated," were then very numerous in Abyssinia.

About the year 46 B.C. Cæsar transported a party of Carthaginians settled at Tingis, a town in Mauritania to Spain, where they built a town which they named *Julia-gjoza*, or *Julia-traducta*, in honor of Julius Cæsar.* Thus the term *gjoza* was used by these descendants of the Carthaginians or Phœnicians to express the Latin word *traducta*, which signifies "transported." So *gyz* is a technical term much used amongst the people of Palestine and Syria to express "emigrants." It is not surprising then, that the Syro-Jews, who settled in Abyssinia, should have assumed the epithet of *gyz*, or "emigrants," which was communicated to the other inhabitants of Abyssinia, and remains to the present time. Between A.D. 200 and 220, the name of *gyz* occurs in several parts of the coast and interior of Abyssinia. At that period nothing is heard of a country called Habesh in Troglodytica; no other nations were known there besides the Axumites and the *Agazyan* or *Agazy*, that is, "the emigrants," the *Samans* or Syrians, the *Colobes* or "mutilated," and the Jews. The name of Axumites, by which the Abyssinians call themselves, comes from Axum, an ancient city of Abyssinia, built B.C. 39 by the Græco-Egyptians, who settled in Abyssinia about the year 100 B.C. The term *gyz* is met with in ancient authors prior to this period, and it cannot, therefore, belong to any other nation than the Syro-Jews of Abyssinia, called *Saman Falasyan*,

* Bochart, tom. i, pp. 477 and 714.

"Syrians of Palestine," by the natives; *Colobes*, by the Greeks; Jews, by Claudian; and *Agazy*, or "emigrants," in their own language.

In reply to the argument drawn by Ludolphe and Murray from the affinity of the Gyz tongue being greater with the Arabic than with the Hebrew and other Semitic tongues, it may be asserted, though it may appear paradoxical, that the greater that affinity appears, the more certain is it that the Abyssinians and Arabians are distinct nations, and have not peopled each other's country. In the inscriptions of Adulis and of Axum occur the proper names of a vast number of Abyssinian places, almost all of which bear some signification in the Gyz language. It is the same in a great measure with most of the geographical names of Arabia which appear in Eratosthenes, Agatharcides, Artemidorus, Diodorus, Strabo, Pliny, Ptolemy, &c., and which are of Arabic origin, and have a meaning in that language. If we now compare the geographical names in Arabic with those of Troglodytica, which appear in the two inscriptions and in classical authors, we shall not find more than two or three common to both countries. If the Arabs were the first to people Abyssinia, we are bound to conclude that, having introduced their mother-tongue there, they would assign new local names corresponding with places, similar in character, in Arabic. This is a proceeding so natural to mankind, that the Tyrians transported with them the name of Tyre to Africa and the Persian Gulf; the Spaniards have their Hispaniola in America, the English their New Scotland, and the French their Isle of Bourbon. Abyssinia being once studded with towns bearing Arabian names, they would continue to be so called, for elsewhere the language of Arabian Colonists has subsisted amongst the natives. The Spaniards have inherited a *Carthagena* from the Carthaginians, and Portugal an *Algarve* from the western Arabs; yet can the Abyssinians, dwelling close beside the Arabians, and abandoning their commerce to the Mahomedan Arabs of the country, furnish, from the year 280 B.C. to A.D. 200, no geographical name in their country which recalls any place in Arabia, of that date? We must then admit that the Arabians have not peopled Abyssinia, nor the Abyssinians Arabia; and that the affinity of the Gyz and the Arabic arises from the proximity of the two nations and their mutual intercourse, and moreover from the Jewish and Syrian settlers in Abyssinia, whose languages exerted formerly an influence over the Ethiopic or Gyz tongue, which it still feels.

Let us now endeavour to ascertain whether there were Jews in Abyssinia prior to the transportation of a colony of Jews and Syrians thither by Alexander the Great.

According to Aristæus,* no Jews were settled in Egypt prior to the reign of Psammeticus, or before A.C. 643. It is not likely that there were Jews in Abyssinia earlier than in Egypt, which is not only nearer Palestine than Abyssinia, but the Egyptians invaded the Holy Land more frequently than the Ethiopians or Meroeans and their neighbours. They were often, subsequently to the time of Solomon, in alliance with the Jews, or traded with them. To judge by some Syriac words found in the Gyz language, I am inclined to believe that the first settlement of the Jews in Abyssinia was not anterior to the time of Alexander the Great: so that all the Jews now in that country must be descended from those whom the Macedonian conqueror transported into Abyssinia. In fact, some Syriac words have found their way into the Gyz, which the Abyssinian could not, it would appear, have received from the Syrian idolaters settled in their country in the time of Alexander, but must have come from the Jews; for these words refer to the Pentateuch or to the Jewish creed. This being the case, the language of the Jews who entered Abyssinia was not pure Hebrew, but a mixture of Hebrew and Syriac. The prophet Jeremiah, who lived subsequently to Psammeticus, addressed his fellow Jews in a Hebrew very slightly corrupted. The Jews of Abyssinia appear to have entered the country after the death of Jeremiah, that is, after the destruction of the temples by Nebuchadnezzar: for Jeremiah survived the expulsion of his nation from the Holy Land. A long time was doubtless requisite to make the Jewish

* Hist. Vera. Græc. Vet. Test. in Append. ad Joseph. Op. t. ii, p. 164

language so corrupt as to substitute the Syriac word *oray-tah*, which occurs also in the Chaldee and the Talmudico-Rabbinical dialect, for the Hebrew term *taurah*, in speaking of the Pentateuch, as the Abyssinian Jews seem to have done; for the Gyz word for the law of Moses is not *taurah*, but *oreety*; the former word is not in the Gyz tongue. The words *oreety* and *oray-tah* are not found in the Arabic; hence the Abyssinians could not have received the former from any other language than that spoken by the Jewish and Syrian settlers.

The subject of this Memoir, which we have greatly curtailed, is highly curious; but the reasoning of the author appears to us superficial and unsatisfactory. His prolixity, and repetitions of the same assertion, in almost the same words, occasion the Memoir to be almost unreadable in the original.—ED.

BOLD CAPTURE OF A SHARK.

The following astonishing instance of skill and intrepidity, in a native of India, is related by an eye-witness in a late Calcutta paper:—"I was walking on the banks of the Hooghly at the time when some up-country boats were delivering their cargoes. A considerable number of coolies were employed on shore in the work, all of whom I observed on a sudden running away, in apparent trepidation, from the edge of the water, returning again as if eager, yet afraid to approach some object, and again running off as before. I found, on enquiry, that the cause of all this perturbation was the appearance of a large and strange-looking fish, swimming close to the bank, and almost in the midst of the boats. Knowing that alligators were common enough, I at first conjectured that the fish in question must be one of those rather frightful animals; but recollecting that the natives and alligators are not so much strangers to each other, as appearances on this occasion indicated, I hastened to the spot to ascertain the matter, when I perceived a huge monster of a shark sailing along, now near the surface of the water, and now sinking down apparently in pursuit of his prey. At this moment a native on the cheppah roof of one of the boats, with a rope in his hand, which he was slowly coiling up, surveyed the shark's movements with a look that evidently indicated he had a serious intention of encountering him in his own element. Holding the rope, on which he had made a sort of running knot, in one hand, and stretching out the other arm, as if already in the act of swimming, he stood in an attitude, truly picturesque, waiting the re-appearance of the shark. At about six or eight yards from the boat, the animal rose near the surface, when the native instantly plunged into the water, a short distance from the very jaws of the monster. The shark immediately turned round, and swam slowly towards the man: who, in his turn, nothing daunted, struck out the arm that was at liberty, and approached his foe. When within a foot or two of the shark, the native dived beneath him, the animal going down almost at the same instant. The bold assailant in this frightful contest soon re-appeared on the opposite side of the shark, swimming fearlessly, with the hand he had at liberty, and holding the rope behind his back with the other. The shark, which had also by this time made his appearance again, immediately swam towards him; and while the animal was apparently in the act of lifting himself over the lower part of the native's body, that he might seize upon his prey, the man, making a strong effort, threw himself up perpendicularly, and went down with his feet foremost, the shark following him so simultaneously that I was fully impressed with the idea that they had gone down grappling together. As far as I could judge, they remained nearly twenty seconds out of sight, while I stood in breathless anxiety, and, I may add, horror, waiting the result of this fearful encounter. Suddenly the native made his appearance, holding up both his hands over his head, and calling out with a voice that proclaimed the victory he had won, while underneath the wave, '*tan, tan!*' The people in the boat were all prepared, the rope was instantly drawn tight, and the struggling victim, lashing the water in his wrath, was dragged to the shore and despatched. When measured, his length was found

to be six feet nine inches; his girth, at the greatest, three feet seven inches. The native who achieved this intrepid and dexterous exploit bore no other marks of his finny enemy than a cut on the left arm, evidently received from coming in contact with the tail or some one of the fins of the animal."

HINDU PUGILISM.

The *Sporting Magazine* of Bombay contains a long report, enriched with peculiar wit, delivered in the appropriate language of what is termed "the fancy," of a *row* and a *set-to*, between Manuel Victorine, a Barwurchee of Bandora, and Lalla Soortee, a Mussaulchee of the Mogul Seroy, Surat. The quarrel originated in an assault committed by Manuel, who was cook to a Sahib, on the body of Lalla, in consequence of the latter having introduced his fingers into a dish of curry just removed from his master's table, and which was the perquisite of Manuel. The parties agreed to settle the dispute *Englis fassun*, by a boxing match for a bottle of arrack. As faithful Annalists, we are bound to record the details of this first pugilistic encounter in India, trusting our readers will be able to comprehend them:

"*The Preparations.*

"The day dawned, as days usually dawned in the Deccan; first a faint, greyish light glimmered in the east, then off went the morning gun, and on to parade marched the military, and out for their constitutionals toddled the civil and the sick; a tint of crimson flushed the horizon, and up rose the golden sun: then back to their barracks bundled the red jackets, and home to their cribs cantered the blacks.

"The intelligence of a fight with fists having been widely spread, and the *office* having been given for Bosreegaum, a half-ruined village about seven miles from Poona, the roads leading to it by the Sungum, Kirkee, or Bhopekail, were crowded with all the native lads of the fancy in camp, from the peculating Parsee rumbling in his cow-cart, or rattling on his broken-kneed and broken-winded prad, to the Pariah outcaste, who, for the love of fun and the novelty of a fight, had for once forsaken the necessary duties of his brush and basket, and left his matutinal stores, like unseen flowers, 'to waste their sweetness in the desert air.'

"In one continuous line, like a procession of black ants, were seen the senor partisans of the cook; the first-circle sort dandily done up in true Monmouth Street toggery, with faded green coats, sky-blue waistcoats, and yellow-ochre tights, their *tout ensemble* something Europeanised by the frilled shirts of their masters, borrowed from the dhobee, and their dog's ears bound up to their cheek-bones by dingy silk fogles. The riff-raff coves of this party were principally countrymen also, joined by others of 'master's caste,' coatless, hatless, shoeless, shirtless, almost breechesless rogues, who kept up the courage and spirits of their champion by shouting those well known rhymes of reproach to the sons of Surat:

Soortee be moortee, &c.
and
Soorut shair Kustooree
Ghur Dharree, ghur Dharee
Jooroo dustooree.

"The Mussaulchee was escorted by the cadgers, costermongers, prime slavey swells, and nothing-to-do lootchas of every sect in camp,—Hindoo, Purwarree, Mussulman, Dhare,—high caste, low caste, and no caste—all with noise, uproars, shouts, threats, oaths and abuse—all in dust and confusion toddled on, all agog for the fray, all ripe for fun, and all brimful of arrack, and mowrah, and opium.

"*Appearance of the Men.*

"At half-past seven, Manuel, attired in a sky-blue (something tarnished) coat, garnished with brass buttons, with the flaps warming his hips, and the

skirts dallying with his heels, in a red waistcoat that looked like an infantry shell, and nankeen fy-for-shames that reached to his calves, entered the centre of the gentlemanly crowd, attended by his two intimate friends, Antone and Gabriel: the latter as little resembled his angel namesake as the former did his patron saint. On *shelling*, Manuel appeared in good condition; a squinting swarthy long-backed covey, with a straight leg and a bandy one, a half woolly head of hair, deep-set dark eyes, a Blackfriars' Bridge kind of a konk, and a particularly pendulous nether lip. Lalla arrived; and peeled at the same time, and never was there seen so splendid a specimen of anatomy: he was a *fac-simile* of the living skeleton—indeed so little flesh or muscle did he exhibit, that his bones rattled as he walked. He was pewterblind of his dexter ogle, and his sinister one was as protrusive as a lobster's: between those lay his sneezer, a three-cornered looking feature, like the button of a door, his nostrils extending equal to the corners of his lips, which were both skinny and scruffy.

"*The Fight.*

"Round 1st.—Both men were over lushy, and consequently not over leary. Manuel's fists were elevated over his head, at arm's length, as though he would pound his adversary into powder. Lalla's right mauley was doubled up to his right ear, whilst his left, stiff and straight, pointed smack at his opponent's *navel* depôt. In these attitudes they stood for some seconds, and bespattered each other's relatives with dreadful abuse, till, roused by an indelicate allusion to his mother, the cook let fall his fists wack on the Mussaulchee's cannister, and down he went. Shouts of 'Sha-bash for the Barwurchee.'

"Round 2nd.—Lalla, without waiting for useless sparring, rushed in, striking right and left, and missing all, and dashed his head into the pit of Manuel's granary, who instantly favored Mussaulchee with the whole of its curious contents, and fell.

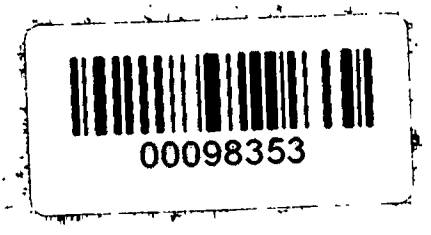
"Round 3rd.—Lalla stood up quite fresh, and Manuel faint and puking; the former again made his rush; but the other, though weakly, was wary, and seizing him by the right ear with the one hand, continued to shove the thumb of the other into the only ogle in Lalla's unfortunate phiz, who, in great agony, fastened his teeth in Manuel's ear, and brought him down.

"Round 4th.—Lalla came to the scratch bellowing and blind, Manuel still cutting and crafty; but before Lalla's sight would enable him to see the blow, the cook's foot fell dab on his ivories, which rattled like the loose keys of a harpsichord. 'He's loze all his tooths,' cried a Parseeman. 'That——lie,' said a Senor, 'he not loze all, him only knockee out two.' Another dig on his rice-grinders settled the round by a struggle on the soft rocks.

"Round 5th.—Manuel's friends had now whispered him to try Lalla's early mode of skirmishing, by ramming his pimple into Lalla's bowel-box, which manœuvre he accordingly attempted to put into practice; but as his opponent happened also to do the same, their brain-pots came together with a shock that sent both staggering and stunned down to mother muttee.

"Round 6th and last.—Both seemed bothered; the Mussaulchee bled at the nose and mouth, and the cook looked like a tiger cat, and seizing hold of Lalla's lean legs, he lifted him from the ground and threw him over his shoulders; but Lalla, fixing on the softest and lowest part of his back, bit him there till his teeth met. Manuel roared out with pain, and retaliated on the Mussaulchee's calfless limbs. Both in agony rolled on the ground, keeping their hold like bull-dogs, till Manuel's friends rushed in to part them, and Lalla's partisans attempted to prevent any interference; so a general row took place, blows resounded, stones flew about, and sticks rattled against the bones of the skirmishers, till, after much bloodshed and more bruises, both parties separated, each carrying off their champion as the conqueror, and each side of course claiming victory."

END OF THE FIRST SERIES.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